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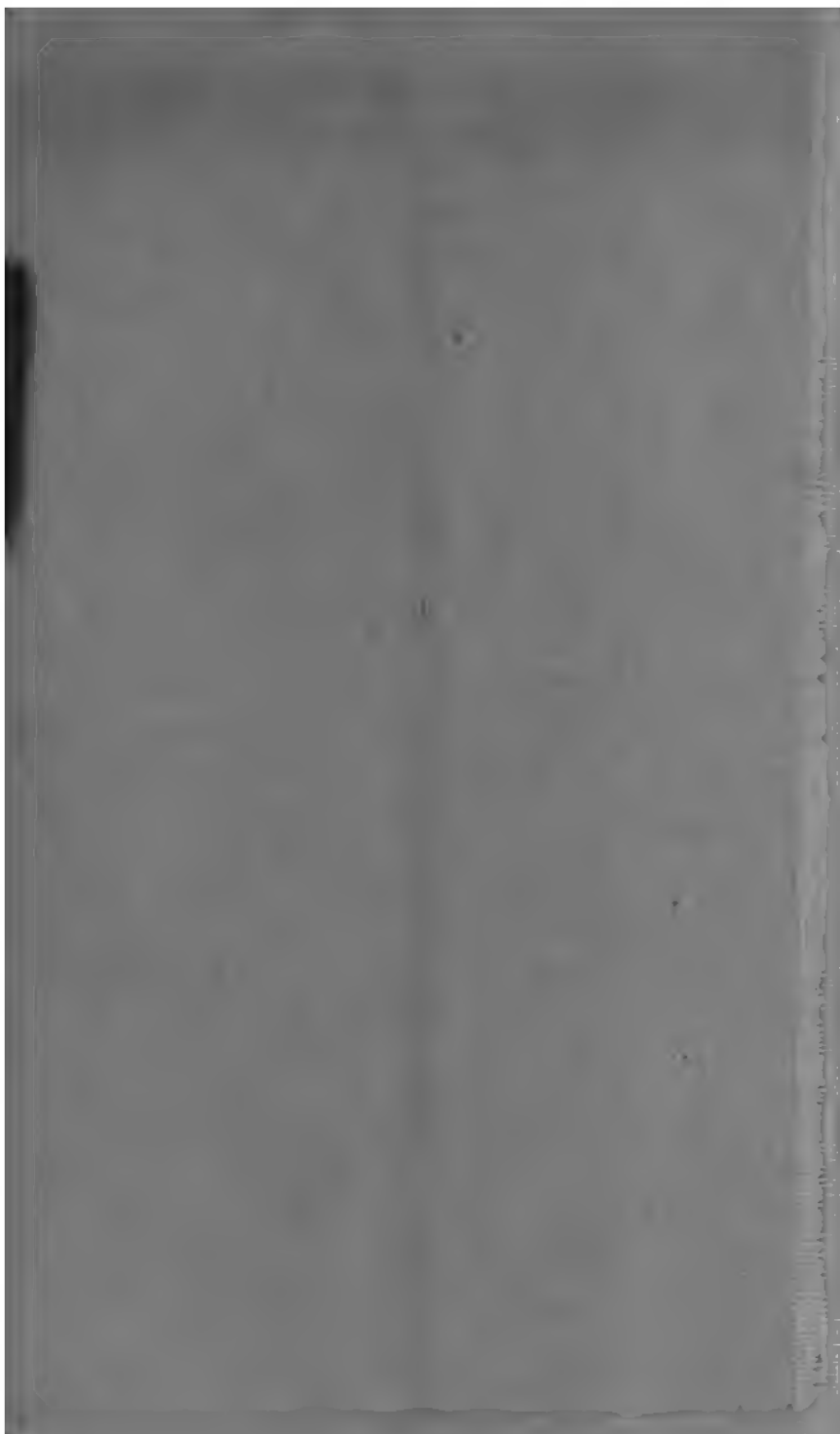
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THE  
*Review*  
HOMILETIC ~~MONTHLY~~.

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EDITED BY I. K. FUNK, D.D.

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VOL. VIII.

*FROM OCTOBER 1883, TO DECEMBER 1884.*

1883-1884.

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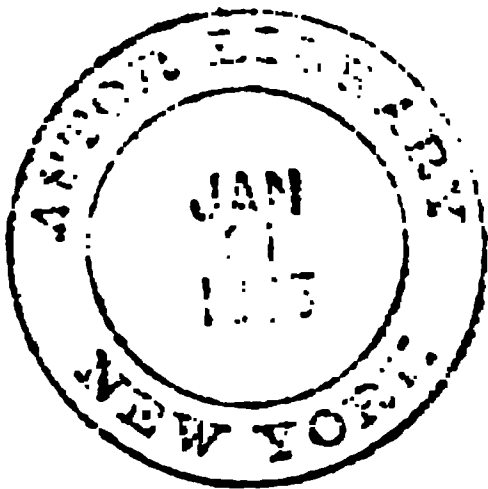
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# THE HOMILETIC MONTHLY.

A MAGAZINE

DEVOTED TO THE PUBLICATION OF SERMONS AND OTHER  
MATTER OF HOMILETIC INTEREST.

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VOL. VIII.—OCTOBER, 1883.—No. I.

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## SERMONIC.

### LOGICAL CONSEQUENCES OF REJECT- ING CHRISTIANITY.

BY J. M. BUCKLEY, D.D., IN THE HANSON  
PLACE METHODIST CHURCH, BROOKLYN.

*And if Christ be not raised, your faith is  
vain; ye are yet in your sins.—1 Cor.  
xv: 17.*

THERE are, in general, two kinds of doubters: those who wish to doubt, and seek materials to strengthen their unbelief; and those who would be glad to believe, but are perplexed with doubts that they do not cherish. It is impossible to assist the first of these. Their difficulty is not with the head, but with the heart; and Jesus Himself instructs His followers to pay them no attention, saying: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." So that whoever, professing to be a Christian, endeavors to convince a person who really does not wish to be convinced, does so without any authority whatever from the Lord Jesus Christ, whom he professes to represent. And, in fact, if we attempt to assist those who wish to believe, those who wish to disbelieve will

often distort, as they can do without the slightest difficulty, what we say to assist honest inquirers, to their own destruction.

There are many Christians who have waves of doubt sweep over their minds, especially when some person who has been supposed to be a man of unquestionable piety is exposed as one capable of the blackest sin and the foulest practices; especially, again, when some person who has seemed to furnish every evidence of the strongest faith begins to waver, and then makes a public recantation or change, and declares that, through his whole life, he had been under a delusion as to his supposed religious experience. It is no proof that a man has not faith that he doubts, though that seems to be a contradiction. The heart may be true to Christ and Christianity, while the head is disturbed. Many persons never doubt, because they never think. Some never doubt because — and this is the best of reasons — they have enjoyed deep religious experience, and have been busy in Christian activity. But it would not be logical to say that a man is very good *merely* because he never doubted, nor that he is not good merely because he

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

acknowledges that he has been troubled by doubts.

It is my purpose to-night to pursue a line of thought adapted to assist the honest doubter, and to strengthen any Christian who, from time to time, may feel that doubts come—he cannot tell how or whence—which disturb his thoughts and his prayers, and trouble him in his works and in his Bible searchings.

I believe that the Gospel itself is the strongest evidence of its truth. The processes of logic are valuable, and we all employ them; but we are obliged to employ them in defending the Gospel by piecemeal. We have to take up here a point, and there another, and argue either in the way of answering an objection, explaining a difficulty, or substantiating a proof. There is a better way, but it is very difficult: and what I shall endeavor to do to-night is to pursue that more excellent way and make, first myself and then you to see the Gospel exactly as it is, and to hold up before the mind the consequences of assuming this truth on the one hand, or of denying it on the other. And I hope, if I shall succeed in evolving my own thought, that I shall make a symmetrical presentation, which will have, not the kind of force that is produced by a process of argument, but that which results from a moral conviction which bears down upon the heart and conscience, and the understanding at the same time.

The question that I raise is the one of the text, which begins, not with an affirmation, but with a question; and is in, not the indicative, which declares, but the subjunctive, which doubts: "And if Christ be not raised, your faith is vain; ye are yet in your sins." Our question is this: What will inevitably follow from the assumption that the Gospel of Christ is untrue? It cannot be assumed to be partly true and partly false in the supernatural sense. Of course, it can be assumed to be partly true and partly false in the human sense, just as we say that Gibbon's "History of the Decline and Fall of the

Roman Empire" is partly true and partly false. Probably there is not a book in the world, unless it be a book of pure mathematics, that is not partly true and partly false. But the question I raise is this: if the Gospel be untrue in this sense—that it has not a supernatural origin? If it be answered in the affirmative—that it is *untrue* in that sense—then, of course, the book that contains the record must be put down by the side of "Appleton's Cyclopædia," or the "Cyclopædia Britannica," or any other book that is offered to the acceptance of men. Please to consider that it is not the truth of particular parts of the Bible that we have before us, but the question whether it be a voice from God to man, a supernatural voice, a voice that did not come in the way of natural cause and effect; a voice that did not come as this sermon comes; not a voice on theology, or history, or politics. Now let us adhere to this, and not flinch. Thousands of persons enjoy benefits without any proper reflection upon their source, and there are many persons who suppose that they are doubters who never yet have had the moral courage, or the intellectual perception, to doubt. They are mistaken with regard to doubt. They do not understand it; for when the doubt would assume a form in which it could be clearly identified, they dismiss it.

1. In the first place, if the Gospel be untrue, does it not follow that God has never, in any supernatural way, spoken to man? Is there any way to avoid that conclusion? Is there any other religion that can be put into competition for a moment with the Gospel as having claims to a supernatural origin? By which I mean, that if *you* deny the supernatural origin of the Gospel, is it possible for you to admit the supernatural origin of any other religion? I suppose it cannot be necessary to argue that point. Of course, Judaism you would reject, unless you are a Jew, if you reject Christianity; and you cannot accept Mohammedanism, which is a mixture of Judaism, Christianity,



and heathenism, in about equal proportions. Probably there is not one person in this assemblage who would for a moment believe in the supernatural origin of any religion at all, if he rejected Christianity as such. The only point I wish to show clearly is, that if we affirm the Gospel is untrue, we cut up by the roots all supernatural religion, and affirm that we are without a voice from God.

2. We come, in the next place, to systems of philosophy. They are contradictory, and without the possibility of positive proof. A man thinks out a system of philosophy, and it is clear to him. He adopts it. The evidence of its truth to him depends upon the faith which he reposes in the premises which he employs, the confidence he has in the correctness of his reasoning, and in the conclusions which he draws. But another man, studying his system of philosophy, departs from him in several essential particulars, and is as well persuaded that he is wrong in these particulars as the former is that he is right. Hence it has come to pass that very rarely in the history of the world has the disciple of any philosopher agreed with him all the way through, or even in substance. Of course this is a proposition that can be disputed, but I only suggest one or two points to show that it is true.

According to the best ancient history we have, Socrates was the teacher of Plato; but Plato differed from Socrates in a great variety of modes. And what was the relation of Aristotle to Plato? But, not to go back to those ancient periods—what is the condition of affairs to-day in the world of philosophy? I have a friend who has been reading nothing but philosophy for twenty years. He has not read a book upon any other subject in all that time; and, so far as I know, and so far as he knows, there has not been a book on philosophy published that he has not purchased and read. Now he testifies to me, that he has not in all his library, embracing the publications of the last thirty years, two works on philosophy

which substantially agree. There are works that agree in many points, but they differ in others, and differ fundamentally. It is perfectly clear that no two systems of philosophy agree substantially. But, upon the assumption that they do, how can they be authenticated beyond the power of the human mind to test the matter in the present state? Can a system of philosophy span the river that separates us from the future state? Is it possible for a system of philosophy, without instruction from God, to interpret properly the plans of God, involving the whole course of human life and the final adjustments of eternity? And there will be nothing supernatural in it. Now, let us look at it for a moment upon the basis of Nature. Walking in Fulton Street one day, I met a gentleman of considerable learning, who has no sympathy with any branch of the Christian Church. I asked him to prove to me the being of a God from Nature. After a little effort, he gave it up—as every man must who has no other proof than the deductions he undertakes to draw from what he sees around him. He cannot prove it if anybody doubts it. Then I asked him, upon the assumption that there is a God, to prove that He is good. Well, he fell into a beautiful passage about the starry heavens and about the beautiful flowers that spring up, and turned on me and said, that any man who could doubt the goodness of God, when he was surrounded by beauty and wisdom on every side, was an unwise man. I was obliged to ask him to explain the pestilence, the famine, the earthquake, the law of death, the law of hereditary insanity and idiocy, and all the evils that affect mankind. I asked him if he would explain how it was that in the order of nature, or of God, the great majority of the human race, from the creation of man down to this age, have suffered under the terrible curses of ignorance, poverty, and disease. He could not explain it; and when I asked him if the dark things of nature, without an explanation, did not as really

prove God *not* to be good as the bright things of which he spoke proved Him to be good, he could not deny it. John Stuart Mill logically argued that matter, and he said that Nature is a contradictory witness. Look at her on one side and she seems to say, "The Being who made us is good." Look at her on the other side and she seems to say, "He is *not* good." The man who is well and strong, and who has accomplished all he desires, if he be of a religious turn, is grateful to a good God; but how is it with the man who has nothing but what he can see to support his faith? Doubts and difficulties arise. Job's wife understood the case when she turned upon him in the midst of his terrible afflictions and said, "Dost thou still retain thine integrity? Curse God and die!" That was logic. Job had an inward faith that did not rest upon the external natural phenomena, or he would never have been able to say to her in reply, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" In all this, Job held fast to his integrity.

Now look that point over and over. If the Gospel be untrue, there is no voice from God to man.

3. Again, if the Gospel be untrue, the most elevating precepts we have are without a divine sanction. Take, for example, the Golden Rule: "Do unto others as ye would have them do unto you." Some undertake to teach us that it can be found outside of the Bible, and I don't feel called upon to undertake a denial of it; but, if it can be found outside of the Bible, it is found upon the assumption that the Bible is not true; it is found without a divine sanction. "And Jesus answered him: 'The first of all the commandments is, Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself.'" No man, according to the

Scriptures, can love his neighbor as himself unless he first loves God and recognizes the Fatherhood of God and the brotherhood of man. So that, if you could bring me an ancient Chinese book, or an ancient Indian manuscript, and prove it older than the New Testament; or if you could bring to me an Egyptian inscription, and prove it older than the New Testament, and it had the Golden Rule in it, it would still not have the divine sanction, and such relation to God as would give man power to carry it out and reduce it to practice.

Now take the specific applications of the Golden Rule. The Sermon on the Mount undoubtedly convinced John Adams, when nothing else would, that Christ was a mysterious Being, with something more than human discrimination; but further than that he did not go. But if the Gospel be not true, the Sermon on the Mount is a purely human production—nothing more nor less than such productions as have been given to the world by orators, philosophers, and poets. Therefore, all those sublime statements, which are contrary to what we see, rest only on the authority of a man. "Blessed are the poor in spirit." Why? "For theirs is the kingdom of heaven," and there is no kingdom of heaven if the Gospel be not true. Cut that off, then, and say, "Blessed are the poor in spirit"—a poverty not of outward circumstances, but of spirit, as the passage requires, to prove that men are blessed; for the word "blessed" means, unspeakably happy. "Blessed are they that mourn, for they shall be comforted." If that is only a human statement you may take off the last part in many cases, which will destroy the first. It has no right to remain there. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Blessed are ye when men shall persecute you, and say all manner of evil against you falsely, for My sake, for great is your reward in heaven." Cut off the last part, and you find a Jewish peasant making promises that he never could fulfill. As for the beatitude, "Blessed

are the pure in heart, for they shall see God," if the Gospel be not true there never was an utterance in an insane asylum wilder or further from truth than that.

In the next place, if the Gospel be not true, the noblest examples are fictitious. Of the Book of Job it was said, by a critic who had no especial interest in it as a book of religion, that it was impossible to read it without tears; and yet the Book of Job must take its place by the side of Shelley's "Queen Mab," or any other poem that you can suggest, if the Gospel be not a supernatural religion—a mere creation of human imagination or fancy. The indescribably beautiful character of Jesus Christ, with His actions so mysteriously in harmony with all that He thought and felt and said, that every miracle, according to the record, is an illustration of infinite beneficence—all this is but a rhapsody, and the only difference between the ideal Christ and an ordinary writer of fiction is in the amount and kind of appeal, and not in substance of truth. Take the character of Paul, one of the most remarkable in history: a transition inexplicable; an endurance that cannot be explained upon any ordinary assumption; a man charged with insanity by his enemies, who were not as zealous as he, and with hypocrisy by those whom he had left; who calmly stood before Agrippa and Felix and answered both charges so as to compel assent to his sanity and integrity. His character is entirely inexplicable if the Gospel be not true. Nor shall I shrink from speaking of Peter, whose very inconsistency, as recorded, taken in connection with his bravery, and his penitence, and his subsequent career, illustrates human nature in a wonderful manner, yet showing a triumph over its infirmities. Even Peter must be set down as a myth if the Gospel be not true.

4. I proceed to the subject of pardon. If the Gospel be not true, it is folly to think of pardon for sin. In nature there is no proof, of any kind, of forgiveness. There is partial and limited

reparation. Louis Canaro, the famous Italian and nobleman, who lived to be nearly one hundred years old, and wrote a book when ninety-six, which declared he would live to be a hundred (though he died at ninety-eight), was dissipated to a degree that has never been surpassed, and when he was forty years of age he was so reduced that his physicians gathered about him and told him he must adopt a diet as abstemious as that of an anchorite or he could not live. Canaro did so, and for the rest of his life ate less and drank less than an ordinary child. Nature in that case allowed him to repair a shattered constitution, but there was nothing analogous to pardon in it. It was simply an economy of what was left. But pardon, where there is a sense of guilt, is a totally different thing. Two men may become intoxicated—one strong, the other weak. One may be attacked by delirium tremens and may commit suicide; the other may be about his business the next morning. Whence the difference? The debauch was the same, but operating under law, under law that never touches morals, the man strong enough escaped, the man too weak to bear it succumbed. Let this serve to illustrate the distinction between repairing, in the way of cause and effect, and being forgiven. There is not a solitary hint of forgiveness in all nature, and no writer or philosopher, so far as I ever heard, has undertaken to show that there is. Bishop Butler, in his Analogy, used the illustration of repair to show that God might pardon even as He allowed men to repair; but he confessed it was a very imperfect and unsatisfactory analogy. But a man will say, "If the Gospel is not true, a man cannot incur guilt, and therefore all he has to do is to dismiss the idea that he is guilty. If his conscience says he is, he can say to it, 'You are a presumptuous usurper. There is no law, and I cannot be guilty.'" How do you know what will be held to be guilty under an administration that has revealed no law? We are assuming that there is a God, and power, and justice.

Now, if He has never spoken, under any circumstances, so as to give us a true test of absolute justice, how do we know that we are not at this moment incurring great guilt? And, moreover, if we affirm it is impossible for us to incur great guilt, we cannot silence the voice of conscience without killing it. Joseph Barker, one of the most eminent men that ever advocated infidelity in Europe or America, testified, after he was sixty years of age, that he had made this sad discovery, that when he had refused to acknowledge the obligations of conscience towards God, he found the obligations of conscience towards men torn up by the roots. So that there would seem to be no hope, and the man who has a sense of guilt, if the Gospel be not true, has no power, under any circumstances, to secure the obliteration of that sense of guilt, however painful, from his conscience.

5. I now pass to speak of a regenerative influence. When a man for twenty-five years has tried to keep good resolutions, and has broken them, and has to acknowledge at the end of that time that he has made little progress in purifying his heart, though he may retain considerable self-control in regard to external actions, he will do one of two things, according to his temperament: he will sadly relinquish the effort to obtain moral purity, or he will continue on without hope or any inward peace. The Gospel of Christ declares that there is a regenerative influence that operates upon the human soul, that the true light lighteth every man that cometh into the world. Now, it requires no argument to show, if the Gospel be untrue, there is no such spiritual influence as it describes; consequently, to doubt the Gospel is to doubt whether there be anything which can possibly purify the heart and make it what all right-minded human beings aspire to be—pure and good.

6. I now wish to speak on the subject of comfort in trouble. It has been said by a French writer that philosophy conquers past and future evils; that is, a man can, by his philosophy, with-

out any help from any other source, reconcile himself to past things, whatever they were in their time, and he can live in comparative freedom from fear with regard to future things; but the same writer proceeds to say that philosophy is conquered by present evils. Dr. Johnson illustrates this when he represents Rasselas as going to hear a philosopher speak, and he was delighted with his philosophy. He taught him how to subdue his passions and to conquer trials without any difficulty. The next day, however, when Rasselas, charmed with his teacher, again sought the philosopher, he was at first refused admission. After a while he was admitted to the philosopher's presence, and found him tearing his hair and walking up and down in great agony. "Why this grief?" asked Rasselas. "Oh!" said the philosopher, "my only daughter, the light of my home and the comfort of my old age, is dead!" "But, certainly," said Rasselas, "the philosophy which you so eloquently descanted on yesterday comforts you now?" "Oh, no," cried the philosopher, wringing his hands; "what can philosophy say to me now, except to show me that my condition is inevitable and incurable?" Rasselas went to Imlac and told him what he had heard, and he replied: "They preach like angels, but they live like men." Voltaire, and many others—I do not need to name them all—have shown that their philosophy had no power whatever against a present and a sore evil. The Gospel does offer comfort to every class of afflicted persons, and Tom Moore only told the truth when he said, "Earth hath no sorrow that heaven cannot heal." As I am arguing and not quoting poetry, I may paraphrase that, and say, earth has no sorrow that the Gospel does not offer to heal. But, if the Gospel be untrue, all these offers of consolation, from beginning to end, are false and baseless as a dream.

7. We come now to take up the subject of strength in temptation. A man need not ask himself whether there be

an evil spirit, called "Devil," or not. That is a matter that cannot be settled outside of God's Book, and perhaps cannot be settled to the satisfaction of every mind by the study of God's Book. That is a question that we need not consider, because there never lived a man who had not the power to engender temptations enough to ruin him. His appetites and passions that war against the soul, his ambition, his strange evil propensities—we see them in the little children, they are strengthened in the youth, they are found in terrific volume in the strong man, though prudence often leads him to conceal what imprudence would expose, and what youth would exhibit from a want of self-control. How is a man to subdue these passions and propensities? Probably four-fifths of the persons who reject the Gospel have sophisticated themselves into the belief that what is natural cannot be wrong. But there are men who reject the Gospel that never have done that, and they keep on through life struggling and failing, and struggling and failing again. Now the Gospel offers to the man contending against these temptations seven or eight distinct kinds of helps. First, it gives him the commands of Almighty God, and there is nothing to strengthen a man against temptation like that. You may take all the promises and put them together, and they are not as strong a reinforcement against temptation as a command of God, provided a man feels that there is a God, and that God commands him. But the Gospel is filled with such commands. Then the Gospel gives us promises for every situation of trial and difficulty. Further, it gives us holy examples of men of like passions with ourselves, and when we would be discouraged and say, "This was a class of men far above us, and it is folly for us to attempt to imitate, much less to emulate, them," the Gospel tells us of the sins and villainies of David and Jacob; it speaks to us of the fall of Peter; and finally, just at the time our faith would fail, it bids us consider the case of

Elias, who was a man of like passion with us. The Gospel grants unto a man the privilege of taking these commands and promises, and of strengthening his faith by them at the very Throne of Grace. But, if the Gospel be untrue, every promise and command in the Bible may be thrown aside as a matter without any foundation in fact.

8. I will now speak a moment or two on the subject of prayer, and only a moment, because this is a subject which is to be handled from the supernatural point of view or given up at once. I believe that no man can even raise a presumption that prayer is answered, if he denies the truth of the Gospel; because, as a matter of course, presumptions are supposed to be drawn from miraculous deliverances. A. is in trouble and prays to get out, and because he does get out he thinks God answered him. A sailor in a storm calls upon God, and there is a great calm, and he concludes from that circumstance that God answered his prayer. I admit the conclusion may be valid, provided you admit there is a God who will hear and answer. But suppose that is denied? Now I answer the man who says he was in trouble and prayed to God, in the following manner: I tell him, first, of the man that prayed and got no help, and I tell him of every man in the world in my experience who has been sick and unhappy, and whom prayer would not cure. In the next place, I go further and tell him that God's own people have gone down under trouble, so far as the external state and act were concerned; and then, finally, I bring to him all the false religions and superstitions there are in the world, and show him that they have their cases of prayer and following deliverance from trouble, just as the Christian system has its cases; and I say I have overthrown his presumptions ten to one—one hundred to one. The story goes that a traveler saw a scenic representation of the gifts that had been given by those who had prayed to the gods and had been delivered; and he asked if some one would point out to him the



inscriptions and other mementoes of those who had prayed and had not been delivered. Of course, they were not there.

I am not arguing against prayer. I am only undertaking to show that, if you cannot prove to me that God is willing and able to answer prayer, you cannot find any satisfactory evidence that prayer ever was answered. That coincidence where prayer was earnest and unanswered answers all the natural presumptions arising from the man's deliverance after prayer. So I hold that the man who denies that the Gospel is a supernatural communication, is wise and logical in ceasing to pray, and this accounts for the fact that you do not find any record of theists who have rejected the Gospel in *toto*, as we are discussing it, and declared it had no supernatural origin, who pray, unless they are Jews. A distinguished citizen of New Hampshire, who was once a rationalistic preacher, and a very powerful logician, ceased to preach, and a friend asked him why he stopped. Said he, "I liked the preaching, and could have got along with it very well as long as I lived; but there was one thing I could not get along with at all, and that was prayer. I did not expect my prayers would be answered, and never believed they would, and to stand up before the congregation and address the Deity as if I really believed that prayer produced a result, seemed to me too much like hypocrisy." No man will long pray who has not a specific promise upon which to rest.

9. I now have to speak very briefly about a few things that are not generally supposed to rest upon Christianity. As regards the Sabbath, of course the Sabbath goes, if Christianity be false. There is no reason why a man should keep one day in seven as a *holy* day, though there may be reasons why he should keep it as a *holiday*. He must give it up as a day specifically consecrated, if he repudiates Christianity; and if it be given up generally as such a day, then, of course, it is left merely to the self-interest of men, the effect of

which is that the majority of mankind would be divided into two classes—those who would work on Sunday, because they could make it pay, and those who would play and dissipate, because they would prefer to do that rather than make what they could.

Now the institution of Marriage—one husband and one wife—cannot be sustained without a religious sanction, and never was in the history of this world. In the early history of Rome it survived for a considerable period of time, and the first man that divorced his wife in the Roman empire was treated with the utmost contempt; but the operations of human nature were such that in a very short time the whole Roman Empire virtually repudiated monogamy to such an extent that the leaders were obliged to beseech the people to marry upon some such absurd principle as this: that, while it was a great misfortune to have wives, the State could not possibly be kept up without children, and the only way to have children was to marry, and therefore they besought them to marry for the sake of the State. The heaviest strain on human nature is chastity, and it cannot be sustained unless the obligation rests upon a solemn accountability to God, and the human race cannot sustain it without religious sanction after marriage, and never have, even among the Jews. They disregarded monogamy, and Jesus, according to the New Testament, stated that Moses, for the hardness of their hearts, suffered them to put away their wives. But the fact is, the Jewish people, acting under the influence of wholly unsanctified human nature, gave loose rein to their passions, and all over the world that thing exists. Taking human society as a whole, in the absence of general belief in Christianity, it would not stand a twelvemonth. Polygamy, on the one hand, as a species of fanaticism, and either spiritual or carnal or free love on the other, would certainly spring up, as they have done, to run riot all over the world.

Moreover, denying the spiritual power

of Christianity, of course you uproot the whole idea of future accountability, and the question of whether a man will live or die becomes a question of logic. Some persons, if you undertake to speak on the subject of suicide, will hardly listen to you; but it is a vitally important topic. I cannot tell if there is not now some one before me contemplating suicide. I have been obliged to visit the friends of several who have committed suicide since I became the pastor of this church. I know of men who have gone straight from the house of God, and within forty-eight hours attempted suicide. The papers are full of recitals of this crime. The crime increases in this country without parallel, and it will go on increasing. It will have to be discussed and handled from a point of view totally different from those ordinarily selected, to prevent it. Now, what reason is there why a man utterly dissatisfied with life, should not commit suicide? Prove that he ought to hold on. Make it clear, if you can. Suppose the case of a man who has lost all his friends, his property, and his reputation. He is too old to begin again. Prove that he ought not to commit suicide. I cannot, unless you give me the Gospel. When a man rejects the Gospel the most trifling trouble in the world may make him commit suicide. I admit that many professed Christians do it—some because insane, and some because they do not know anything about *applying* the Gospel. I have known men who have been familiar with the Gospel twenty years, and then did not know how to apply it on the question of suicide. You cannot find an instance of a sane, devoted, intelligent Christian committing suicide; but you can produce a hundred instances of irreligious men not insane committing suicide. It had become a passion among the Roman matrons, and the only way the evil was cured was by an edict that the body of the woman who took her own life should be dragged after death through the streets, exposed to the rabble. The reason men

are committing suicide, and making such a trifling thing of it—I won't say the reason, but one of the reasons—is the spread of infidelity, the spread of doubts as to future accountability.

And now I have come to my last point, which is this: That if the Gospel be not true, everything that there is in the Bible with regard to a future state of happiness must be remanded to the realm of conjecture. No man can prove a future state in any proper sense of the term. Of course, most men think it is the easiest thing in the world; but I am not preaching to them. I am preaching to the man who has thought, and been troubled with doubts about the Bible. That man knows you cannot prove a future state, and he knows further, that if you could show it to be probable, you could not determine the mode of existence, or the relation between the future and present life, or get any means whatever to do so. Then, if the Gospel be not true, let us face the issue and strike out, "In my Father's house are many mansions." Let us stand by the side of the dead, in the presence of weeping relatives, and, when some one shall say: "I heard a Voice from heaven, saying unto me, 'Write, blessed are the dead who die in the Lord,'" silence him, and tell him it is falsehood, and that he is endeavoring to comfort the bereaved by that which has no foundation in fact. Every word in the Bible relating to a future state of bliss is remanded to the realm of conjecture.

Is it rational to believe that God has given no voice to man? Is it rational to believe that the noblest precepts are without a divine sanction?—that the purest examples are rhapsodies?—that there is no voice of pardon, no regenerating influence, no comforting words for tribulation, no sense of future accountability, no sense of the supremacy of conscience, and no well-established hope beyond the grave? Is it reasonable to believe that God, as a father, never made himself known to his children, but cast them out into a wilderness to wander and tremble and die?

IT IS NOT! Rather than believe that, I would go one step further, and say—not as the fool, who says it in his heart, but as the sad and hopeless man who would believe better if he could, “There is no God!” But because I cannot say there is no God, I must say that He has spoken to man, and because I must say that, I must believe that the Gospel of our Lord Jesus Christ has a supernatural origin.

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### THE LOGIC OF LAW.

BY JOSEPH PARKER, D.D., IN THE CITY  
TEMPLE, LONDON.

*Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.—*  
Exodus xxiii: 9.

MARK the logic of the text. This is not a sentiment only; it is a piece of reasoning, and a piece of reasoning founded upon the rock of history. Why shall we not oppress a stranger? The answer is in logical terms—“for,” or because, “ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.” There is a whole philosophy of life in that one brief commandment; there is a whole theology in it also. The argument is that our conduct is to spring out of our experience; we are to go back upon our own history and consciousness for the law that shall guide us in the treatment of our fellow-men. Why, could we do so, no more should we hear the rasping voice of rancor, hostile criticism, mean remark, or severe demand. In this injunction is the germ of the completing commandment called the second: “Thou shalt love thy neighbor as thyself.” The Scripture is thus full of common sense and profound philosophy. It lifts us to a new level and inspires us with a new spirit. Thou shalt not oppress the struggling man, for thou thyself hast had thy struggle. You are apt to forget your own often-baffled and abortive endeavors in the flush of your success and in the temptation of your prosperity. Once you stumbled in speech; have pity upon

the young speaker who is just fleshing his sword. He has had a hard time of it in private; he is full of fear; he is more nervous than he dare tell his own mother. Do not sit there in the lordliness of your own self-consciousness, easy and in the assurance of all but unlimited resources; but remember your own Egyptian servitude, and how you bungled, and stumbled, and went home one great red blush, unable to tell your own friends what fools you have made of yourselves. Remember your own Egypt, your own experiences, and out of the depths of many pathetic and gracious recollections bring the inspiration that shall guide your conduct in reference to other men. But this would make the world new in less than six days; it would create new heavens and a new earth, and all subsequent lifetime would be one long, long, sunny Sabbath day. Yet we are severe upon one another, and sometimes we get into moods that we call “critical,” and imagine that criticism is a kind of heaven. Truly, it is the only heaven to which some men are likely to attain! Do not be hard upon those who are going up hill. You call them “mean” sometimes, but they are not mean in reality. They are pinching a little here and a little there, and the genius of economy is so ruling them as to give them quite a false aspect in the eyes of an unsympathetic world. You do not know what they are doing. All these pinchings are to be so many oblations laid upon the altar of affection. A few coins here and a few there, some copper and some silver—the very least of their kind shall bulk up into quite a surprising offering of love somewhere. Better take the nobler view; do not call them “mean,” or “greedy,” or “covetous;” it is not for us to judge with such severity of judgment. It may be that the men are struggling with an invisible opponent, whose name they hardly know; and others could enlighten the whole horizon if they might speak one little sentence, but they cannot. You wonder at their roughness, at their want of

completeness; you say how very nearly they come up to the measure of the stature of perfect men. Why that default—not more than one inch long? They could tell you the story of early childhood and early disadvantage and struggle, which has gone with them, staining all their ascent. But they cannot; they need not. Who are we, that we should be honored with such tales of secret conflict, and rather not be satisfied with such evidences of social and public triumph?

Thou shalt not oppress a doubting man, for thou thyself hast had thy doubts, if thou art more than half a man. We do not always know what doubt is. Doubt takes the color of the mind in which it operates. Some doubts are little and others mass themselves up into a kind of spiritual tragedy. You must understand the psychological differences of mind. All things are not equally plain to all observers. The man may only be doubting *my view*. The man need not be doubting the solar system because he doubts my interpretation of it. I may be making his doubt vital when it is only accidental. It is possible to believe in revelation and yet not to believe any one preacher of it, but to doubt the whole tribe ministerial. It is possible to live in God and yet to be outside the stone church which is built for His accommodation. The doubt of some men may be but the larger faith. I cannot tell—I will not judge; there is One who knoweth. He will deal righteously with us all, so I leave myself and others in His gentle hands. Do not suppose that words can tell everything, any more than any musical instrument can express the whole apocalypse of music. Suppose we formed a society that shall speak only words of one syllable. That is our orthodoxy—a man who speaks a disyllable is a heretic; the man who speaks a polysyllable is a blasphemer. Who could submit to such humiliation? Yet that is what is done in effect in relation to many speculative and profound questions. If men do not

believe my words—one syllable or many syllables—how prone I am to regard them as publicans, and heathen men, and outsiders, and rebels! I will remember my own doubts. I was in darkness that gathered upon me so heavily that for a long period I had no day; life was one long night, troubled with serious dreaming that had in it all shapes and voices and sore vexations; but the light came—white in the east, and up came the sun in all the reality of day, and I had liberty and joy not to be spoken. It shall be so with my brother; he will not die in the night of doubt and unrest; he will be brought through to the land of morning, and there he will build a temple that shall never be thrown down!

Now the text has a meaning in reference to ourselves as well as to others. Thou shalt not renew old fears, for all thy fears have been round, black, blatant liars. What liars they have been! And yet to-day we still open the door and take them in, believing that now at last they are telling the truth. They cannot tell the truth; they are not *liars* only, they are *lies*. Their little measurable personality is lost in the infiniteness of incurable falsehood. How foolish we are and slow of heart in this matter, by allowing all our old fears to talk to us like old friends! In six troubles you have been delivered, and I charge you now with talking to the seventh as if he were an old friend or a truth-speaker. How dare you? Where is your faith? Where is your Christ? Where is the Holy Ghost? Remember the case: Six fears have been with you, have lied to you, have made you play the fool in all the higher relations and issues of life, and yet I detect you this morning talking in the corner to a member of the same false family! Why do you not throw it from you, or order it behind you, or mock it with the jibing of perfect rest in God? You are baptized Atheists, you are Church-going idolators, and if the light that is in you is darkness, how great is that darkness?

These are the words of truth and wis-

dom and soberness, which I find thrust in upon myself, and it is rather a monologue I am now delivering than a sermon. I am preaching. The shadow is still as if it were reluctantly welcome; the old shadow that followed me like a cloud, that fell upon me on all sides, that put out the household fire, that hid the old arm-chair in impenetrable darkness, that gloomed upon the altar, until the prayer of faith became an impossibility. It has been blown away by the wind of heaven, pierced by shafts of sunlight, and yet, when it returns, I accost it as if it had some right to my soul! So faithless am I, so little has my baptism into Christ done for me, I say "God," but I do not mean it. It is the Church that must be converted, not the "masses." I am not yearning about the "masses" and building canvas tents for them, and sounding bassoons over their revelries and madneses. The Church, the Bride, the Lamb's Wife, has gone wrong! You must convert the scepticism of the Church, the pedantry and selfishness of the pulpit; you must re-convert the converted, otherwise the Church is the greatest mischief-doer among all the institutions of men. Oh, that the Lord would send amongst us some burning prophet, that went up nightly in a chariot of fire unto heaven, and wanted not money, not patronage, nor help of man; but could seize the age, and live for it, and die for it, and rise again for it! Three years would kill him, but with Christ he would live forever.

"Thou shalt not—, because—." That is the logic of the text. The illustrations I have given might, as you will see, be infinitely multiplied; but they would all be germane to the philosophy of the text; they would all find their vindication in this divine injunction. Now, what must *He* be who gave such laws? In the character of the laws, find the character of the legislator. Will you debate about God in terms philosophical, scholastic, literary? Your debate will end where it began. I will try to find out God little by lit-

tle, along the line of the words which He is said to have spoken. I will worship the God that spake these words. I do not know always the God of the theologian. He is a ganglion of metaphysical terms and contradictions and sovereignties and covenants and bargainings and transactions—endless and vexatious. The God of the Bible I can in part understand; not see through the lightnings, not understand the thunderings and the noise of the trumpet, not walk upon the smoking mountain—there I stand back in veneration and amazement, having no more to say than the little child who never spoke. But when the laws themselves come afterwards, out of that apocalypse, I can look at them, weigh them, and follow them somewhat into their practical applications in daily life. This is an instance in point. God must be tender; He takes care of strangers. Why should He, who inhabits eternity, take care of a stranger—one stranger? When He was upon the mountain, amid all the noise and thunder, amid all the dazzling splendor and mysterious incense, I did not know Him; but when all the accident has passed away like a pageant, living but for a moment, this word is left behind "Thou shalt not oppress a stranger." He who said that has a big heart, a tender spirit, a father's royal love. I want to know more about Him. He touches my sympathy. Not only so, He must be aware of human history in all its changes and processes. He knows about the strangers who were in the land of Egypt; He knows about their deliverance; He knows that strangers are a tribe that must be on the earth from age to age; He knows us altogether. He speaks a word for the stranger. Oh, man, friendless, lonely man, you should love God. Oh, woman, mother, sister—sinning woman, you should love Christ. Oh, little children—frail flowers that may wither in a moment, you should put out your little hands, if in but dumb prayer, and long to touch the Son of God. Oh, working man, led away by the demagogue, made to scoff where you ought to



pray, the Bible has done more for you than any other book ever attempted to do; this is a human book, a book for the nursery, the family, the marketplace, the Parliament, the Universe!

All this is wayside talk. We loiter here to pluck a few flowers, and it is interesting and pleasant to do so; but we are on the road. Presently we read, "Thou shalt not disturb a bird's nest that is on the ground"; "Thou shalt not seethe the kid in his mother's milk"; "Thou shalt not cut down a fruit-tree." All the way through, the spirit of care-taking and love, conservatism and preservation, a word spoken on behalf of the weak, and the lonely, and the defenceless, and him that hath no friend. I wonder what it means; it means something. I will read this romance a page at a glance; all through the same spirit; the answer will come presently. And on and on we read until we see a great Cross set up, and hear a rude voice saying, "He saved others"—aye, that's what He has been doing. "He saved others"—I know it; I have seen Him. "Himself He cannot save"—no, He cannot. It is the "cannot" of omnipotence, the impossibility of almightiness. That is the meaning of it all—the CROSS! God has been taking care of strangers—aye, and of birds, and of oxen, and of young lambs in the flock—all the way through; and now the sum total of it is—"The Son of Man came to seek and to save that which was lost."

If you had gone up to the Cross right away along the historical line, mile by mile, you would have found it the natural culmination of a series of interventions, which expositions and which interventions give a new significance and a keener accent to the tragedy and mystery of the Cross.

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"In meditation, those who begin heavenly thoughts and prosecute them not, are like those who kindle a fire under green wood and leave it as soon as it begins to blaze."—*Hall*.

"PRAYER is the key of heaven, and faith is the hand that turns it."—*Watson*.

## THE ECONOMICS OF CHRISTIANITY.

BY REUBEN JEFFERY, D.D., IN THE FIRST BAPTIST CHURCH, DENVER, COLORADO.

*To what purpose is this waste?—Matthew xxvi: 8.*

A LOVING woman, as an expression of her devotion to Jesus, anointed His feet with a box of costly ointment. This service was criticised by Judas on the twofold ground that it was a wasteful expenditure and a diversion of so much money from the care of the poor. This censure was just such a criticism as we would expect a man like Judas to make. The few incidents given of his character prepare us to believe that his soul was never stirred by lofty sentiments. He was too groveling ever to rise to the love of the beautiful and the sublime, either in nature, or in art, or in religion. He was too selfish and penurious ever to have given a penny to promote an æsthetic or benevolent enterprise. So base was he, that he even robbed the funds entrusted to him by his brethren for the poor, and appropriated their contributions to the gratification of his own sordid proclivities. Society has always been afflicted with a class of carpers like Judas. If the poor had no better friend, they would be left to die of starvation, and if virtue had no nobler promoters, vice and crime would be perpetually epidemic.

Among the several attempts to give concrete expressions to grand ideals, those associated with Christianity have been pre-eminently subjected to these kinds of assaults. Its ideals have been denounced as superstitions, its institutions as wasteful expenditures, and its agencies as so many abstractions from eleemosynary contributions.

Now these criticisms would lodge with much greater force if it could be shown that the evils of society would be lessened if Christianity were obliterated, or if facts demonstrated that the opposers of Christian enterprises were themselves moved with superior inspirations to organize and carry on agencies of beneficence. Nay, we could listen to these censors with more patience if

it were not too true, alas ! that the men who make them are, to a large extent, the abettors and promoters of the very evils they affect to deplore. History proves, however, that apart from Christianity, no age has ever presented the spectacle of any permanently organized movements to alleviate distress, or minimize the evils that have cursed mankind. True, within the present century a few godless efforts in this direction have been undertaken, but they have been, at the best, only spasms of philanthropy, and in their results have proven, like Fourierism, for example, Utopian in conception, and fraught with practical evils even greater than those they sought to correct. But, even granting to such enterprises a benevolent impulse, it would not be difficult to show that they have never been undertaken, except in lands where Christianity had already inculcated the spirit of beneficence. Nor are such philanthropic movements free from the suspicion that their animus has not been a genuine sympathy with suffering, but rather a hostile attempt to throw discredit on the beneficent character claimed by Christian people for Christian principles.

I grant you that there have been periods when historic Christianity has presented sad defections from the sublime ideals of beneficence which its theories inculcated ; but the explanation of these phases is not to be found in the falsity of the principles themselves, but in the fact that the Church has been loaded down with the superstitions imposed upon it by the idolatries of preceding generations, or cursed by leaders who were utterly and shamelessly destitute of the spirit of Christianity itself. And the marvel is that Christianity has survived these terrible combinations of corruption within and assault from without.

Christianity, however, has demonstrated its inherent vitality by its ability to survive and surmount these drafts upon its energies. Especially have this survival and reinvigoration asserted themselves during the present century. Never as to-day were the ac-

tivities of Christian beneficence so numerous and so vigorous; never was the power of Christian principles to permeate and bless society so potent and apparent; and that, too, despite the taunt that Christianity was proving a failure, and destined to disappear before the oncoming era of social well-being. That such a grand era is coming we doubt not; but in the day when its consummation shall be reached, mankind will have learned that the result is a fulfillment of that song of peace and good-will that the angels sung at the birth of the Babe of Bethlehem. In that day the hitherto discordant notes of censure and denunciation of the religion of the Nazarene will, like the voices of many waters, join in the grand acclaim of blessing, and honor to the name of that Jesus whose mission it was to lift up humanity from its degradation and to bequeath the blessings of universal brotherhood.

Thus far in the history of our race the forces that have worked for evil have dominated, and their activities are still exerting malevolent power. Who can depict the woes that have followed in the wake of intemperance, fraud and lust? Who can estimate the waste of life, of happiness, and of money, occasioned by the baser passions of our natures? With what energies have the enemies of Christianity appropriated even the forces of our civilization in order to work the ruin of their fellows? On the other hand, who does not know that Christian principles make for economy and thrift; for the purity of morals; for the spread of education; for the ennobling of taste, and the culture of our tenderest sensibilities? And, while we do not disparage the helpfulness derived from the agencies of science and literature, yet it cannot be denied that these very agencies are being seized upon by the vampires of society in order to give intensity to their power for evil.

And let the enemies of Christianity say what they will against the truth of its dogmas or the methods of its oper-

ations, yet the fact remains beyond the possibility of dispute, that the only aggressive force that is engaged in stemming the tide of corruption, and is seeking to pour into every avenue of society the healing streams of salvation, is that which centers in and radiates from the churches of Jesus Christ; and every day the activities of Christian beneficence are multiplying in number and power. The last hundred years have witnessed a marvelous revival of spiritual life. The churches have awakened from the slumber of ages, and have armed themselves for a contest with the powers of evil. Time would fail me to give statistics of the forces that have been organized, and victories that have been achieved. Christian people are beginning to learn as never before that the form of service which is most acceptable to God is that which is most beneficial to man. Under the leadership of William Carey the Baptists awoke Christendom to the work of carrying the Gospel to heathen lands, and to-day all over the distant portions of the globe, the soldiers of the cross are carrying the banners of salvation. Heathen temples are crumbling into dust. The cruelties of heathen rites are disappearing, and the nations sunken in the degradation of heathenism are being blessed by the light and health of Christian civilization. The preaching of Wesley and Whitfield in England and of Edwards and Tennent in America has resulted in starting into operation thousands of activities that are conspiring to regenerate society.

In every considerable city or village of the United States the members of Christian churches, by every conceivable method, are inaugurating movements for the repression of vice, for the reclamation of the lost, for the relief of the poor, for the care of destitute children, for the reforming of drunkards, for the bringing back of fallen women to purity and peace. Think of the thousands of men and women going down in the slums of degradation, visiting the prisons, climb-

ing into garrets, descending into cellars, in order to give bread to the hungry, clothing to the naked, comfort to the sorrowing, ministry to the sick, the dying and the dead.

And now tell me, who are these people engaged in these missions of mercy? Are they the men and women who spend their lives in luxury and dissipation? Are they the men and women who support the dens of infamy? Are they the men and women who denounce the Church and boast of their non-attendance upon its services? Nay, verily. Rather, they are the men and women who kneel at the altars of the living God, who trust in Jesus Christ for the pardon of their sins, and their hope of heaven, and whose souls have been touched by the fire of His divine compassion.

And, again, let me ask, who are the best friends of the higher forms of education?

Let statistics answer: In 1878 there were in the United States 376 collegiate institutions; of these, 64 were non-denominational and 312 were supported by the various Christian denominations of the land. In the founding and endowing of these institutions of learning, the churches of the country have given not less than \$68,000,000.

It is not our purpose to-night to discuss the question, whether the Bible is of divine inspiration or of human device; whether its teachings concerning God and Jesus Christ and a future life are true or false. So far as my present argument is concerned, infidelity and atheism may have the truth on their side; but what I assert is this: outside of Christianity, history proves that human nature is destitute of any power of self-regeneration, and that the vitalizing agencies for the promotion of the humanities of society have centered in Christian churches, and been disseminated by men and women who have believed in the truths of the Christian religion. And what I ask is this: How is it that the opposers of Christianity have either been lukewarm and indifferent in regard to humanitarian move-

ments, or proven the most active agents in sustaining institutions that give increase to vice, crime, wretchedness and despair?

The impression seems to prevail that a belief in God engenders an indifference to man; that love for Christ evaporates into vague and senseless sentimentalities, and that the rapture of faith in the unseen realities of the life to come, lifts its votaries above all concern for the woes and wants of the life that now is.

And our proposition is that Christianity is unique in this singular and exceptional respect: that it inspires men with the ideals of spiritual life whose effects express themselves in forms of practical sympathy with the material, social and æsthetic conditions of the present life. It proves itself to be a force that lifts up humanity to higher planes of terrestrial well-being in the proportion in which it inspires them with conceptions of the realities and glories of the unseen world. And for this reason, and by this process, it proves itself to be the only power that is earnest and active in relieving the distresses of pauperism; in reducing the force and number of the evils that lead to pauperism; in giving the highest forms of beauty to art, whether as expressed in marble or on canvas; in tuning music and poetry to their loftiest strains; in pervading jurisprudence with the commingled temper of justice and mercy; in imparting purity and stability to the family relation; in inciting to righteousness in the reciprocities of trade; in adorning social intercourse with amenities and grace; in lifting manhood into self-respect and nerving individual character to struggles after the attainment of all those traits that make for peace of mind and kindness of feeling as the permanent factors of personal experience. Surely, whatever may be our various theories concerning the abstract propositions of theology, every noble and generous-minded man will acknowledge that money spent in the support of institutions consecrated to these beneficent

ends, is not a waste. And surely appeals to such for aid to carry on these enterprises will find a sympathetic and practical response in the heart of every lover of his race.

Christianity as a beneficent force differs essentially from the two forces that are set to oppose its progress. Superstition has demanded and secured costly outlays in the erection of magnificent temples and the maintenance of gorgeous ceremonials; but it appeals only to the sensuous and selfish fears of its votaries. It has exhibited a contemptuous indifference to their sufferings and degradations, and has taught them to believe that contributions to its appointments purchased an immunity from retribution, and a liberty of indulgence in the orgies of debauchery and crime. Naturalism assumes the ability and disposition of human nature to improve itself. It proclaims the sufficiency of reason, enlightened by education and polished by culture, to quicken men into noble aspirations and into generous sympathies. But the experiment of the ages has demonstrated the fallacy of the pretense and the powerlessness of the undertaking.

Rome, in her palmyest days, extended her military empire over the nations of the earth, and by her extortions from the conquered provinces she built those magnificent palaces, theatres and viaducts which made her capital the admiration of the world. She sought to amuse the masses by spectacular exhibitions of obscenity, and theatrical displays in which unarmed slaves and prisoners were compelled to fight for their lives with beasts of prey. Her palaces were fitted up with every device that could give zest to unchastity and expenditure in every extravagance of luxurious indulgence, while her toiling masses were denied the rights that are now accorded to the beasts of the field, and were left to perish under the stress of poverty, and rot in the stench of their degradation.

Greece has furnished to the race men who have given the highest specimens of philosophy, poetry and art which

the human mind, unaided by inspiration, has ever been able to attain. But her philosophies have been only sublime guesses and fraught with no utilitarian advantages. Her art has only given beauteous expression to lustful conceptions, and her poetry has only celebrated the glories of war and the attractions and intrigues of passion. In fact, the philosophers of human nature have been in every instance destitute of inspirations to beneficent and disinterested actions.

Naturalism talks of bettering the condition of society, but fails every time. The reason is that its only basis of appeal to the benevolent emotions is the reflex advantage to human selfishness. It calls upon you to be good and to be beneficent, simply because experience shows that the prevalence of vice and crime gives insecurity to life, property and rights. Its only standard of duty is self-interest, and its only inspiration to beneficence is self-protection.

Christianity, on the other hand, kindles the passion of disinterested benevolence. It awakens a sense of universal brotherhood. It reveals the transcendent secret that they only find the true life who lose their selfish lives in the love of doing good for its own sake. It constrains men not to count their own possessions or their own lives dear unto themselves, if so be they can give supply to the needy; if so be they impart consolation to the sorrowing or relief to those who are in distress; if so be they can save men from pathways of ruin and displace the agencies that work wretchedness to homes, dangers to society, and guilt to individual consciences, and in their stead inaugurate conditions of happy families, social well-being, and personal self-respect, peace and hope. And all these things it leads men to undertake with no expectation of reward or even gratitude; nay, despite reproaches and cursings from the recipients of their overtures of kindness and sympathy, and solely because their own hearts have been kindled into

sympathy with the spirit of that divine Master who went about doing good, and gave His life for His enemies. Naturalism, which is only another name for godlessness, can furnish no such inspiration and no such exemplar.

Christianity claims to be more than a revelation of dogma. It is an inspiration of life acting upon human nature from without, coming down from a supersensuous realm, and transforming character by an energy that is divine. Revealing the personality of a God infinite in every perfection, it makes His will the authoritative standard of moral conduct. It tells us that the nature of God is essentially love, manifesting His passion in the bounteousness of His provisions for the sustenance of the race; in His tenderness toward the suffering and His mercy toward the guilty. It calls men to reformation by offering pardon to guilt, and to nobler lives by the example of a divine incarnation. It offers help to feebleness by the indwelling of the Holy Spirit. It opens the gates of immortality and holds out crowns of glory hereafter to those who realize in this world characters assimilated to the spirit of its heaven-born enkindlings. In a word, Christianity is from above. It is the life of divine love coming down from heaven, dwelling among men and transforming a sin-cursed world into the paradise of God.

Ages long, long ago this planet swung through space a cold and desolate globe, black in Cimmerian darkness. To-day it is enswathed in the warmth and light of a genial atmosphere. Its surface is covered with verdure, herbage and fruit, and teems with myriad forms of life. And what has wrought this marvelous change? I answer, no process of atheistic evolution has melted its icy seas; no such process of evolution has turned its darkness into effulgence; no such process of evolution has caused the earth to bring forth its variety of product; no such process of evolution has painted its skies with gorgeous tints of beauty; no such process of evolution has peopled it with



life; but once upon a time a Divine Voice spake the fiat, "Let there be light; and light was." That light was from without, traveling through the density of the dark and cheerless gloom. In the lapse of eras it melted the icy seas into floods; it drank up the floods into clouds; it gilded the heavens with splendor; it carpeted the earth with verdure; it warmed the latent possibilities into active energies of seed and fruit, and fitted up this world to be the residence of man.

And so in later ages a spiritual sun arose "with healing in its beams," and as its life and health-giving power permeates society, mankind is emerging out of mental darkness and moral night. The old economy of desolation and death is yielding its supremacy to the sway of a new heavens and a new earth—wherein aught that will harm or destroy shall find no place, and wherein all the people of all lands shall rejoice in the blessings of universal righteousness, peace and joy. Already society is throbbing with the pulsations of this new born life—and Christian toilers are beginning to count the days when the glad shout shall go up from the mountains and valleys of all lands, "Hallelujah, Hallelujah. The Lord God omnipotent reigneth, and the whole earth is full of His glory."

Now what we insist upon is this: The spirit of beneficent action has ever been the characteristic of the religion of the Bible. Those whose lives have been the most fully brought under the power of its truths have been seized with the passion of self-sacrifice on the altar of the temporal as well as the eternal well-being of their race. The Hebrew people were distinguished from their contemporaries by their consecration to the claims of humanity. The seasons of their greatest piety were marked by their zeal in the cause of philanthropy. Their provisions for the poor and the stranger, their jurisprudence and their moral enactments were pervaded by those lessons of justice and mercy, of righteousness and truth, which they gathered from the spirit

of their worship. "In every age," says the infidel Renan, "Judaism was noted for its careful attention to the poor and the fraternal charity which it inspired."

Jesus of Nazareth gave the sanction of His divine claims to these ministries of love. He identified Himself with the poor, the suffering and the oppressed. He proved the divinity of His mission by His deep, compassionate regard for the temporal as well as the eternal well-being of mankind. He concentrated the marvelous energies of His miraculous power to the special service of feeding the hungry, of healing the sick, of pardoning the guilty, and of bringing comfort to the bereaved by calling their dead back to life. He inculcated the sublime lessons of self-sacrifice, and crowned His mission by the giving up of His own life to the good of mankind. He inspired His immediate followers with the spirit that animated Himself. Says Renan, "It is certain that the vital thoughts of Jesus filled the souls of His disciples, and directed all their acts. Justice demands, indeed, that to Jesus should be referred the honor of the great deeds of His apostles. It is probable that during His life He laid the foundations of those establishments which were successfully developed so soon after His death."

The first concern of the infant church at Jerusalem was the organization of a vast and all-pervading system of charity, and the New Testament is freighted with injunctions to the exhibition of love and good will in every phase and variety of social conditions.

Renan regards these early communistic phases as showing a "surprising resemblance to certain Utopian experiments of modern times, but," he adds, "with the important difference that Christian communism rested on a religious basis, which is not the case with modern socialism. It is evident that an association whose dividends were declared, not in proportion to the capital subscribed, but in proportion to individual needs, must rest only upon a sentiment of exalted abnegation and an

ardent faith in a religious idea." Such a confession from such a source is an invaluable acknowledgment of the transcendent power of Christian faith in the ideals of the unseen world to inspire men with lofty and self-sacrificing sympathy with the woes and wants of mankind.

If my limits permitted, how easy it would be to show the wondrous contrast, in this respect, of the spirit of early Christianity from that of the surrounding heathenism? The poor died of starvation, the suffering rotted with disease, the wretched languished in despair, and the immoral sunk still lower and lower in the filth of their degradation; and not until the humble servants of the Nazarene went forth on their errands of mercy was ever a hand stretched out to help, or a word of cheer whispered in the ear of despair. In the language of the French infidel already quoted, "it is when we look upon the Roman world that we are the most astonished at the miracles of charity performed by the Church. Never did a profane society, recognizing only right for its basis, produce such admirable effects. The law of every profane, or, if I may say so, every philosophic system of society, is liberty—sometimes equality, but never fraternity. To charity, viewed as a right, it acknowledges no obligation; it pays only attention to individuals; it finds charity inconvenient, and often neglects it."

Time fails me to speak of the beneficent effects of Christianity in the various relations of human life. I cannot pause to tell the changes it has wrought and is still working in jurisprudence, domestic life, and political economy. I am tempted, however, to make one more quotation from Renan, regarding the influence of Christianity upon woman. He says: "The wise men of that day considered woman as a scourge to humanity; as the first cause of baseness and shame; as an evil genius, whose only part in life was to impair whatever there was good in the opposite sex. Christianity changed all this." Again he remarks: "The moral liberty

of woman began when the Church gave her, in Jesus, a friend and guide who advised and consoled her, and always listened to her grievances. Woman never had a religious conscience, or a moral individuality, or an opinion of her own previous to Christianity."

Now, Christian edifices are erected where men may learn those truths that fit them to become factors in this grand work of the world's regeneration, and where they may receive inspiration by their devotions to engage in the service, and where they may organize measures to make their work practical and efficient. And I submit that, when we consider the purposes to which they are devoted, will you denounce the expenditure as a waste, and withhold your contributions to erect and sustain them?

This question is one of moment and importance to the people of Colorado. This vast State is destined to teem with a busy, active, and intelligent population. This city is a wondrous attestation of the energy of her people, and a prophecy of the material prosperity that shall reward the industries of the State. And, gentlemen of Colorado, can you wisely afford to disregard and despise those moral agencies which lie at the basis of all true social prosperity, and which only Christian enterprise is qualified to afford? Look at the character of our population throughout the State. Remember that in many of our counties there is not even the semblance of a Christian organization, and note the result. In every town, village, and hamlet on our plains and in our mountains, unnumbered agencies of evil are flaunting their attractions of vice, and are reaping their heritage of violence, crime, and infamy. The sanctities of domestic life are violated, and the principles of integrity are being undermined. The toilers in departments of Christian effort are few, and their organizations are only feebly sustained. Shall these things go on, with no attempt to restrain and reform? The answer must depend largely on the citizens of Denver. I bless God that so many activities are here at work; and

the erection of this edifice which we open to-night is a contribution of Christian zeal to the moral and spiritual regeneration of the present and coming population of the State. In dedicating this building to the service of God, we consecrate it to the highest and holiest interests of man. We give it to the citizens of Denver and the people of Colorado. We invite within its doors the rich and the poor, and promise to preach from its pulpit that gospel of humanity which shall woo our youths from the haunts of dissipation; which shall inculcate to our men of business lessons of commercial integrity; which shall encourage co-operation in all measures which shall relieve pauperism, repress vice, maintain municipal order, and make Denver a city that shall be as glorious in every moral and virtuous attainment as it is now distinguished for the beauty of its situation, the comfort of its homes, the grandeur of its common schools, and magnificence of its public institutions. Above all—moved by an unswerving faith in the realities and blessings of that life to come, which the Gospel alone brings to light—we offer this building as an asylum in which the poor, the distressed, and the suffering shall find consolation and hope: where the guilty shall find pardon for sin, and the earth-born shall be started on their way to the blessedness of the life to come.

Citizens of Denver, accept the gift, and join hands with us in giving success to a noble and disinterested undertaking.

And now, O Lord! "Let Thy work appear unto Thy servants and Thy glory unto their children, and let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

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THOUGHTS PROPERLY ARRAYED.—The greatest thoughts are wronged, if not linked with beauty; and they win their way most surely and deeply into the soul when arrayed in their own natural and fit attire.—*Channing*.

## THE CHRISTIAN'S FUTURE

By H. A. BUTTZ, D.D., PRESIDENT OF DREW THEOLOGICAL SEMINARY, IN THE HANSON PLACE M. E. CHURCH, BROOKLYN.

*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, etc.*—Rom. viii: 18-24.

1. THESE words which I have read may be fitly called a picture of the Christian's future. They constitute a part of that great song of triumph in which the apostle Paul sets forth the final glorification of the people of God. This song includes in its scope the whole range of human history, from the fall of man to his restoration to God. It has been expounded thousands of times, yet must ever remain of the deepest interest and the most practical significance. The apostle, in writing these words, had not done so after coming to a hasty conclusion, but after giving them careful consideration. He did not deem the sufferings through which the early Church was passing, light; he knew how they were persecuted and beaten, but he says these severe sufferings shall not be worthy of consideration when compared with the glory which shall be revealed in them. The glory of the Christian is hidden in this world; that of the sinner is seen. The advantages of the ungodly are known of all men, while those of the Christian are unnoticed and not thoroughly known by themselves; and so it will be until the final manifestation in the other world.

2. The earnest expectation of the creature referred to in the text refers to looking forward eagerly, like a person with head bent forward, to catch the meaning of a distant sound. The word creature primarily means a created being. You will find two special meanings assigned to it in the Scripture—one where it refers to all created beings, and the other where it speaks of preaching the Gospel to every creature, where it must mean human, intelligent beings. The word must have limitations defined by its connections. I think the proper



view is that it represents all created beings, rational and irrational. The apostle represents man, and that part of the world which he inhabits, as groaning for deliverance from the bondage of corruption to the glorious liberty of the children of God. The tendency of man is to sin, and to be unwilling to bear the penalty; but, by the rule of Him who created us, penalty is brought upon sin, and suffering upon transgression. But this subjection is not final, for there is the hope that we shall be delivered from the bondage of corruption.

3. This text takes into consideration the whole economy of human redemption. First, the wreck of the whole rational and material world by Adam's sin. No one believes this world was always as it now is. All admit that it has passed through great convulsions and changes since its beginning. In the Word of God we find that man was made faultless. Some believe that man began in a low state, and has since worked up to his present condition. I believe the truer philosophy, the truer thought, is that man has become degraded from what he was at first. If you will turn to the Scriptures, you will learn that man was made perfect. His mind was clear, and his mental and moral powers were absolutely perfect and complete. He was without sin.

4. "What relation can possibly exist between man's sin and the natural world?" I cannot tell you, excepting it is simply a divine order relating to this world, through which man and his environment sin together. Man becomes degraded: his environment becomes degraded. Man becomes lifted up: his surroundings become lifted up. I do not inquire the cause; I only tell you God has so ordered it. Turn to history, and you will find in such proportion as man rises up, nature rises with him; as he sinks down, the world sinks down with him. This fact we also know: that a man connects himself with his surroundings. Take an artist; go into his house: you will find every part filled with beautiful pictures.

Take the scholar: you will find those books in his library which indicate the tendency of the man's mind. Take the business man: you will find him surrounded with those things which show his thoughts and mode of thinking. These reveal the fact that there is something in man in harmony with his surroundings—something which reveals the relation between his moral and mental condition, and the things he enjoys. All the great thinkers and poets have thought that in the history of the past there is a great chasm that has been brought about by something. My text says it was brought about by one transgression. Thereby the whole world fell, and is now looking for final restoration.

5. Christianity is full of hope. The heathen have always been hoping for restoration from the condition in which they have found themselves placed. Men have always been desiring to be something better. No matter where you find man, under what religion, or without it, you will find him aspiring for something better, and trying to rise to a higher condition. This wonderful chapter in which my text is found is one of the most marvelous expressions of the human heart found in literature. The greatest men have been those who longed the most. It is a restored and glorified manhood for which men are longing. They are striving to break the bonds of sin; to be restored to the image of God. No one wants to be an angel. No one wants to be of another class of beings. We do not wish to change with the angels, but we wish for that which the Word of God promises us—a pure soul, dwelling in a pure body. We shall be restored to primitive purity. This is the doctrine of the Christian faith.

6. This gives certainty to our hopes. Uncertainty was the weakness of paganism. I do not know of any theory advanced to-day in the world of so-called modern thought, that has any more hope or certainty attached to it, looking to the future, than paganism had. Go to nature, geology, philosophy, and ask what is in store for you, and there is no

answer. The growing flowers and grass in the spring time are analogies, but not proofs. But there is the great stone at the sepulchre—He shall roll it away. Now all is darkness—He shall give me hope. There is One who arose; I shall arise. He lives; I shall live. On that great fact in the world's history we take our stand, and firmly stand as on the eternal rock. The whole hope and aspiration of His people are full of certainty, because Christ has demonstrated this fact, that we shall rise again. It is this hope that makes men endure present trials and sufferings. A modern divine has said that the decadence of modern life is due to the tendency of men to devote themselves to that which is low rather than to that which is high. The result is that the standard of moral character is lowered. You cannot make a grand life out of a person with low ideas. The measure of life is largely the measure of its hopes and aspirations. Such hopes as are in my text would elevate any life. The Christian religion is made up of everything that will inspire the mind of man. Its hopes are so grand that the Christian should be grand, holy, noble, pure, and good. Alas! that so many people never lift their hopes above their business. An old German poet represents all races of men—past, present, and future—as standing between two black curtains. No voice comes out of the darkness, and naught is heard but a hollow echo. German poet, thou knowest nothing about it. There is no darkness on either side. The past is revealed in God's Word; the future is opened by the life and death of Christ.

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VICTORY IN DEFEAT.—Sincere devotion to his studies and an unswerving love of truth ought to furnish the true scholar with an armor impermeable to flattery or abuse, and with a vigor that shuts out no ray of light, from whatever quarter it may come. More light, more truth, more facts, more combination of facts—these are his quest. And if in that quest he fails, he knows that in the search for truth failures are sometimes the condition of victory.—*Max Muller.*

## THE BLESSING OF MERCIFULNESS.

BY REV. STOPFORD A. BROOKE [INDEPENDENT], IN BEDFORD CHAPEL, LONDON.

*Blessed are the merciful, for they shall obtain mercy.—Matt. v: 7.*

### I. WHAT IS THE CHARACTER OF THIS MERCIFULNESS?

It is a quality exercised between man and man, independent of written law, and which is not so much certain acts of forgiveness as a temper of the soul.

To be merciful is not to do an act of mercy here and there; to be swept away, on impulse, into forgiveness of a wrong; to be pitiful on Monday and hard on Tuesday; to forget you have been injured, and then, in moments of irritation, to remember it again and re-impose the penalty or speak again the bitter word. That is not to be merciful; though those who do these sudden acts are called, for the time, merciful people. No; to be truly merciful is to have the temper all through life, from morning to night, which is pitiful of wrong and forgiving of injury; which, having once pitied the wrong-doer, begins to love him; which, having once forgiven the injury, wholly forgets it. It is a temper which makes him who has it, not so much sorry that he has been injured, but first and most naturally sorry that the injurer should have the heart to be capable of doing the wrong. The sense of injury is wholly lost in pity for the sin, in passionate desire that the injured should be freed from the misery of his wrongfulness. That was the mercifulness of Jesus, when He cried: "Father, forgive them, for they know not what they do." All sense of the cruelty inflicted on Him was lost in utter longing that they who nailed Him to the cross might be saved from the possession of a heart that could be cruel. This, then, is the temper of mercy; and, of course, where mercy is thus attended with love all memory of the wrong done perishes, and with it, also, all memory of the merciful act of forgiveness. It is never gone back upon. The injurer is never reminded that he has

been guilty and has been forgiven; reminded till he feels—so bitter is the obligation made—that he had rather not have been forgiven. And, indeed, that is not forgiveness at all. Mercy is not mercy when it remembers that it has been merciful. Many phrases of the prophets dwell on this, as part of the essence of God's mercy. "As far as the east is from the west, so far hath He removed our transgressions from us."

Mercifulness, then, is a quality of the whole nature; a certain soft, sweet, tender, gentle, gracious atmosphere in which the whole man lives and breathes; in which he continually acts toward injury and wrong; and under its warm and sunny rays injury and wrong melt away day by day, like icebergs that come floating down into the tropical stream. And those are blest who have it. They live in soft sunshine of their own making, and in it all the simple charities of life, which are like the common flowers that adorn and make sweet the woods and fields, flourish until the whole world rejoices in the life of those who live by mercy. And their speech is delightful as the songs of birds, and their daily acts like the soft murmur of such streams as gently flow through meadows. In all this inward beauty of soul they are blest indeed, for mercy blesses him who gives it.

## II. THE REWARD.

"For they shall obtain mercy."  
"What?" men say, "am I to be merciful in order that I may obtain mercy? Do I want a reward for doing good? Then it is a selfish effort, after all, and Christ puts it on a selfish ground!" It is almost fashionable now to make this accusation against the teaching of Christ; and no accusation can be more foolish. It is an accusation which partly arises from the use of the word "reward," which is taken to mean something given as a favor, not necessarily connected with the work done. The proper word would be fruit—at least until we allot to the word "reward" its true meaning in the spiritual life—the *end result of the work done*. Such is the

meaning Christ would have given to it. If ever there was a spirit and an intellect on earth that had a reverence for law, it was Jesus Christ, and He laid down the laws of the spiritual world—that is, He declared in words things that were constant in that world. He was the preacher of a strict Science of Religion. And He did not mean here that a man was to be merciful for the sake of obtaining mercy from God, but that, if he were merciful, he would, as a necessary result, obtain mercy; and that he would be blessed because he was merciful, and because he obtained it. Each tree of goodness produces its own fruit, after its own kind. What a man sowed within he reaped within, and as certainly as, in the outward world, wheat produced wheat, and hemlock hemlock. A special grace practised produced its own special state of spirit, and that was its reward—its fruit, as I should call it: but the reward was necessarily and lawfully connected with it. And mercy was the reward of mercy. Those who gave mercy got mercy.

And now, to enforce this further: Do the unmerciful obtain mercy from God? No; and I strengthen the law that the merciful obtain mercy by showing that the unmerciful cannot obtain it. Cursed are the unmerciful, for they shall obtain unmercifulness, is a law just as true as the other.

And if you call it selfish to live in mercy, to pursue it with the purpose of obtaining more mercy inwardly, with the desire to be more at one with the everlasting mercy of God—if that, in your eyes, can be called a selfish effort—why, then, Heaven have mercy on your intellect!

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THE GLAD FAREWELLS.—There is yet time for all of us to make many hearts glad. Among all the farewells that are sad, let us scatter a few with glad hearts. Let us say good-by to selfishness, to unkindness, to bitter words, to evil thoughts, and let us welcome, with never a farewell, the dawn and day of charity and love.—*Anon.*

**THE SPIRIT GLORIFYING JESUS.**

By C. E. W. DOBBS, D.D., IN THE VINE STREET BAPTIST CHURCH, MADISON, INDIANA.

*He shall glorify Me.*—John xvi: 14.

OUR text presents, very tersely, the mission of the Holy Spirit: "He shall glorify Me." So in chapter xv: 26: "He shall testify of Me." This is the grand purpose of the coming of the promised One. Dying under the ban of his countrymen; dying as a condemned evil-doer; "numbered with the transgressors;" to unbelieving Jew and mocking Gentile the name of Jesus was the synonym of imposture and "foolishness." But the coming Spirit of truth would so testify to His veracity and worth that He would be vindicated and glorified.

I. *The Spirit glorified Jesus by guiding the disciples into the fullness of the truth concerning His divinity.* In revealing truth, God has ever adapted His method and substance to the capacity and necessity of His people. Even the great Teacher taught as the disciples were "able to bear it." Ever has there been a "progress of doctrine" in the school of heaven. The promised Spirit was to "guide into all truth." While our Lord was with them they knew Him not in the fullness of His divinity. They, indeed, "beheld His glory." They hailed Him as the "Son of God," wonderfully endued with power from on high; yet they never fully grasped the grand truth of His essential divinity. He must be "glorified" before all the beauty of the Lord could flash into their hearts. The Spirit must come to glorify Him by guiding them into the fullness of doctrine concerning the Son of God. They were as those entering upon an unknown territory. They know not its scenes of historic interest, its landscapes of exquisite beauty. Some competent guide must direct. The disciples had but crossed the border of the territory of divine truth.

In this guidance our Lord promised: "He shall take of mine and shall declare it unto you. All things whatso-

ever the Father hath are mine." How little did they yet know of the mystery of these words! But, taught by the Spirit, they came to know the glory of their Lord, and to worship Him in the fullness of His eternal fellowship with His Father, as "God over all, blessed forever."

II. *The Spirit glorified our Lord in the work of the apostles.* Never was so glorious a mission given unto men as that to which the disciples were called. How sublime the words of the risen Savior: "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." (Acts i: 8.) Witnesses to the glory of Jesus! Everywhere they were to tell men about Jesus; everywhere they were to proclaim His "sufferings, and the glory that should follow." So we find them ever, under the Spirit's guidance, fulfilling their mission, glorifying their Lord. On the first day of Pentecost, after they were filled with the Spirit, the burden of their testimony was the glory of Jesus. When, at the gate Beautiful, the lame man was made to leap in the vigor of his divinely-given strength, Peter and John took the crown of applause tendered them by the admiring multitude, and placed it on the head of Jesus. So, before the council: "Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, \* \* \* be it known unto you all, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole." (Acts iv: 8-10.) Thus, everywhere, the Spirit glorified Jesus in the ministry of the apostles.

III. *The Spirit glorified Jesus by ever guiding the penitent to Him as the one only Savior.* The "baptism in the Holy Spirit"—that special and extraordinary inspiration whereby the soul was miraculously endowed—was peculiar to the apostles and the apostolic age. We may not claim that now; but the convicting, regenerating, and sanctifying

mission of the Spirit is continuous and continuous with the Christian dispensation. And in His blessed agency the Spirit yet glorifies our Lord. In regeneration He humbles the soul by convicting of sin; shows to the awakened conscience the sinner's carnal depravity and guilt; reveals his wretchedness and helplessness as lost. When these lessons, honestly received in the heart, have awakened genuine penitence, the Spirit guides to the cross, casts the soul at the feet of Jesus, and reveals Him as the sinner's Friend—glorifies Him as the Prince and Savior who giveth remission of sins.

IV. *The Spirit glorifies Jesus by ever presenting Him as the model and inspiration of the Christian life.* The Spirit sanctifies the believer, as well as regenerates the sinner. In carrying forward that process of sanctification, He ever holds before the eye of the child of grace the holy life of our Lord. Paul assures us (Rom. viii: 29) that the glorious end of God's predestinating grace is that all who love Him may be "conformed to the image of His Son." "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory by the Spirit." (2 Cor. iii: 18.) So Peter sets before us the two parallel lines along which our sanctification proceeds: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever." (2 Peter iii: 18.)

In this last discourse our Lord said to His disciples: "Herein is My Father glorified, that ye bear much fruit." Even so do we glorify our Master when we bring forth the fruits of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." (Gal. v: 22.)

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**BEAUTIES HIDDEN IN TEXTS.**—Texts have been compared to those flints which, when struck open by the hammer, reveal a Drusic cavity full of crystals of the color of amethyst—"purple with such a dawn as never was on land or sea."—*Canon Farrar*

## EARNEST EXPOSTULATION.

BY REV. C. H. SPURGEON, IN THE METROPOLITAN TABERNACLE, LONDON.

*Or despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?—Rom. ii: 4.*

I WILL give nothing for that preaching that is like the sheet-lightning, flaming over a broad expanse, but altogether harmless. The apostle fixes his eye on a single person who had condemned others for transgressions in which he himself indulged; one who did not place his candle on his table to light his own room, but held it out at the door, to inspect therewith his neighbors who passed by. He thinks he shall escape in the future, and so despises the present goodness and long-suffering of the Most High.

Let me speak to thee, unregenerate man, of—

### I. THE GOODNESS OF GOD WHICH THOU HAST EXPERIENCED.

1. *In temporal things.* You have, perhaps, been prospered above your fellows. God has granted you wealth and health. You are happy in your wife and children. A thousand evils have been kept from you.

2. *In spiritual things.* You are in the very focus of Christian light. The Word of God is on your table; you hear the earnest preaching of the Gospel. A tender conscience makes your road to perdition peculiarly hard. The Spirit has so striven with you that you were at times almost ready to drop into the Savior's arms.

3. He has been *forbearing and long-suffering for your sins.* Forbearance has to do with the magnitude of sin; long-suffering, with the multiplicity of it. Many have been snatched from vice only to return to its deep ditch of filthiness. They have trembled on the brink of death, yet God has permitted them to recover strength. They slight His love, yet He perseveres in it. How many years you have been heaping up the loads of transgression! Yet here



you are still, on praying ground and pleading terms with God.

Think, also, who and what God is, who displays this long-suffering. Think of His *goodness*: why should you provoke Him? Think of His *omniscience*: every transgression is committed in His very presence. Think of how *powerful* He is: your wicked heart would cease to beat if He should withdraw His power. Think of His *purity*: sin is much more intolerable to Him than to us.

## II. THE SIN OF WHICH THOU ART SUSPECTED.

Some despise God's goodness, forbearance, and long-suffering, because—

1. *They never even gave a thought to it.* God has given you life, and indulged you with kindness; yet it has never occurred to you that this patience is worthy of the smallest thanks. You have been of no service to your Maker, nor even thought of being of service to Him. Others have, perhaps, thought of it, but never meditated thereon.

2. *Because they imagine God does not take any great account of what they do.* So long as they avoid gross and open sin, they think it of light consequence not to love God.

3. *They think the threatenings of God will never be fulfilled.* They think, because the blow is long delayed, it never will come.

## III. THE KNOWLEDGE OF WHICH THOU ART FORGETFUL.

The goodness of God leadeth thee to repentance—

1. *By giving opportunity to repent.* All these years have been given you, that you might turn to God: yet you are spared only to multiply your transgressions.

2. *By suggestions to repent.* Life and death, heaven and hell, call upon you so to do. Every page of the Bible, every sermon, calls you to repent. Nature is full of voices warning you.

3. *By leading to repentance.* His mercies lead you. If they fail, He turns you by admonition. He leads you; hence He will help you, and will accept your repentance.

## THE MEDIATORSHIP OF CHRIST.

BY REV. A. HUELSTER, PH.D., EVANGELICAL CHURCH, JOLIET, ILL.

*For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all.—1 Tim. ii: 5; 6.*

I. *The mediatorship of Christ is conditioned upon the unity of God.*

1. "There is one God." The great error of the pagan world is its polytheism. If there be a God at all, He can be but one. A plurality of gods would imply a diversity, an antagonism of governorship; there would be hostility, war, among them. But, "a house divided against itself cannot stand." There could not possibly be any unity of action regarding the whole human race.

2. It is certainly marvelous, in view of this fact, that men are so prone to make unto themselves many gods. Heathen nations number their deities by the hundred and thousand. The besetting sin, even of Israel, was idol-worship—a "going after strange gods." And how many there are to-day who set their affections upon a thousand other things, thus making idols of them, but not on God, to whom alone they owe supreme obedience and love!

II. *It is conditioned upon the unity of the human race.*

1. If there were many gods there would be many races. The nations of antiquity had each their *national* gods, in contradistinction to those of others. (See 2 Kings, 18). Each nation would have to obtain special terms of agreement with its peculiar deities. There could be no atonement of universal significance.

2. Therefore, the great stress to be laid upon the generic unity of mankind from a Biblical standpoint. (See, e. g., Rom. v: 12; Acts xvii: 24.) There is one God, and all men are His offspring. Consequently, as sin and death entered by one man, so the free gift of grace and life from God can extend to all by Jesus Christ.

However depraved pagan nations may be, even the most degraded Bushmen

of Africa are members with us of the same human family. As regards the light thrown upon this question at least, we welcome the theory of evolution. All are circumscribed by the love of God, and included in the plan of redemption. What an incentive to missionary endeavor, Christian activity to rescue the perishing!

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### THE LORD'S SUPPER: A EUCHARIST.

By THE REV. DAVID GREGG, IN THIRD REFORMED PRESBYTERIAN CHURCH (SCOTCH COVENANTER), NEW YORK.

*Jesus took bread, and blessed, and brake it.*

*\* \* \* And He took the cup, and when He had given thanks, He gave it to them.*

—Mark xiv: 22, 23.

THE blessing of the bread and the giving of thanks over the cup, in the Lord's Supper, are similar acts. This is evident from the words of Paul. In 1 Corinthians x: 16, he calls the cup over which thanksgiving is offered, "the cup of blessing": "The cup of blessing which we bless, is it not the communion of the blood of Christ?" If this be true, then Jesus offered two thanksgivings at the institution of the Lord's Supper—one over the bread and one over the cup. In using the Passover wine, which stood as the index of the productiveness of the land, the Hebrews were vehement and prolonged in their expressions of gratitude and thanksgiving to God. Jesus, in building up the Lord's Supper out of the Passover, carried the thanksgiving of the old ordinance into the new. Because of His emphatic twofold thanksgiving, the Lord's Supper was known to the early Church by the name of the Eucharist—i. e., "the Thanksgiving." The term Eucharist, which means "thanksgiving," is the Greek word Anglicized. As the Lord's Supper was a vast advance upon the Passover, the thanksgiving of Christ was a great remove beyond the thanksgiving of the Hebrews. He saw higher things; He saw grander purposes of God. They saw Canaan, He saw heaven. They saw the past, He saw the future. Let us

not forget that Christ gives character to the ordinances which He institutes, and through which He communicates to His people His thoughts, His grace, His hopes, His feelings, His spirit—Himself. Was the Lord's Supper a thanksgiving to Him? Then it must be a thanksgiving to His people who sit down with Him in this ordinance and receive of His fullness.

We want to look at the Lord's Supper as an ordinance of thanksgiving, that we may have greater desire and pleasure and profit in its celebration. God unfolds to us the different attributes of this beautiful ordinance, that we may be attracted to it. He means every attribute to be a persuasive argument enforcing obedience to the command: "This do in remembrance of Me."

I. IT MUST BE A THANKSGIVING ORDINANCE IN ORDER TO REPRESENT A RIGHT THE FEAST WHICH IT SUPERSEDES.

It supersedes the Passover. Why? Not because it is in contrast with the Passover: not for the reason that one man is made to supersede another in office, because his predecessor was wrong and an opposite policy must be followed. The Lord's Supper supersedes the Passover because it is in the same line and is an advance in the same direction. It comes in under the necessity of growth, just as the fruit follows the blossom. It is not without design that the Passover cup and bread are made the cup and bread of the Lord's Supper. There is a unity in the two ordinances. They are both social in character, and emblematical, in a large measure, of the same doctrines. They are both commemorative. The advance in the execution of God's great purposes, and the entrance of man upon the grander realities of an accomplished redemption, require an enlargement of the ordinance, and demand that the typo-symbolical Passover give place to the purely symbolical Lord's Supper. It is evident that the spirit of the old ordinance must be carried into the new, developed and intensified.

What was the reigning spirit of the Passover? Joy and thanksgiving. We

are accustomed to look upon the old Jewish religion as a yoke, and we have Scripture for this. But let us not lose sight of this fact: It was a yoke that drew after it a great load of blessings and of prospects. It was a religion of feasts, and carried with it only one divinely-appointed fast-day—the day of atonement. The sacred times were joy times; and these returned and left, came and went, until the Year of Jubilee was reached. Then there was a fresh start to the jubilees beyond. The services demanded by this religion were many; but the spirit which God meant to reign in all was the spirit of the feast-day. Look at the Sabbath of the Jews, which is so discounted by modern public opinion: it is regarded as severe, and grinding, and enslaving. If one judged the Jewish Sabbath by popular estimation, he must conclude that God meant to afflict the Hebrews when He put them under the Sabbath ordinance. Bad as the Sabbath was for the Jew, we must conclude that it was awful for the stranger within the gates, who was compelled to honor the Sabbath law. But what saith the Word? It gives the true reason of the Sabbath: “Six days shalt thou work, and on the seventh thou shalt rest, that thine ox and thine ass may rest, and *the stranger may be refreshed.*” In God’s sight, the Sabbath meant refreshment; and hence He told His people to call it “a delight.” The Passover was not an exception among the religious appointments of the Jews. It was full of thanksgiving memories. It recalled the safety of the Hebrews from the death-angel, who turned Egypt into a house of mourning; it spoke of the omnipotent arm made bare; it lifted to view the origin of the nation and the source of national blessings; and it spoke of the Abrahamic covenant. For fifteen centuries it made the Israelites feel that God’s goodness to their fathers was God’s goodness to them. To them it made the difference between slavery and freedom, ignorance and knowledge, Egypt and Canaan. When I read the history of the Passover I do not wonder that it

was the one occasion of the sacred year in which the people of God sung the grand Hallel of the Scripture psalter. It was a praise season, and it was fitting that the praise psalms should be used.

II. THE LORD’S SUPPER MUST BE A THANKSGIVING ORDINANCE BECAUSE OF ITS GROUPING OF GREAT FACTS.

Men often take the facts which it exalts, and look at them, and place them out of the relations in which the Lord’s Supper has placed them. The result is, the whole nature of the institution is changed, and this changed their feelings and moods and expectations. They substitute for joy and thanksgiving the spirit of fear, superstition, legalism. They claim to be Scriptural, because the facts with which they deal are the very facts exalted by the Lord’s Supper. We grant that the facts with which they deal are the very facts exalted by this ordinance; but we make this emphatic: they have been wrung from their proper relations as grouped and arranged by the Lord’s Supper. A fact taken out of its Scripture grouping and wrongly placed, is like the safety beacon taken from the harbor pier and run up over the rock that wrecks the ship. Truth, out of God’s appointed place, is deceptive. The human face, as God has made it, possesses a wonderful charm. It is a thing of beauty, and a joy. It courts study and scrutiny. No one tires of looking into a beautiful face. The reason for this is, God has given to every feature and organ its proper place, and the setting of all is mutually helpful. Separate the face into parts, and look at it in a dissected state. Take the human eye, severed from the countenance, and look at it. Dissection is its dis-thronement. Its fascinating power has gone: it is a dull, dead, repulsive thing. To appreciate the human eye you must see it reigning in the midst of the beauty of the human face. Like the features of the human face, the facts exalted by the Lord’s Supper must be viewed in their divinely-appointed associations.

Let us remember that the Lord’s Supper is an ordinance given to the friends of Jesus Christ who have en-



tered upon the saved life, and that it is intended to help them realize their privileges. The Lord's Supper takes the most terrible facts of history and experience, and groups them with the grandest of realities in such a way that our souls break forth into hallelujahs. There are no more terrible facts than these—the existence of sin; its hold upon the human heart; man's deadness by nature in trespasses and in sins; the awful wrath of God against sin. These facts, looked at alone, standing by themselves, fill with fear and gloom and despair. They separate us from God as far as hell is separated from heaven. Now all these facts are exalted by the Lord's Supper, but they are not exalted alone. This is what a great many people overlook. These facts are linked to the grandest and most glorious realities in the spiritual realm. The terrible fact of the existence of sin is linked with the fact of a Savior and a completed redemption. Have we not in this ordinance bread and wine? And are not these bloodless emblems? The bloody emblems of the former economy spake of a sacrificial death to be accomplished; but these bloodless emblems of the present dispensation speak to us of that death as accomplished. They repeat the victorious shout of the dying Christ, "It is finished." The terrible fact of our sentence of death under the law is linked with Christ's substitution and His suffering in our low place—"This is my body broken for you." The terrible fact of our deadness by nature is linked with the fact that we "take and eat," and thus allow Christ to enter into us and live in us. This is the grouping of facts as we have them in the Lord's Supper. The terrible things are linked to glorious things, and the glorious things are first. It is first Jesus, then the sinner. This is the order in which we are to read the facts: *The Savior*, who has delivered us from our sins; *the Savior*, who has suffered for us; *the Savior*, who has completed forever our redemption; *the Savior* sustaining us in the saved life and living in us. It is your privilege to lift the

voice of thanksgiving and shout, "There is therefore now no condemnation to them who are in Christ Jesus."

Turn to the grouping of other facts in the Lord's Supper, and learn the same lesson, viz.: that the facts, as presented by the Lord's Supper, make it a thanksgiving ordinance. It presents the fact of Christ crucified, but it does not leave this sad fact to stand alone: it joins it with the fact of Christ risen. We not only see the cross, but we see the empty tomb, and the empty tomb means that the crucifixion has accomplished its purpose. The Lord's Supper brings before us the personal absence of Jesus from the world. It recalls the separation at Olivet. As we walk with Jesus and His disciples, we see in the distance a brightness like a burning star. It draws nearer, and the splendor enlarges until it fills the whole dome with a glory beyond the noon-day sun. What is this wonder? It is the majesty of the holy angels whom the Father has sent to take Christ to His reward. Encircling Jesus, they bear Him up through the clear atmosphere and away from His disciples. This personal absence of Jesus, whom we keep in remembrance by the Lord's Supper, is exalted before us by this ordinance; but it is exalted in connection with His personal coming again. "Ye do show the Lord's death till He come." There is no weightier fact than His coming again. It carries in it the prepared mansions, the fulfillment of prophecy, the kingdom of glory, the meeting of departed friends, and the glorious reign as kings and priests unto God. The grouping of these facts can mean nothing else but joy and thanksgiving to those who are in Christ Jesus.

III. THE LORD'S SUPPER MUST BE A THANKSGIVING ORDINANCE BECAUSE OF ITS RELATION TO THE COVENANT OF GRACE.

It is a seal of the covenant of grace. Christ's words are, "This cup is the new testament [or covenant] in My blood." These words are a parallel with those He utters when He puts the bread into our hands, "This is My

body broken for you;" i. e., this bread is a symbol speaking to you and assuring you that My body was broken for you. This cup is the seal, the evidence, the assurance of the covenant ratified and made effectual by My blood.

What are we to understand by the New Covenant? Christ represents His people and undertakes for them. He does this because, having violated the covenant of works, they are covenant-breakers and debtors to God, and can no longer enter into covenant upon their own responsibility. Christ, in putting the cup into our hands, tells us that He is our covenant, and that true covenanting at His table is the taking of Him and the hiding of our life with Christ in God. Hence the only acts which He prescribes in the Lord's Supper for us, in our relations to Him, are these: "Take and eat;" "Take and drink." These actions indicate that at the Lord's table we are to be receptive. The covenant-making and the covenant-fulfilling, these Jesus does Himself. He asks us only to accept of Him and His work. This view brings before us and keeps before us the teaching of the Gospel—that God can do nothing but give, and we can do nothing but take; that salvation is altogether of grace. This view strikes a killing blow at that spirit of legalism and self-sufficiency which would make this feast of grace a place of bargaining with God and a medium of offering Him good works at a premium.

Let us awaken to the truth that the Lord's Supper is a seal of the covenant of grace. The use of a seal is to confirm, to attest the truth and value and reliability of that to which it is affixed. That cancelled mortgage which the Father keeps and shows to His children is a seal, a witness of His past sacrifice and labor by which He purchased the home for His loved ones. It assures them of His forethought for them. It is an assurance that all the debt is paid. Like it, the Lord's Supper speaks to us of the sacrifice of Jesus Christ, by which He paid the price of our redemption. With the Euchar-

istic character of the Lord's Supper before us,

1. *Let us celebrate it in the exercise of faith.* It is "by faith that we are made partakers of the body and blood of Christ." Faith corresponds to the bodily acts of eating and drinking. Through eating and drinking, food, which is foreign to us, becomes part of us. It beams in the eye, quivers in the lip, throbs in the heart, enters into the mysterious chambers of the brain, and becomes thought and life. Through our faith, Christ, with His thoughts and purposes and spirit, passes into our souls and lives by and in us. Our cause for thanksgiving is, Christ in us the hope of glory.

2. *Let us celebrate it in the exercise of joy.* The apostle teaches us that there is "joy and peace in believing." We have joy when we dwell under the arch of the rainbow, and feel our safety as we look out upon the retreating storm and hear the mutterings of the distant thunders. We recognize the bow as the token of God's protecting covenant, and without fear and hesitancy we go out to enjoy it. Like freedom from fear should characterize our dealings with the Lord's Supper. It is the bow of the New Covenant.

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CULTIVATING THE CONFORMITIES. — I grant the possibility of an over-austere practice, that may fitly be softened; but this study of conformity is a wonderfully delicate matter, which none but a man of inflexible tenacity should ever dare to indulge; nor even he, save as he is high enough lifted by his faith in God to suffer no bent downward, but in social recognitions, or Christian pity and tears. Cultivating the conformities is only a plausible way of being mired in them. Buying off the world by taking its manners, shows, fashions and pleasures, turns out, almost certainly, to be a selling off to the world and joining it. A conversation above is the same thing as living above; and whoever undertakes to grade and gauge a smoothly-fascinating, ground-surface road, will, of course, be moving on the ground, and not ascending into faith at all.—BUSHNELL.

**PRAYER-MEETING SERVICE.**

By REV. LEWIS O. THOMPSON.

**OCTOBER 10.—EJACULATORY PRAYER.**  
(Neh. ii.: 4.)

This kind is a short petition, hurled like a dart at its mark.

I. When? In critical junctures.

1. Before choice. (Nehemiah before the King.)

2. Before sudden action.

3. In danger. (The sinking Peter.)

II. Why?

1. Because critical junctures admit of no other kind.

2. Because it leads to wisdom. (Prov. iii: 6.)

3. Because it tranquilizes the mind.

4. Because it would prevent sudden action. Bryant inflicted personal chastisement upon an adversary, who had given him the lie direct, on the spur of the moment, as they passed each other on the street, and regretted it ever after. (Godwin's Life of Bryant, Vol. I, page 258. D. Appleton & Co.)

III. How?

1. Do we pray at all?

2. Do we cultivate the spirit of prayer? (1. Thess. v: 17.)

3. Do occasions arise for ejaculatory prayer? I had a classmate, now departed, who was always getting into trouble from a hot temper. While in the ministry he had frequent removals, and I think from this very cause—yet withal a brilliant and generous fellow.

4. Would it help us when buying or selling, when making calls and tempted to gossip or tell "white lies"?

**OCTOBER 17.—HEZEKIAH.** (2 Chron. xxxii: 30.)

The account of his life is found in 2 Kings xvi: 20, and xviii-xx; 2 Chron. xix-xxxiii; Is. xxxvi-xxxix.

I. Private character.

1. A man of faith. His conversion due to Micah. (Jer. xxvi: 18, 19; Mic. iii: 1-4.)

2. A reformer.

3. A man of prayer. (2 Kings xix: 15; 2 Chron. xxxii: 20, 24.)

4. A whole-hearted man. (2 Chron. xxxi: 21.)

II. Public policy.

1. To rule with justice. (2 Chron. xxxi: 20.)

2. To unify his people.

3. To secure the autonomy of his Kingdom. (2 Chron. xxxii: 22, 23.)

III. Progress of his people.

1. The Levites co-operate with him in the national reformation.

2. The people acquiesce in the overthrow of idolatry and accept the restored religion. (2 Chron. xxix: 35, 36; ib. xxx: 26; ib. xxxi: 1.)

IV. Prominent events during his reign.

1. The revolt against Shalmaneser, the Assyrian King. (2 Kings, xvi: 7; ib. xviii: 7-12.)

2. The payment of tribute to Sennacherib. (2 Kings xviii: 14-16.)

3. Sennacherib's invasion of Judah. (2 Kings xviii: 17.)

4. The destruction of Sennacherib.

5. The Babylonian embassy to congratulate Hezekiah on his restoration to health, and to inquire into the astronomical wonder.

V. Practical remarks.

1. What was his sin? (2 Chron. xxxii: 25\*.)

2. A great blessing to live with men of insight and wisdom, of truth and courage—earth has no greater blessing.

\* HEZEKIAH DESERTED:

I. The person here spoken of. 1. His personal character. 2. His peculiar necessities.

II. The dispensation here described. 1. The suspension of grace. 2. The withdrawal of comfort.

III. The purpose of that dispensation. 1. To discover sin, with a view to its cure. 2. To conduct to greater happiness and honor.

IV. The issue of the trial—he sinned. 1. Wherein was the sin? He neglected an opportunity of proclaiming the true God, and indulged in a vain self-seeking. 2. How small in comparison with the sins of others—of ourselves. 3. How soon repented of. 4. How severely visited.—J. C. GRAY.

(Hezekiah, Isaiah, Micah, etc., were contemporaries.)

3. Unless men have a certain degree of soul, as Ben Jonson says, salt will not save their bodies—neither of men nor of nations.

OCTOBER 24. — GOD OUR REFUGE.  
(Deut. xxxiii: 27.)

The last recorded words of Moses congratulate the people of God upon their supreme happiness (Jeshurun) in having Jehovah for their God and hope.

I. We need a refuge from the greater ills of this life—a refuge that shall never fail.

1. In thought, from doubt.
2. In work, from infirmity.
3. In trial, from falling.
4. In distress, from despair.
5. In sickness, from helplessness.
6. In old age, from desertion.
7. In death, from hopelessness.

II. We need a home in the world to come\*—a home that shall be eternal.

1. It is a new country.
  2. We have never been there before.
  3. We shall need a welcome there.
- “Will some one be waiting and watching for me?”

III. Are we prepared for this home?

1. Promise: “The eternal God is thy refuge.” To whom is this given?

2. Command: “Let us labor, therefore, to enter into that rest.” (Heb. iv: 1-11.)

3. Fulfillment: “I will come again

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\* GOD OUR HOME.—That word “refuge” may be translated “mansion” or “abiding-place,” which gives the thought that God is our abode, our home. There is a great sweetness in this metaphor, for very dear to our hearts is our home.

I. It is at home that we feel safe; we shut out the world and dwell in quiet security. So with God, “we fear no evil.”

II. At home we take our rest. So our hearts find rest in God.

III. At home, also, we let our hearts loose; we are not afraid of being misunderstood. So may we freely commune with God.

IV. Home is the place of our truest and purest happiness. It is in God that our hearts find their deepest delight.

V. It is for home that we work and labor. So must we work for God.—REV. C. H. SPURGEON.

and receive you unto myself.” (John xiv: 1-3.)

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OCTOBER 31.—VARIOUS EXHORTATIONS.  
(Phil. iv: 4-9.)

The epistle verges to its close with several particular admonitions.

I. Rejoice in the Lord alway. This is the key-note of the epistle. Some rejoice only when they make money, have their own way, etc.

1. The nature of this joy.

2. How obtainable.

II. Be moderate before all men. Have sweetness and reasonableness.

1. Be meek under injuries.

2. Use all things as not abusing them.

3. Be master of yourself.

III. Let prayer with thanksgiving be the antidote to corroding care, and so the peace of God shall be yours. “This is care’s cure.”

1. “Ask for everything.”

2. “Be careful for anything.”

3. “Care for nothing.”

IV. Cherish whatsoever things are good, true, and beautiful; for these things belong to the Gospel, and have in them the peace of God. Dr. J. Edmond outlines this into “A bracelet and rings of gold:”

1. The gold ring of sweet temper, gentleness, and sweetness.

2. The gold ring of readiness to obey.

3. The ring of unselfishness.

4. The ring of tender-heartedness.

5. The last ring of industry.

6. Lastly, the jewelled bracelet of grace.

If you have this bracelet, it will produce all the rings by itself.

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NOVEMBER 7.—VICTORY IS CERTAIN.  
(Is. lii: 10.)

The Church in the prosecution of mission work is engaged in no chimerical scheme.

I. The kind of victory.

1. Moral. This includes the spread of the cardinal virtues.

2. Spiritual. This includes the predominance of faith, hope, and love as essential to salvation.

II. The means of accomplishment.

1. The proclamation of the truth.

2. The favor of Almighty God, whose power is pledged to support His truth and holiness.

III. When shall this be secured?

1. In the fullness of the times.

2. When God's people are wholly in earnest and fully given to this work.

IV. Reflections.

1. To be the bearer of glad tidings is a beautiful commission.\*

2. We labor with greater confidence when we know that the issue will be glorious and eternal.

3. In the conflict with heathenism, and all forms of error, defeat is only temporary.

## COMMENTARY ON THE EPISTLE OF JAMES.

No. VII.

By WILLIAM ORMISTON, D.D., LL.D.

### ALL GOOD GIFTS FROM GOD.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures.—Jas. i: 16-18.

DIFFERENT READINGS: V. 17. The Greek from *πάντα* to *τέλειον* forms a hexameter verse, and may be a quotation from some unknown source. (See Winer). Compare 1 Cor. xv: 33, Titus i: 12, and Heb. xii: 13. *Καταβαίνων* is found for *καταβαίνον*; for *ἐνι*, *ἐστίν*. It is a contraction for *ἐνεστί*, *inest*, "there is in Him;" for *ἀποσκίασμα*, *αποσκίασματος*—obumbration. V. 18, for *αὐτοῦ*, *ἐαυτοῦ*, is placed in the margin by Westcott.

OTHER RENDERINGS: For "Do not err." Be not deceived, as the same words are elsewhere translated: 1 Cor. vi: 9, xv: 33; Gal. vi: 7. "This formula

\* "The lovely harmony brought about in the Church by the glad tidings of Christ:

"1. In the messengers who start it;

"2. In the doctrines that continue its sound;

"3. In the hearts that re-echo it."—LAUX-  
MAY'S OUTLINE OF THE CONTEXT.

is used in Scripture and by ancient Fathers, in order to introduce cautions against, and refutations of, some popular error, as here."—Wordsworth.

The word gift, which is repeated in v. 17, is a translation of two words *δόσις* and *δῶρημα* which in the revised version are rendered *gift* and *boon*; literally the first word expresses the *act of giving*, *donatio*, and the second *the gift bestowed*, *donum*. Both are used, however, to designate a gift, and there is probably a kind of climax in the words, the last denoting the strictly gratuitous element in the gift. (Alford.) A similar gradation may be noticed in the adjectives employed.

"*Ἀνωθέν ἐστὶ κατὰ...* appear to go together in construction, if we may judge from the similar case in iii: 15. But the participle and substantive verb are not exactly equivalent to *καταβαίνει*. The participle brings out a *quality* of the gifts spoken of, and has almost the force of *such as cometh*." (Johnson.)

For "with whom, etc.," the Revised Version reads, with whom can be no variation, neither shadow that is cast by turning; and for "begat he us with," it reads, brought us forth by. The word rendered *begat* or *brought forth* is a remarkable word. In N. T. found only in v. 15 and here. Used in 15 probably in the sense of *parere*, here as *generare*. Bengel says: "*Deus nobis Ipse Patris et Matris loco est.*"

Tertullian on this word writes: "*Christus primogenitus et unigenitus Dei proprie de vulva cordis ipsius.*"

COMMENTARY: The apostle having shown negatively that God, from His very nature, as infinitely good, cannot in any sense be the author or source of evil or sin, now proceeds positively to affirm that all good, and only good, comes from God, in consistency with His immaculate and immutable holiness. He not only repels with indignation the idea that evil, or any incentive to it, can originate with God, but he emphatically declares that from Him alone comes down whatever is opposed to evil and destructive of it, alike in its origin and operation. In this passage

he tacitly refers to the language of the Master, "One there is who is God;" "How much more shall your Father which is in heaven give good things to them that ask Him." He introduces a further illustration of the subject by a solemn and affectionate warning—

*"Do not err, my beloved brethren."*

This expression occurs elsewhere in Scripture, and has always a reference to what has preceded, and at the same time introduces a new and impressive aspect of the truth declared, or an argument in support of it. It further intimates the grave importance of the matter under consideration, as one which should be clear as an axiom to Christian consciousness, and yet in which error is not only most pernicious, but even probable. Error is ever a source of sin and self-destruction; truth alone makes free and sanctifies and saves the soul. The logical connection of the passage is clear. Not only, as already evinced, is it impossible for God to tempt any one to what is evil, but His nature is love, and His disposition toward men is one of boundless benevolence. He is the source of light, and all holy life, and of whatever tends to strengthen and perfect it. It must, therefore, be not only foolish in the extreme, but heinously blasphemous to charge the origin of sin to Him, who is the only source of spiritual life and purity, and who is and must be ever consistent with Himself, since He changes not. There is also a very striking verbal connection which cannot fail to be observed, and which accounts for the somewhat singular phraseology employed. In the previous verse the origin of sin is vividly described as a generation and birth; hence God is spoken of as a Father, and His people as begotten of Him.

17: *"Every good, every perfect gift."* The two words rendered gift are scarcely synonymous. Yet they mainly emphasize the same idea, that all gifts, everything which influences the soul of man for good, are from God. The gifts of the *giving God* are not only excellent in themselves, but perfectly suited to

those on whom they are bestowed. It is not necessary, nor is it correct, to refer the *first* term used to natural gifts and blessings for the present life, and the *second* to spiritual graces and the blessedness of the future state. As a giver, God is good, and His gifts are perfect; they never fail either in quality or quantity. Plato says: "For the advantage of what the gods bestow is evident to every one, for there is no perfect gift which they do not bestow."

*"Is from above."* Heavenly in its origin, divine in its source. The antithesis is clear. Evil in all its forms—its genesis and growth, its flower and fruition—is of the earth, and springs from the nature and will of man; but good in all its forms—its source and supply, its continuance and consummation—is from heaven, from the nature and will of God.

*"The Father of lights."* The Creator of the lights, the great luminaries, which by day and night shed light and gladness on the earth. The term *lights*, *φῶτῶν*, being used by metonymy for *light-bearers*, *φωστρηρῶν*. We do not think the term is here to be metaphorically interpreted as signifying spiritual light—as knowledge, purity and joy; nor as referring to the series of revelations God has given of Himself; nor as alluding in any way to the Urim and Thummim of the old economy.

*"With whom is no variableness."* It is not at all probable that James here uses the language of astronomy, or even alludes to any scientific theory, but simply to the recognized facts of ordinary observation. Indeed I know not that the terms were used in any technical sense at that time, though the terms *tropics* and *parallax* are so used now. The idea is that, while these lights, glorious as they are, are subject to obvious variations and frequent obscuration, God himself cannot be affected by either change or shadow. God is light, and in Him is no darkness at all.

V. 18. This verse not merely presents the highest illustration of the truth advanced, that all good and perfect gifts come from God, but also introduces a



special thought of the highest moment—the regeneration of the human soul, so that it may cease to be the unclean fountain of evil, and become perfect and mature as a consecrated offering unto God. The statement in this verse is not a mere confirmation of the preceding statement, but a special inference from the general principle there laid down.

“*Of His own will.*”—“*Proprio motu,*” because he willed it. This is not expressed as opposed to the merit of human works, or to the self-righteousness of the Jew, but it is designated to present prominently the thought that the regeneration of the soul of man is wholly the work of God, and rests on His free and sovereign will, unconstrained by necessity and unaffected by any external influence whatever. It is no mere random impulse, but a deliberate purpose, based on His pure benevolence, His spontaneous good-pleasure.

“*Begat He us.*” This peculiar phrase is carried forward from the preceding verse, in accordance with the style of the writer. The idea is not unfrequently presented in the Scriptures. Our Lord says, “Except a man be born again, he cannot enter the kingdom of God.” (Compare 1 Pet. i: 3; 1 John, v: 1.)

“*By the word of truth.*” The Gospel of salvation, “the ingrafted word.” Peter states the same thing, as does also Paul: “Born again \* \* \* by the word of God, which liveth and abideth forever.” (1 Pet. i: 23. Compare Eph. i: 13; Col. i: 5, and Eph. v: 26; Titus iii: 5.) Some ancient expositors interpret the passage as referring to the Eternal Word who became incarnate. That the word *logos* was understood by James and his readers as often signifying a divine person, is not to be doubted; but it may be questioned whether it has such a reference here. It teaches us rather that the Word of God, which is the sword of the Spirit, is the divine instrument usually employed in the work of regeneration. While, with Tertullian, we can heartily

say, “*Adoro Scripturæ plenitudinem,*” and rejoice in the fullness of meaning contained in the words of inspiration, yet it is best to determine, as nearly as possible, the exact sense in which the words are used by the writer in the passage where they are found.

“*A kind of first fruits.*” The word *kind* indicates that the expression is figurative. The allusion is to the ceremonial law of the Jews, according to which the first fruits of the ground were to be presented as an offering to God. (Lev. xxiii: 10; Dent. xxvi: 1-10.) The ideas implied in the metaphor are those of special consecration, dignity and preciousness. The term may be applied with peculiar appropriateness to the early believers in apostolic times, as the word seems to be used in a limited sense in Rom. xvi: 5. But we cannot think that James limited the application of the term either to the first Jewish believers or to the first Christians generally, but used it of all Christians in every land and age. “It appears to me altogether unnatural to regard the ‘we’ as having any other sense than believers in Christ generally.” (Johnson.) The figure suggests also the full harvest which is to follow, and the terms may have even a wider reference; the entire ransomed Church being the first fruits of all creatures. (Rom. viii: 19-29.) The figure had special significance in the first age of the Church, is full of hope still, and will be till the consummation of all things.

HOMILETICAL.—We are here taught, generally, that all good things are the gift of God; and, specially, that regeneration is the work of God.

I. ALL GOOD THINGS ARE THE GIFT OF GOD.

In a previous passage God is spoken of as “the giving God;” in this, His *giving* is declared to be good, and His *gifts* perfect. It is His nature to give “according to the good pleasure of His will,” and His gifts are all designed as boons and blessings. His benevolence is as boundless as His resources are exhaustless. He stretches forth His hand and satisfieth the wants of everything

that lives. He "giveth food to all flesh; for His mercy endureth forever." In the highest sense, God is the only true giver. All creatures—even the noblest and most unselfish—can only transmit His gifts. He bestows; they only convey, or deliver His benefactions. He is also pre-eminent in His mode of giving. As the giving God, He giveth to all liberally, and upbraideth not; as the Father of Lights, unchangeable and undimmed, His gifts are continuous and undiminished, without stint or defect, and adequate to the accomplishment of the purpose intended; and, unless abused, will work out alike the good of the recipient and the glory of the munificent donor. However diversified in kind, or through whatever channel they may reach us, our gifts have all a celestial origin. Mediate or immediately they are from God. Whether temporal or spiritual, under the reign of natural law or according to the dispensation of grace, from the most common mercy of our daily lives to the highest joy of a complete salvation; whether procured by the diligent use of our own faculties or received through the love and kindness of others; whether the product of personal skill and industry, or the result of the affection and bounty of others; the labor of our own hands, or the love of another's heart—everything we have or enjoy bears the impress of the Father of Lights, and is a token of the paternal benignity and royal munificence of Him, the outgoings of whose loving kindness, like the radiance of the sun, stream forth from heaven on earth, to brighten, gladden and enrich the lives of needy, but undeserving, men. In the highly figurative and symbolic language of the East, *light* is a favorite image of every desirable blessing, of knowledge, holiness, and gladness; of all excellencies of mind and heart; of all that is estimable, enjoyable, and elevating in life. (Ps. iv: 6; xxvii: 1; xcvi: 11; Isa. ix: 2.) Every other source of light and help may vary or fail; our best human friends may change; even the orbs in the sky become obscured; but our Father in

heaven is perfect. His majestic purity and immutability is ever unclouded. "God is always in the meridian."

## II. REGENERATION IS THE ACT OF GOD.

The greatest and most perfect of all God's gifts to man is spiritual life. He alone originates life in the soul. He is the quickener of every saved soul. (Eph. ii: 5.) The regeneration of the soul is of God alone: "Of His own will;" "the good pleasure of His goodness." This free, spontaneous act of God testifies most emphatically to His goodness, and refutes most conclusively the allegation that He could tempt man to evil.

Among men, the impulse to deeds of self-sacrifice and beneficence often comes from others: from their timely suggestion, cogent argument, or the strong claims of the object on account of its merits. But it is not so with God. "According to His mercy He saves us, by the washing of regeneration." "After the kindness and love of God toward man, appeared;" "According to His abundant mercy He hath begotten us again;" "He hath chosen us before the foundation of the world;" "God so loved the world that He gave His only begotten Son." (Tit. iii: 4-7; 1 Pet. i: 3; Eph. i: 3-6; John iii: 16.) The work of Christ even was not the inciting cause, but the wondrous expression of the Father's love—the divinely devised means by which His redemptive and regenerative work might be carried out. Mark the *nature*, the *means*, the *design* of this divine work on the soul of man.

1. *The nature.* "He begat us." This word denotes the change which is wrought in the heart of a sinner when he is brought out of darkness into light; and becomes a child of God. This change consists in no mere external rite, religious principle, or increase of Scriptural knowledge. It is an inward and radical change of feelings, affections, desires, and purposes. It is likened to our birth, because by it we are introduced to an entirely new state of being; we are created anew, and made "partakers of the divine nature" (2 Pet. i: 4), and sustain different relations to God. Formerly, aliens from the



commonwealth of Israel, and strangers to the covenant of promise: now, the sons of God and heirs of the covenant of grace. Once at enmity with God, and following after the imaginations of their own wicked hearts, the regenerate are now reconciled to God, renewed in the spirit of their minds, conformed to the image of Christ, and follow after holiness and righteousness. New principles are awakened within them, which control their lives and mould their character. A living faith which looks on the unseen, rests on Christ, realizes the future, purifies the heart and overcomes the world; a sincere love to both God and man—strong, ardent, self-sacrificing and consistent; a lively, well-founded hope enters within the veil and lays hold on everlasting life. In the experience of the renewed man, the conscience is awakened and cleansed, the understanding is enlightened and strengthened, the will is emancipated and subdued, the affections are purified and elevated. Christ becomes to him the central object of attraction, and the guidance of the Spirit an earnest and constant desire. This work is not a reformation, but a renovation; not an amendment, but a renewal. In it man is the subject, not the agent. In its very nature it is divine. (Ezek. xxxvi: 26, 27; Eph. ii: 5; Col. ii: 13.) The production and maintenance of religion in the soul is God's own peculiar work. The glory of our second creation, as of our first, belongs wholly to Him. Our redemption originated in the love of God, was devised by His wisdom, and executed by His power. "O the depth of the riches of the wisdom of God!" (Rom. xi: 33; Ps. cxv: 1.)

2. *The means.* "By the word of truth"—the Gospel of Christ—the glorious Gospel of the blessed God. This designation is frequently given the glad tidings of salvation. (2 Cor. vi: 7; Col. i: 5.) The Gospel is styled emphatically *the word of truth*, as well on account of its inherent dignity, intrinsic excellence, and sublime grandeur, as a revelation from God, the Fountain of eternal truth, as on account of the ab-

solute certainty of its promises, the infallibility of its doctrines and its entire harmony with the nature of things. It is the truth, to which all that is opposed is falsehood and imposture, and compared with which all else is relatively trivial and insignificant. This word of truth is the sword of the Spirit, by which the mind of man is awakened and renewed. This word read, or heard and received, is the grand instrumentality employed for the conversion of men. The law of the Lord is perfect, converting the soul. The word of God is quick and powerful. The Gospel is the power of God unto salvation. "Is not my word like a fire, saith the Lord of Hosts, and like a hammer that breaketh the rock in pieces?" Jesus says: "The words that I have spoken unto you are spirit and are life." (John vi: 63.) The word of truth introduced into the heart reveals alike its own great need and Christ's all-satisfying fullness. It humbles, convinces, convicts and points the soul to Christ for light, for life, for all, and thus it is begotten again into eternal life. It is when the word of truth, as a heavenly dew, falls not beside, or around, or merely upon the heart, but into it, that it awakens a new life of beauty and gladness and fruitfulness. And God has ever borne ample testimony to the word of His grace, by the Spirit's power accompanying its proclamation. Everywhere have men been constrained to confess that by the foolishness of preaching, the wisdom and power of God have been manifest in the salvation alike of Jew and Greek. Nor does the efficacy of the word depend on the ability or acquirements of the preacher. Whether the seed be sown by a skillful or unskillful hand, it is still the seed of the word. Nay, suppose the very worst, that the hand which scatters it is foul, yet does the seed contract no pollution, and God may bless it for His own word's sake. May the word come to-day with power and with demonstration of the Spirit!

3. *The design.* "That we should be a kind of first fruits of His creatures."

This is a direct and beautiful allusion to a requirement of the Jewish law, which in many of its services was a shadow of the Gospel, an adumbration of the better things therein to be revealed. The term "first fruits" may have a primary reference to the converted Jews to whom this epistle was addressed, as the first fruits of the immense harvest which will be gathered when the fullness of the Gentiles shall be brought in. But the *we* has doubtless a reference to all believers, even to the innumerable multitude of the completed, ransomed Church; and the term *κτίσμα*, *creatures*, has a wider application than human nature, and may include what Paul speaks of as *κτίσις*, and *πάντα ἡ κτίσις*, the creation, the whole creation. (Rom. viii: 19-22.) And thus regenerated men, presented by God to himself, become, as it were, the first fruits of all the creatures of God. The ultimate reference is to the restitution of all things at "the manifestation of the sons of God," when all nature, freed from the curse, shall be reinvested with beauty, repronounced all good, and filled to the measure of its capacity with sympathetic joy.

In the new creation the *Only Begotten* is the First fruits, man in Christ is the *wave-sheaf* of the consummated harvest—home in its utmost fullness. This marks the work of Christ with distinguished honor, and gives to His bride, the Church, a place of high pre-eminence. The recreated placed before the created. "The first fruits unto God and the Lamb." (Rev. xiv: 4.) The term applied to believers suggests the ideas of an honorable position—a hearty, complete consecration—a grateful and loyal service—and an assurance of a glorious result. As yet only sheaves are gathered, but the abundant harvest shall be brought home.

(1) Let us recognize the hand of the Giver in every blessing which crowns our daily lives.

(2) Let us prize and study the word of truth, which is able to make us wise unto salvation.

(3) Let us consecrate our lives and

services unto the Lord. We are not our own. Walk worthy of your high vocation—worthy of the Lord; created in Christ Jesus unto good works. Labor to hasten and increase the coming harvest.

SELECTED OUTLINES. DIVINE GOODNESS IN HUMAN HISTORY (James i: 16-17).

1. *All the goodness in human history comes from God.*

2. *The divine goodness in human history comes in separate gifts and differs in degree.*

This subject serves several important purposes:

(1) Sheds new light on the good of human life and reveals its sacredness.

(2) Fixed as a habit is favorable to the culture of religious sentiment.

(3) Reveals the stewardship of humanity.

(4) Discloses the wickedness of a selfish life.—(R. A. D.)

REGENERATION (James i: 18).

(1) *Its nature.*—The origination of a new life.

(2) *Its instrumentality.*—The Gospel of Jesus Christ.

(3) *Its author.*— "The Father of Lights."

(4) *Its ultimate cause.*—"Of His own will."

(5) *Its purpose.*—Subordinate, "first-fruits;" ultimate, "the praise of His glory."

See the conclusiveness and irresistible force of the apostle's argument.—(Robert Johnstone.)

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WATCH THE SYMPTOMS.—We are to be jealous of every inclination of declining piety, and watch over its alternations of feeling with more interest than the physician watches the changing countenance of his patient, and notes the beating of the pulse. If the heart throbs faintly—if its action is so weak and sluggish and irregular that it can hardly force the blood to the extremities—then life is in jeopardy. And if the soul is so feeble in its spiritual pulsations that it has no relish for unseen things, then spiritual death will speedily ensue.—COCHRANE.

# **LIGHT ON IMPORTANT TEXTS.**

## **No. XXVII.**

By HOWARD CROSBY, D.D., LL.D.

**JOSHUA x: 12-14.** — "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel."

Infidels have made much noise about this narrative of Scripture, and their jeers have principally been directed against Joshua's want of scientific knowledge. For Joshua to say, "Sun, stand still," shows that he knew nothing of astronomy and made a nonsensical order. It is doubtless true that Joshua knew very little of astronomy, and that he actually thought the sun went around the earth. But suppose he had known all about astronomy and had scientifically said, "Earth, stand still," what Israelite would have known what he meant or would have doubted that he was mad? Again suppose that you and I, who know astronomy, had been there and had wanted to do what Joshua did. Wouldn't we have used the very same language, "Sun, stand still," notwithstanding our scientific knowledge? So the principal point of attack by the infidel is seen to be impregnable.

Timid, weak-kneed believers also try to explain away the miracle. They hold to the manna, and the pillar of cloud, and the crossing of the Jordan, but here they hesitate, and in deference to infidelity they relegate this story to the sphere of poetry. If they do this, they must logically go with Ewald and

deny all supernatural events. This of the sun's standing still is just as well founded as any other in Scripture. They must all stand or fall together. The poetry of the book of Jasher will not help our weak-kneed friends. For the quotation from that book certainly ends with the words, "Is not this written in the book of Jasher?" and the narrative goes on and indorses what the poetry says!

A word as to the object of the miracle. It is generally thought that it was to *prolong* the day that the enemy might be longer pursued. But this is an error. The battle was fought between Gibeon and Ajalon, on the west of Gibeon. The sun was over Gibeon about 8 o'clock in the morning. Hence the miracle was wrought early in the day. Then why? In order to let Israel see that God was with them. Joshua had doubtless caused all Israel to watch and see the sun standing still in the heavens for (say) three or four hours. This prodigy would encourage them in the pursuit of the enemy. Probably through the laws of refraction, miraculously administered, the sun and moon were made apparently to remain in the same position, and then, after a few hours, resumed their natural places. The day was no longer than any other day.

The last clause of verse 13 is misleading. It should read, "So the sun stood still in the midst of heaven and *hasted not to go as a complete day.*" That is, it did not move on regularly as on an ordinary day.

**PARROT-LIKE READING.**—Of all books that are publicly read for the edification of the people, none ordinarily is so badly read as the Bible. It is not merely that public readers fail to give to words the fullness of power and beauty that is in them. It is not merely that the reading lacks rhetorical elegance and finish, and that Holy Writ, as uttered by such persons, ceases to charm and captivate. The Scriptures are often read as one would read a formula in an unknown tongue, whose alphabet and pronunciation he had mastered, but without having the slightest idea what the words meant, or whether they had any meaning.—*Dr. J. S. Hart.*

# **SOME GREAT PREACHERS WHOM I HAVE KNOWN.**

No. II.

BY DANIEL CURRY, D.D., LL.D.

WILBUR FISK, D.D.

IN August, 1835, I found myself one of a company of candidates for matriculation at Wesleyan University, the then recently established Methodist college at Middletown, Conn., of which Rev. Wilbur Fisk, D.D., was the presiding officer. The name and fame of the president I had not then to begin to learn, but till then I had never seen the man. At the end of the two years next following—by virtue of entering somewhat in advance, and also by bringing up arrears by extra studies—I received at his hands the diploma of a Bachelor of Arts—the most valued, as it was, indeed, the most valuable, of the several kindred documents that, for some cause or causes, have fallen to my lot. During these years I had ample opportunity to observe the college president and to become acquainted with him, both as a man and a preacher, which I endeavored to do understandingly, though not improbably my estimation was somewhat influenced by the glamour with which my youthful imagination clothed him.

Dr. Fisk was a phenomenal character in American Methodism. He was born near Brattleboro, Vt., August 31, 1792, of Puritan parents, and was brought up among the influences of that system. He received a classical education, and was graduated as Bachelor of Arts by Vermont University in 1815. Three years later he appears as a traveling minister of the Methodist Episcopal Church; there being, probably, at that time, less than half a dozen college graduates in the ministry. Both his learning and his evident piety united to secure for him the esteem of his associates, which was greatly heightened and intensified by his remarkable abilities as a preacher. As an educated man, he was naturally a zealous advocate of learning; and, of course, he

united heartily with those of his brethren who were at that time moving in favor of founding educational institutions under the patronage of his denomination. Under this impulse the Wesleyan University had been established a few years before the date first given above, and, almost as a matter of necessity, he became its first president; though it may be doubted whether a better could have been chosen had there been a thousand possessed of the requisite learning from among whom to choose. He seemed to accept his calling to the work of Christian education as specifically providential, and accordingly he steadily declined all other honors that were offered to him, and, though twice elected a bishop—in 1828 by the Methodists of Canada, and in 1836 by the General Conference of his own Church—he steadfastly declined to leave his place.

His personal appearance, as I first saw him, is felicitously sketched by one who was not very far from me at that very point of time, Dr. Abel Stevens,—himself, in his earlier days, no ordinary example of pulpit power—whose words I can adopt without reserve or modification: "His person bespoke his character. It was of good size, and remarkable for its symmetry. His features were beautifully harmonized, the contour resembling the better Roman outline, though lacking its most peculiar distinction—the *nasus aquilinus*. His eye was nicely defined, and, when excited, beamed with a peculiarly benign and conciliatory expression. . . His head was a model, not of great, but of well-proportioned, development. It had the height of the Roman brow, though none of the breadth of the Greek." To such a presence were added peculiar excellencies of tone and manner in public speaking. His voice was flexible and sonorous, and his manner the perfection of unstudied gracefulness, ease and naturalness, with, apparently, an entire absence of self-consciousness. His tones would reveal the prevailing emotion of the moment with the most delicate exactness, and they

were especially expressive in indicating anything tender or pathetic, at which times he would seem to enter into the most intimate sympathy with the hearer's emotions, whether of joy or sorrow. This strange power—of which all but himself were sensible, but which none could define—for want of another name, is called magnetism; and it was in him mightily effective, whether to conciliate or to persuade. But in all this there was no sacrifice of strength of thought, nor of manliness of tone, nor of solidity of matter. He entered upon his discourses, which were always spoken—neither read nor recited—with a frank manliness of expression and a quiet dignity, his voice slightly rising and becoming deeper as he advanced, and his utterances gathering emphasis; and now and then, illustrations, modest, but wonderfully apt, would, apparently unpurposed, cast their mellow brightness over the subject. The influence produced on his hearers, though deep and lively, was seldom of a kind to elicit open demonstrations; the people listened quietly, but intently, and though often deeply impressed they were still self-possessed.

So far as the occasion allowed him to choose his own subjects and preach to the people as simply a minister of the Gospel of Christ, his themes were usually in the range of Christian experience, or else exhibitions of the divine love as manifested in Christ; and when engaged in these, his highest elevations as a preacher were reached, and so thoroughly did he enter into the hearts of his hearers that the ordinary commonplace of pulpit address appeared as the overflowings of a soul surcharged with the spirit of Christ. But he lived in unquiet times, and his church was assailed from without and agitated within by internal conflicts, and these seemed to necessitate both aggressive and defensive argumentation. The orthodox theology of New England had not at that time ceased to assert and defend its ancient doctrinal positions, against which those of Methodism were at once a protest and as-

sault; and he, as the champion of these, was called into many a sharp conflict of words. Having himself, in his own mental transition from his ancestral Puritanism, passed over the whole border-land between the Calvinism of New England and Wesleyan Arminianism, he was expert in all the points of the controversy, and proposed to respond to every argument of his antagonists. In these discussions, uttered with all the grace and forcefulness of his wonderful elocution, he displayed his highest powers: now clinching his arguments with keen logical force, now dashing in the repartee, and again pushing his antagonist's positions *ad absurdum*, and still again apparently demonstrating the horrible conclusions to which the doctrines he opposed must inevitably lead, his arguments seemed to his assenting and admiring auditors as the completeness of polemic triumphs. But this, evidently, was not his most congenial work; nor did he, in it, display his highest powers as a pulpit orator. His eminently religious character, and his own experiences of the transforming power of grace, especially qualified him to speak of the deep things of God; and, preaching on such themes, his natural gifts seemed to be glorified in the effulgence that is better than the tongues of men or angels.

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### THE MINISTER'S STUDY.

BY REV. WILBUR F. CRAFTS, B. D.

I WRITE not of an ideal study, but of real ones—of a church study that may be suggestive to those building churches, and of a home study, which may afford some hints for the young minister whose study is not yet arranged.

Here we are in the "pastor's room" of a city church—not a stingy "den" with only air enough to make it a "consumptive's home," but a spacious room forty feet long and twenty wide, with high and beautiful walls and two large windows to provide abundant air and light.

That great coal stove is a mistake.



Steam pipes would have given so much cleaner and healthier warmth, or registers connecting with a furnace in some room below.

But that *safe* set into the wall speaks of prudent builders, who intended to save both the church papers and the pastor's sermons from the fire-fiend. Of course, it is not for preserving the pastor's money. That is always out in loans to the Lord for His poor, or invested in the richly-paying mines of home and foreign missions. Let us hope, however, that this pastor has insurance policies in the safe to "provide for his own" when he can no longer do so.

This closet near the door contains something more than study gown and toilet articles—fishing tackle (not for catching men) and a bridle (not for the tongue). Some dumb-bells and clubs would appropriately complete this department of muscular Christianity. Evidently this pastor recognizes, in theory at least, that he must prepare, not only his sermon, but himself, and "glorify God in his body" as well as through his Bible. How many a sermon falls short of its aim for lack of physical "projectile force"!

To batter down the walls of Mansoul the preacher needs the catapult of physical energy. Let us hope that the only part of this study which gets any attention on Saturday afternoon or Monday is the tackle and bridle. "Six days shalt thou labor, but the seventh . . . in it thou shalt not do any work."

Here is a long, large table, with a straight-backed, low chair, to keep the pastor's much-needed backbone unbent, and a revolving book-case to hold his reference books at hand, and a lounge for *visitors only*.

The library shelves are wisely sunk into the wall, and well filled with a thousand standard books, protected by glass cases. It is evident that this pastor has felt that wherever else the soldier of God is to economize, it ought not to be in his weapons. "He that hath a sword let him take it, and he that hath no sword let him sell his gar-

ment and buy one." It is passing strange that well-to-do laymen will allow a pastor to fight with the broken sword of a meagre library. Sometimes, alas! they have only the blunderbusses of outgrown books, adapted to the warfare of a half century ago. Many a preacher pinches his body rather than starve his mind, and unloads his table to increase his library.

One thing, evidently, has perplexed this pastor as well as most others—how to preserve his small change of notes and scraps. Index sermons and scrap books, with their "double entry," he has used, but they have proved too slow, and he has advanced to alphabetical cases, self-indexing, which make no delay for either pasting or copying; but even this does not meet the want as comprehensively as the arrangements of the other study, to which we now hurry away by thought express.

This home study is a "CHRIST ROOM." Its occupant day-dreamed its plan in Palestine, and brought its furnishings largely from Bible lands. The central idea in its arrangement is to surround the preacher at his desk with reminders of Christ. At his right stands a copy, half life-size, of Thorwaldsen's statue of the risen Christ, done in Carrara marble, by Andrevin, of Rome. The noon-day sun transfigures the almost transparent stone into a picture of "the glorified body." At the preacher's left is a painting, a copy of Carlo Meratta's "Christ at His Baptism." His face expresses the mental crucifixion he was suffering in standing at the Jordan with the penitents of John's revival meetings, as if HE too needed to have sins washed away. "Suffer it to be so now," He said, as He nailed Himself to the cross of mental agony. "He was made sin for us, though he knew no sin."

Above the preacher's head, on the top of his desk, stands a crown of thorns from Jerusalem, inclosing an olive wood cup from Gethsemane, and above that is Holman Hunt's picture of the boy Christ in the Temple, myste-

riously looking forth to the "Father's business," which He must "finish" amid the thorns of Calvary—the picture being a Christmas present from the thirty child-Christians of this pastor's church. Yonder, above the desk of the preacher's help-meet, hangs another of Holman Hunt's pictures—"The Shadow of the Cross," in the carpenter's shop of Nazareth; while a little to the right of the picture, in the cabinet of curiosities from Bible lands, are ancient tools from Nazareth, just such as Christ used in His consecration of labor. These tools and this picture carry back the mental crucifixion of Christ, even beyond His baptism. There, above the mantel, is its consummation in Doré's masterpiece, which shows us Christ as He goes forth from Pilate's prætorium to His atoning death.

A score of other pictures give us other views of Christ as babe, boy, man—copies from the paintings of Raphael, Müller, Salvatore, Titian, Guido Reni, etc.—while the large photographic scrap book on the centre table keeps at hand copies of every famous Christ-picture of Europe, and two other such books present views of the places where Christ lived or visited. Nor let us overlook this plaque, which was also a part of the Palestine day-dream. It is beautifully painted with the flowers of the nations—roses for England, eidelweiss for Switzerland, kaiser blumen for Germany, etc., surrounding the Rose of Sharon—the whole symbolizing the union in Christ of all nations, to whom immortality, pictured in the butterflies, is brought by His Gospel. The central thought of this study is shown forth more intensely, as a shadow brings out the light of a picture, by that hideous marble image, above the library, of Subhardra, the third person in the trinity of India. By contrast we realize the more vividly that we worship the "altogether lovely."

This Christ-room is provided with a Bible atmosphere by Oriental curiosities. Besides the cabinet referred to, there hangs in a nook one of the leathern bottles of the Bible, just behind a

steamer chair which is covered with a Turkish rug and Oriental robe, while in another nook, on a shelf, is an Oriental ewer, set off by a tidy of Turkish embroidery. The desk and library, however, are not Oriental.

The great Wotten desk, with its forty compartments for classifying thoughts and things, is supplemented by an arrangement for keeping all pamphlets, notes and scraps as orderly and available for instant reference as the older topics in the encyclopædia itself.

The library, of forty shelves, is classified, and therefore needs no catalogue to tell in what row a certain book is to be found. One row contains books on "The Oldest Testament of Nature"—that is, all the literature bearing on science—and a full collection of the books on the world's natural religions, which are now being quoted so much by infidels that the Christian preacher needs to have the real documents at hand. The next two rows contain books on "The Old and New Testaments," and are followed by a row containing books on "The Newest Testament," including the *providential* revelations which God has made since the New Testament was concluded, in fulfillment of that promise of Christ, "I have many things to say unto you, but ye cannot bear them now." He has said many of these promised things, and so this row has a shelf containing the works of the Church fathers who succeeded the apostles; another shelf for another chapter of this newest Testament, with the literature of modern missions; another shelf devoted to temperance, and several shelves to the Sunday-school movement and to childhood. Another row is devoted to art; another is the "sideboard," containing full goblets of spiced wine from Carlyle, Emerson, Holmes, Macaulay, Bacon, Talmage, Taine, etc., with the poets, while history also has its nook in this secular corner.

This study is, like the other, large, light, and airy; but, unlike the other, it is warmed from a register, and last, but not least, it is carpeted with lino-

leum, which raises no dust either to the preacher's books or his throat, as he walks back and forth weaving his sermons.

*Brooklyn, N. Y.*

### HOMILETIC SPECTACLES.

**Beecher and Spurgeon.**

BY J. STANFORD HOLME, D.D.

"WHAT kind of glasses do you use?" asked a young minister of a preacher of experience and distinction.

"I use *homiletic spectacles*," was the reply.

"And pray, sir, what are they?" asked the young man. To which the senior responded:

"I look at everything through my preaching. I am ever on the alert to find, not so much topics from which to preach, as illustrations for abstract truth. I find my truth or topic in the Bible; I find my illustrations here, there, and everywhere. I try to look at everything homiletically—art, science, history, and the newspapers, as well as the Bible; and especially I try to look at the commonest affairs and incidents of life in this light, for here I find the most apt and merchantable supply of illustration. And in this I have no so great teacher and example as Christ Himself."

In this the preacher was right. This matter of illustration requires the greatest attention. We must never be obliged to stop to explain the illustration, or by any obscurity to lose the attention of the hearers. Illustrations may be good to those who understand them, and bad for those who do not. Illustrations do not always throw light on the subject. Sometimes the train of thought is lost by the introduction of an illustration. The hearer stops to think of the illustration, and loses the object of it. The illustration should be more simple than the thing illustrated. While the truth of the Gospel may be greatly enforced by illustrations, it is of the first importance that the hearer be familiar with the illustrations; and the more familiar the better. This is the striking characteristic, as we

have intimated, of Christ's discourses. He leads His hearers from what they know to what they do not know. And in this particular, Mr. Beecher, as a preacher, in our opinion, not only excels his contemporaries, but his predecessors. If to our inquiry of this Samson of the pulpit, "Tell me, I pray thee, wherein thy great strength lieth?" he should vouchsafe a reply, he might say that it is in the dexterous use of the commonest incidents of life in the illustration of abstract truth. Mr. Beecher's range of truth, as it appears in his discourses, is not, as we apprehend it, so wide, nor so grand, as that of many other preachers; indeed, no one can read his sermons without discovering a certain narrowness of range—a monotony of thought. He is ever moving along in certain lines of truth.

In freshness of theme, Beecher is not to be compared with Spurgeon. Mr. Beecher never digs out new truth as does Mr. Spurgeon. In a recent life of Mr. Beecher, the editor, to show the variety of Mr. Beecher's topics, has given us the texts and themes for two years. But Mr. Beecher's themes are like Mr. Beecher's self: though they seem to change, they are not essentially new. His mind moves in a circle, and he is very apt to repeat himself. He takes a new text; but as his text is generally a mere motto, and his topic a suggestion of his own mind, he very soon falls into the rut of an old line of thought with new illustrations. There is much sameness in the theme. Mr. Beecher once said to one inquiring about his manner of preparation for the pulpit, that "his way" was like that of the old Maryland housewives: to make up a good batch of dough, put it into a cool place, and when she made biscuit for breakfast or dinner, to cut off a piece and make them up and bake them. Now, if this is "his way," it is no wonder that Mr. Beecher's sermons taste as much alike as a woman's biscuit.

This is not Mr. Spurgeon's "way." He goes to the granary every time he wants to make a loaf, and gets some fresh grain. He finds each harvesting



carefully kept by itself in the granary. At one time he will get some of the old corn of Egypt, at another some of the gleanings of Ruth, at another a handful from the threshing-floor of Araunah, at another some of that of which the disciples of Christ ate when hungry; and so on, in almost endless variety. He grinds it in his own mill, and bolts it after his own fashion, kneads it, and bakes it; and each baking has a peculiar flavor of its own, because the wheat is from a different harvest, though all taken from one storehouse.

Mr. Spurgeon depends more for his variety on his theme; Mr. Beecher, on his illustration. Mr. Beecher excels Mr. Spurgeon in the simplicity and freshness and variety of his illustrations; but Mr. Spurgeon excels Mr. Beecher in the freshness and variety and Gospel flavor of his truth. The secret of Mr. Spurgeon's power lies in a devout study and implicit faith in the divine Word. The secret of Mr. Beecher's power is in the infinite variety and wonderful aptness of his illustrations. And this comes from the fact that he looks at everything through homiletic glasses: he permits nothing he sees, hears, feels, tastes, suffers, or enjoys to be cast aside as worthless. All this is "*the material*" in the rough for homiletic use: he husbands it and uses it as occasion may require.

When I was a boy—and that begins to mean in old times—I lived a sort of an amphibious life on a little creek, either in it or on it most of the time. Its waters drove a cotton mill, and at every ebb tide its surface was covered with what was called cotton-waste—the refuse of the cotton—which was thrown away as worthless. To us it would now seem that "the waste" was almost greater than the cotton used, for nowadays there is no waste; not a fiber of the cotton that goes into the mill is wasted; it is all used in some way or other. Now, most preachers are like this old-fashioned cotton mill. They waste more of their *material* than they use, and then frequently go to infinite expense and trouble to replace it with

that which is comparatively worthless. Mr. Beecher would seem to find use, sooner or later, for every kind of material brought to his mill, in the illustration of his subjects. Out of the most trifling, ordinary incident of life he will work out an illustration of the greatest value. He seldom brings an illustration from afar, but generally gathers it from the wayside of common life: and in this particular it is not too much to say his preaching is more like Christ's than that of most other men. If only his truth was as fresh and Scriptural as his illustrations are forcible, he would be the greatest preacher of the age. And a greater than either Mr. Beecher or Mr. Spurgeon will not be found till one is raised up who preaches the Gospel as closely as Charles H. Spurgeon, and who illustrates his preaching with as much simplicity and aptness as Henry Ward Beecher.

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"IF THAT'S SO, SOMEBODY HAS GOT TO LET THE PEOPLE KNOW IT."—As Collins Graves, a milkman of Haydenville, Mass., a few years since was going his rounds very early one morning, he was met by a man out of breath with running, and intensely excited, who said: "The great reservoir on Mill River, up the valley, is giving way, and in a few minutes the floods will sweep everything before them down the valley!" "Do you mean it?" said Graves. "Yes," replied the man, "I do!" "Then," said Graves, "if that's so, somebody has got to let the people know it." He had not yet seen or heard the flood, but, believing the man's story, he turned his horse, thought no more of milk or customers, and putting on all speed down the valley, he shouted from house to house: "Wake up! The reservoir is broken away! The flood's coming! Save yourselves! Run, for your lives!" Sometimes he cried, "Fire! fire!" thinking that would wake the people quicker than "water." He started every one he met on a like mission. In less than ten minutes the overwhelming waters did come, and swept away the whole village—houses, factories, shops, and everything. But all that man could do (as it appeared on the inquest) had been done, and most of the inhabitants escaped with life; but some were too late, and were swept away and perished.

**THE MISSIONARY SERVICE.***"The Gospel in the regions beyond."*—2 Cor. x: 18.**A Bible Reading on Home Missions.**

Joshua i: 12-18.

I. **WHAT** peaceable possession of the land of Canaan was to the Israelites, our religious privileges—our churches, the ministry, our Sunday-schools, and our Christian family circles—are to us.

II. If now we enjoy a *rest* in these privileges, while those whose lot is cast in newer and more distant parts of our country do not, it is God that has given it to us. (V. 13.)

III. Our responsibilities are not limited to our own States or immediate neighborhood: it is ours, also, to see that our brethren in the more remote parts of our country have *rest*, as well as ourselves. (V. 15.)

IV. It is only when we have helped our brethren to possess the land that we may return and enjoy our rest to the full. (V. 15.)

V. If we must share our brethren's conflicts and toils in new and unsubdued regions, is it not some compensation to us that our wives and children are, the while, resting in peace? (V. 14.)

VI. Now, as of old, it is the East (the land toward the sun-rising) that is to help in evangelizing the West. Westward, not only the course of empire, but the Star of Bethlehem, holds its way. (V. 15.)

VII. A hearty response to these obligations on the part of those to whom God has already given rest is especially fitting and pleasing to God. (V. 16.)

VIII. To neglect this duty and these obligations is to bring condemnation and judgment on us. (V. 18.)

**Smooth Stones.**

**"I LOVE TO TELL THE STORY."**—When the disciples (Luke xxiv: 16-33) had found the risen Savior, their hearts were so full of the good news that they could not wait till morning; so they started at midnight and walked seven or eight miles back to Jerusalem, to tell their brethren that the Lord was risen,

and that they had talked with Him by the way.

**A MISSIONARY'S PRAYER FOR HIS DESCENDANTS.**—Dr. Judson, when nearing the end of life, remarked that he had always prayed for his children, but of late he had felt impressed with the duty of praying for their children and their children's children down to the latest generation, so that he should ultimately meet a long, unbroken line of descendants before the throne of God, where all might join together in ascribing praise to their Redeemer.

**A HAND IN EVERY GOOD WORK.**—An intelligent English farmer, having carefully read the annual report of an English missionary society, found that there were one hundred and twenty-three missionaries of the society laboring in different parts of the world. Meeting the secretary of the society, he said: "I am determined to have something to do with every sermon preached, every tract distributed, every school established; and for this purpose I will give a sovereign for each of the missionaries. Here is my check for £123, in order that I may do something all over the world."

**"THE DAY IS BREAKING."**—Though the processes are slow and inconspicuous by which the ancient structures of false religions are being undermined, yet the time will come when they will tumble suddenly into ruins, when a nation shall be converted in a day. In the baptism of ten thousand Telugus in India, within a single year, do we not already see the gray dawn of such an era of culmination?

"We are living, we are dwelling

In a grand and awful time!

In an age on ages telling;

To be living is sublime.

Hark! the waking up of nations—

Gog and Magog to the fray;

Hark! What soundeth? 'Tis creation's

Groaning for its latter day."

—*Life of Adoniram Judson, by his son, Edw. Judson.*

# THANKSGIVING SERVICE.

*The holiest of holidays are those  
Kept by ourselves in silence and apart—  
The secret anniversaries of the heart.*

H. W. LONGFELLOW.

## The Gospel the Only Security for Eminent and Abiding National Prosperity.\*

*Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, etc.—Jer. ix: 23-24.*

THE Jewish nation had come to rely on their wealth, power and political wisdom. To rebuke such this text was spoken. It is no philosopher that speaks, but God. No doubtful theory is announced, but eternal truth. No vain experiment is recommended, but the wisdom which is from above. The same propensity to forget God and confide in man for national prosperity is rife in every age. And no nation was ever more strongly tempted to do this than ours at the present time.

Consider—I. The inefficacy of the common grounds of confidence: 1. Reason has been appealed to, but its impotence in the conflict with passion, ignorance and irreligion is demonstrated on every page of history. 2. Education has been relied upon, but knowledge and virtue are not inseparable. There is no moral power in science, learning, mere civilization, to purify the heart and restrain vice and crime. Philosophy, culture, the arts, did not save Rome or Greece from ruin. 3. The efforts of philosophy to reform and elevate mankind have proved signal failures in the past. 4. National wealth is thought to be the perfection of prosperity. But in all ages and lands it has proved the most active and powerful cause of national corruption. Our nation to-day is shaken to its foundations by our monetary power. 5. Nor is military genius and prowess any safer ground of confidence than wealth, as the history of nations illustrates

with solemn and awful significance. 6. Political wisdom, statesmanship, the boast and confidence of nations, is inadequate to secure and perpetuate national prosperity. 7. Our boasted free institutions, bought and maintained at immense sacrifices, and the envy of the nations, are not a guarantee of the future. There are elements existing and at work in our land to-day that are sure to work out disaster and ruin to personal liberty, national thrift and virtue, and even our national existence, unless checked and brought under control by a higher power than man's; by more potent elements and forces than those on which nations are wont to rely.

II. There is efficacy in the Gospel of the grace of God, and nowhere else, to secure eminent and abiding national prosperity. It was devised and bestowed upon mankind for this purpose; and in its principles, provisions, institutions and moral tendencies, it is eminently adapted to elevate, purify and bless nations as well as individual man. The proofs of its power to do this are not wanting. See the effect of Christianity on the laws and institutions of the old Roman empire—on the social and political life of Germany at the Reformation—on our own history and destiny as a nation by means of our Pilgrim fathers—on the condition of the Sandwich Islands, and in South Africa among the Hottentots. Hence patriotism demands of the Christian Church to-day earnest prayer to the Lord for His speedy and gracious interposition in our behalf as a nation, and the faithful and earnest application of the Gospel to stay the tide of demoralization which threatens to engulf us, and to reform and purify and evangelize this mighty and rapidly growing nation, with possibilities and responsibilities beyond our power to compute.

\*This outline was suggested by reading a Thanksgiving discourse by Dr. Lyman Beecher founded on this text.—ED.

**National Gratitude.**

*Make a joyful noise unto the Lord, all ye lands. Enter into His gates with thanksgivings and into His courts with praise: be thankful unto Him and bless His name.*—Ps. c: 1, 4.

The duty here enjoined is based on the strongest obligation. God has not dealt so with any other people. Hence we are under peculiar obligations to enter His sanctuary with thanksgiving and praise. The year in review has been one of signal and manifold blessings: harvests abundant—general health in city and country—freedom from threatening pestilence—peace in all our borders—the prevalence of law and order—the quiet and effective operation of God's ordained moral agencies and forces—and the presence of Christ and the Holy Spirit in all our sanctuaries, hearing prayer, blessing the Word, stimulating Christians, converting souls, and making the power of the Gospel as a mighty and effective agency to purify and conserve, felt and confessed everywhere among our fifty millions of souls.

**The Locomotive the Chariot of Our Christian Civilization.**

*The chariots \* \* \* shall seem like torches; they shall run like the lightnings.*—Nahum ii: 4.

These words are descriptive of the war chariots of old. They bring to mind that triumph of modern science—the locomotive. The locomotive stands for the subjugation of physical forces. Nowhere has this subjugation taken place with such signal rapidity and success as in America, and at no time here as during the year now closing.—The extension of the railroad system.—The opening of the Northern Pacific.—

The perfection of the electric light, etc. God's command that we subdue the earth is being obeyed. These victories reach in their consequences beyond the material world.

**The Idea of Brotherhood Triumphant.**

*All ye are brethren.*—Matt. xxiii: 8.

The leaven of equality is working mightily. Everything that stands in the way of the liberty of the individual is being resisted and overcome. The machinery of party politics has proved itself weaker than the sense of justice and of liberty. The American people will not brook anything that places obstacles in the way of the development of any individual. The black man, the Indian, the Chinaman, must have opportunities for growth equal with those enjoyed by the Anglo-Saxon. The anti-Chinese legislation is hostile to this spirit and must give way—is a reaction that cannot last. Every man a brother is an inspiration. America to-day is the logical result of the recognition of this idea.

**The Response of a Grateful Heart.**

*For this child I prayed, and the Lord hath given me my petition which I asked of Him; THEREFORE also I have lent him to the Lord; as long as he liveth he shall be lent unto the Lord. And he worshiped the Lord there.*—1 Sam. i: 27-28.

The truly thankful heart does not rejoice less in the repayment than in the receipt of blessings from God.

**True Gratitude a Characteristic of True Piety.**

*I will sing of mercy and judgment: Unto Thee, O Lord, will I sing.*—Ps. ci: 1.

The truly pious heart can sing of judgment as well as of mercy.

**Thanksgiving Sermons.**

THE following is a list of the thanksgiving sermons, also facts and suggestions relative to the occasion, published in former volumes of the HOMILETIC MONTHLY, *Metropolitan Pulpit* and *Complete Preacher*:

1. Lessons from the Birds and Lilies, by Canon Farrar.—Matt. vi: 25. HOMILETIC MONTHLY, Vol. VII., No. 3.
2. Harvest Home, by Arthur Mursell.—Matt. xii: 1. HOMILETIC MONTHLY, Vol. VII., No. 3.
3. Our Country, by J. P. Newman, D.D.—Ps. cxlvii: 20. " " " IV., " 4.

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| 4. Thanksgiving, by Wayland Hoyt, D.D.—1 Chron. xxiv: 13. HOMILETIC MONTHLY, Vol. IV., No. 4.                     |                                      |
| 5. Owe No Man Anything, by Henry C. Potter, D.D.—Rom. xiii: 8. Metropolitan Pulpit, Vol. II., No. 4.              |                                      |
| 6. The Hard Times God's Pruning Knife, by C. D. Wadsworth, D.D.—John xv: 2. Metropolitan Pulpit, Vol. II., No. 4. |                                      |
| 7. Divine Forces in Human History, by Prof. A. J. Nelson.—Ps. xcvi: 1-2. Complete Preacher, Vol. II., p. 302.     |                                      |
| 8. The Crowning of the Year, by J. H. Rylance, D.D.—Ps. lxxv: 11. Complete Preacher, Vol. II., p. 180.            |                                      |
| 9. The Ideal Country.—Deut. xi: 12.   | HOMILETIC MONTHLY, Vol. VII., No. 3. |
| 10. Magnificence of Nature's God.—Ps. civ: 24.  | " " " VII., " 3.                     |
| 11. The Harvest and the Drought.—Ezek. xvi: 27.   | " " " VI., " 2.                      |
| 12. The Harvest Basket and Its Lessons.—Amos viii: 1.   | " " " VI., " 2.                      |
| 13. Rural Life.—Prov. xxvii: 23-27.   | " " " VI., " 2.                      |
| 14. How to Keep a Feast Day.—Neh. viii: 10-12   | " " " III., " 2.                     |
| 15. Hints at Facts for Addresses.   | " " " IV., " 2.                      |
| 16. Themes for Thanksgiving Sermons.  | " " " IV., " 2.                      |

### SERMONIC CRITICISM.

"I want my religious teacher to give me the nut as it came from God, and leave me and God to crack it between us."—JOHN DUNCAN.

**FAULTY IN CONCEPTION AND EXECUTION.**  
 —"E. B." sends us a sermon, with the request that we criticise it on "general grounds." His accompanying letter is so full of good sense, and evinces so strong a desire to improve, both in style and method, in order to greater effectiveness in preaching, that we comply with his request. While excellent in spirit, and not wanting in scholarly traits, the sermon is essentially lacking in the chief elements which go to make up a good and impressive discourse.

1. The title of the sermon shows that the author had no definite, well-matured conception of his subject. It does not clearly and properly express the substance of the discourse.

2. The text does not suggest the sermon, and the sermon is not evolved from the text—a very "general" fault, but inexcusable, and fatal to the highest success, nevertheless. The subject is "Life"—the true and the false view of it—and the text is the record of Christ's temptation in the wilderness! And yet there are scores of texts exactly adapted to the subject chosen—pointed, pithy, striking words of the Spirit, fitted to arrest the attention and impress the mind. To make a bad choice of a text is to throw away the main chance of a sermon.

3. The plan of the sermon is also defective. Next in importance to a good text is a good plan. No beauty of

thought and style, or variety and aptness of illustration, will make up for a faulty plan. The adaptation of the text and the wisdom of the plan will give character to the discourse, and gauge its power to interest and affect the audience. A good plan is always simple, natural, logical, progressive, symmetrical, and exhaustive of the doctrine or topic proposed. Without such a plan, the thoughts of the preacher will be confused and rambling, his hold on his audience weak, and the effect of the sermon feeble and transient. Our friend fails here; sadly fails, like too many other preachers. He has not thought out his subject, mastered it in his own mind, before he put pen to paper. Hence he fails to grasp his theme. His thoughts and arguments and illustrations are not skillfully arranged for effect. There is no reach of thought, no resistless logic, no cumulative power of conviction, no ground-work laid in the body of the discourse for practical home thrusts in the way of concluding application. The sermon is hazy; the sunlight does not flood it. There is scarce a word of Scripture in it. One apt, singing text is better than pages of man's thoughts. The literary element dominates the spiritual. Hence, while an audience might be interested, it would not be swayed as by a strong wind, or deeply and permanently impressed.



**SLANG AND THE PULPIT.**—In the September *HOMILETIC*, Dr. Porter states his belief that “dignified colloquialism is the perfection of pulpit style.” Doubtless what the worthy Doctor intended to express by the term “dignified colloquialism” is perfectly appropriate at times in a sermon; but it is not so certain that what some ministers may understand by the term would be likewise desirable. People’s ideas of dignity differ; and we have seen men who appeared to regard dignity as assured for any phrase by the fact that *they* use it, with impressive tones and an imposing shake of the head. But what is slang—not in the abstract, but in the concrete? What words are slang, and what have ceased to be slang? The English language has many such expressions as “blizzard,” “bulls and bears,” “carpet-baggers,” “on a strike,” “at a discount,” “making a hit,” “high-toned,” etc.; and to draw the dividing line sometimes takes as much research as composing a sermon. One fanciful writer even suggests, recently, that, prior to Shakespeare, “shuffle off this mortal coil” might have been slang. Who, then, can say that some daring genius may not yet make “fire him out” a classical phrase for the violent ejection of an unruly member of the congregation? If we were to hazard a definition, we should say that, as dirt is matter out of place, so slang is language out of place. Now, there is a place in the pulpit for the homely, every-day language of men: but that place is in the treatment of homely, every-day scenes and occurrences. “The language,” says Kame, “is the dress;” and it would be about as appropriate to appear in the pulpit in corduroy breeches and shirt-sleeves, as to dress some of the sublime truths of the Gospel in the rough-and-ready phrases of the work-a-day world. Lincoln’s homely advice, “Don’t swap horses in the middle of the stream,” was more effective than a tome of swelling phrases would have been; but what effect would such language have had in his oration at Gettysburg? Association counts for

much—for nearly all. Language which, though in itself unobjectionable, is sure to call to mind the gutter or the barnyard, should be rigidly eschewed by the preacher, unless he is dealing with barnyards and gutters. W. E. J.

**THE SENSATIONAL PREACHER.**—This preacher determines to attract the “camp-stool congregation,” and he sometimes does it by advertising that he will preach on some strange and irreligious subject. The theory of the announcement is, that the public is weary of religion and wants something else. If the camp-stools are full, it is because the sensational preacher has established a reputation for sprightly talking on other subjects than religion. He will sweeten them a little with religion, but the points that interest his motley crowd are not religious. Another type of the sensational preacher uses the truth of Christ, and really means to drive it home to the conscience. He is a good man who is mistaken; and he does not go home with the people and learn from their conversation that what sticks to them is not the truth, but the ludicrous story, or the sentimental incident, or the slang phrase. What these were meant to help in teaching is not remembered. The conscience is at ease, while the sinner laughs over the sensational preacher’s jest, or sheds tears over his sweet little story. A good test of a sensation is what comes of it. If men are led to cry out, “What must we do to be saved?” the sensation is legitimate. The sensational preacher may be known by the fruits of his work. If a preacher arrests attention by his methods, and fixes it on truth, he will be called a sensationalist only by very careless people. To create a sensation must not be the aim, but if a sensation can be made legitimately a means to bring home the truth, let us have the sensation. Better sensation and life than no sensation and death.

**LOGIC AND LOCOMOTIVES.**—It has been well said that a logical sermon is like a locomotive—good for nothing without



the fire. The comparison may be carried a step further. The difference between English and American locomotives is, that the former are so compactly built that it would be impossible for them to take the curves and grades on our American lines. The same difference strikes us between logical sermons: some are so tightly jointed that they can move only in a direct line. It matters not what beauties of landscape or what riches there are off in this direction, or how many people with their needs and sufferings are in that direction. The track must be laid straight, and the Gospel train goes thundering on, but, alas! with empty cars. Now, there is a place for each kind of engine, and each kind of sermon. But study the topography, brother, and don't put the English locomotive on the American track.

**TACKING ON TEXTS.**—In your December (1882) number you cited a glaring instance of a non-pertinent text. In your January number, page 244, occurs a double illustration of the same fault in the sketches entitled "The Compass of Life" and "The Thief in the Night." Let any one transpose these passages, and then say if the comment on the *second* one is not more appropriate, or, at least, as appropriate, for the *first*, and *vice versa*. It appears to be a practice now with our craft to compose a sketch, sermon or essay, and then tack some passage of Scripture to it as a text. This is not explaining the Word of God, whatever else it may be. W. P.

[The two texts mentioned are easily transposable, which, however, does not prove that either is non-pertinent as it stands. If a preacher waits to find the *best* text in the Bible, his flock is liable to go a long time unfed.—ED.]

**LOOSE REASONING.**—"I see that a grotesque performer by the name of Lorrella died in Philadelphia a few days since of paralysis of the brain. Is it not natural that such a result would follow a prostitution of intellect? God has ways of making the law of cause and effect felt."—*Extract from a Sermon.*

This logic would be stronger if no

clergymen or other men who are spending brain force in good works ever died of paralysis of the brain. We cannot measure Providence with so short a line.

**THE FIRST PERSONAL PRONOUN.**—In the July number of our excellent *Homiletic Monthly* appeared a sermon in which the preacher used the first personal pronoun sixty-six times, besides several allusions to "me" and "myself." Is that a good model? Ought not the speaker avoid everything that suggests egotism? E. H. A.

Vinton, Iowa.

### Things a Preacher Should Do.

- Grow in grace, power, and adaptation to his work.
- Keep up the reputation of his class by being just as good a man as possible.
- Read the most important new books, if he can possibly buy them or borrow them.
- Cultivate habits of punctuality; begin every service on time, and close it on time.
- Interest himself in the children and young people, for their good and for his own.
- Take kindly all honest criticism, and learn something from that which is not kindly.
- Remember that his real rewards are a good conscience, a growing character, and immortal hope.
- Make a vigorous push for honest success, doing his very best all the time—not merely now and then.
- Neglect nothing; life is made up of details, and small matters neglected by a preacher soon provoke much justifiable fault-finding.
- Avoid condemning in haste, without evidence, a brother minister, and as carefully avoid defending a bad man because he is a minister.
- Take time enough in deciding difficult questions arising in his church. The silence of the pastor will often convince both parties that they are wrong, and a well-pondered judgment will have weight.

### Things a Preacher Should Not Do.

- Insist too much on being respected for his office; but rather let the office command respect by his personal character.
- Get tired of work that is good work, but seems fruitless. Soul crops last a long while, and often take a good while to grow.
- Hesitate to preach a truth because it is unpopular. It may be misunderstood; and the misunderstanding should be sought out and removed.
- Try to be eyes for people who are not blind. Every church has a few saints of whom the preacher may learn the way of God more perfectly.
- Be so rhetorical as to be vague. A great use of rhetoric is to make light strong on a particular point; but there is a rhetoric which is nothing but unaimed brightness.
- Be always hiding his thoughts behind general orthodox terms that people do not understand. Peter, on the day of Pentecost, spoke in plain words: so should we always speak.

**PREACHERS EXCHANGING VIEWS.**

*If you have anything better than this, candidly impart it; if not, use this with me.—HORACE.*

**Dearth of Ministers.**

To our request for views or facts on this subject, we have received a number of responses, the more instructive of which we publish below:

At the headquarters of ministerial supply at Congregational House, Boston, they say of New England that there are from fifteen to twenty churches in that section now vacant, which pay from \$2,500 to \$3,500, and about twenty-five churches vacant which pay about \$600, or \$600 and parsonage.

R. B. TOBEY.

*New Haven, Ct.*

Early in life I consecrated myself to the ministry. I worked myself through college and seminary, supporting myself by teaching. When licensed by the Presbytery of New York, I was ready to go anywhere I was wanted. I offered my services to the Home (Pres.) Missionary Board, to the Foreign Board, to the American Board, and at last obtained a little mission station in New York City, where I remained a year. I left through no fault of my own, and obtained a year's supply on Long Island, outside of my own denomination. At the end of that time I was ready for a settled field of work. I could speak French and German, and had numerous offers of good positions as teacher; but I wanted to preach, and again offered myself to Boards of Home and Foreign Missions, and candidated in churches wherever I could hear of a vacancy. I was ready to accept any situation regardless of salary, but failed to obtain one, and at length accepted one of the many positions open to me as teacher. I became principal of an academy in one of the oldest cities of the State, and remained in that position seven years, doing, I think, a good work. Last year a vacancy occurred in a neighboring church. I was pressed to accept it. The salary is small, less than half my salary as teacher; but I resigned my

position and was settled as pastor over the church. During the past year upward of forty have been added to the church on confession, and the general work has prospered greatly; and yet at no time during those seven years could I get a church of any kind anywhere, for I tried to do so often, and during that time I believe I could have done as good work as I am doing now, perhaps better. But there were so many better men than myself in the field that there was no chance for me. If I had been particular about salary or location, I would not have wondered at my want of success; but that was not the case, and I can only attribute my failure to an oversupply of ministers. I could go to any one of several churches now, but I have no desire to change so long as my present relations are pleasant. My experience is that it is hard to get in; when once in, it is not difficult to circulate.

PASTOR —.

The answer to the question, "Is there a dearth of ministers?" will depend very much on the point of view from which we discuss the question. On a superficial examination, looking at the large number of unemployed ministers, and the fact that there are often a dozen candidates for a vacancy, we might conclude, as many do affirm, that we have enough and to spare. But looking at the year-books of the several denominations, and comparing the number of ministers with the number of existing churches in each, we shall find the churches far outnumber the entire clerical force. Taking a more critical survey of the subject still, and deducting the large class of idle or superannuated ministers, arising from old age and broken health and other causes, and also those who are always candidating, who have never been settled and never ought to be, who are hopelessly unacceptable to the churches, and have no business to be in the ministry—and the discrepancy is seen to be far greater still. Taking

into consideration the additional facts, that our Home and Foreign Mission fields are rapidly expanding and calling for more men every year to cultivate them and gather in glorious harvests; that for the last decade or two of years there has been relatively, if not actually, a decided falling off in the number of candidates for the ministry; and that for various reasons, which will suggest themselves to the observing reader, there were never before so many ministers in secular callings;—in view of such facts, which no intelligent man will call in question, it will be found that there is a real, actual, alarming dearth of available and acceptable ministers already existing in the American Church. And the causes which have produced this sad state of things are growing in intensity and scope from year to year, and the alarm has not been sounded a moment too soon, and it is the part of wisdom to give heed to it and put in requisition every available means to increase the supply. S.

#### A True or Fancy Sketch—Which?

Two preachers I have in mind have caused me considerable reflection. One was a big, whole-souled, impulsive man, who made warm friends of sinner and saint at first acquaintance. His pastorate was blessed with a number of sweeping revivals, and his enthusiasm at such a season was irresistible. His life was purity itself, and his sermons were at times masterpieces. Yet, strange to say, after his first year his church ran down constantly. His congregations continued large, and their love for him seemed to deepen from year to year, yet the collections, the prayer-meetings, and, in fact, all the tests of an active, sterling piety, so forcibly illustrated the "*facilis descensus*," that a change was felt to be imperatively demanded.

The next minister was of an almost antipodal type. He measured his words in speaking and his time in visiting, and nothing could prevail upon him to use one word more or to stay one minute longer than he deemed necessary. He never overflowed, you knew to a

minute how long his prayer would be, and never was a good dinner spoiled because the service was longer than usual. The collections increased, and the prayer-meeting was well attended, and yet I have good reason for believing that that church never was at a lower ebb, spiritually, than under his ministrations.

I inquired into the history of the two men. The former had commenced his ministry as a "circuit rider," with little education. His sermons were thought out whenever he had opportunity, chiefly on horseback, his reading was done zealously, but in the most haphazard style, and by "boarding around" his habits of life were rendered necessarily irregular. The other had graduated from a theological seminary and had been drilled to perfection. He expended all his efforts on making the church a machine, and his sole idea of success was to make it run without friction. In short, he had system "on the brain," as the saying runs, and wished to systematize *everything*, even to the manifestations of divine power. The other hardly knew what system meant. And between the two the church at R—— is in a bad way, and is still at a loss to know how it came about.

J. L.

#### That Mucilage Recipe.

WE have received nearly a hatful of recipes, in reply to inquiry in August number, page 661, several of which we give in brief:

J. G. REID.—"Starch, two ounces; white sugar, one ounce; gum arabic, two drachms; mix with water. After the gum is dissolved add sugar and starch, boil till the latter is thoroughly cooked. A little alcohol prevents souring. Have used it for years in a mineralogical museum and find it invaluable."

A. G. MURRAY.—"About two ounces of gum tragacanth; one ounce of clean rain-water; one teaspoonful of camphor or tablespoonful of alcohol, as soon as the gum is well softened."

W. A. YINGLING.—"Gum arabic and

rain-water. Two ounces of the former should make over one-half pint of mucilage."

J. H. MACNEILL.—"Common cherry-tree gum dissolved in water."

We have received also several recipes for paste which is claimed to be superior to any mucilage:

J. W. B.—"Alum, one ounce; warm water, one quart; when cold add flour to the consistency of cream; powdered resin, one-half teaspoonful; cloves, two or three; boil to desired consistency, stirring constantly."

R. B. T.—"Flour, one tablespoonful; water, one teacupful; powdered alum, one-half teaspoonful; oil of cloves or carbolic acid, six drops."

L. S. Keen, S. T. Icken, H. W. Trueblood, William Wilmer, all recommend: "Common flour paste, one teacupful, ordinary size; carbolic acid, twenty drops."

### "An Acre of Ground."

IN response to the pastor wishing to know (in July number, p. 661) how to till his acre-farm so as to bring good profit with little labor, we have received several answers. The following may prove helpful:

Much depends upon where 'a country pastor' lives about turning ground into money. If he lives near a city, strawberries and black-cap raspberries will pay the best to market. If in the country, and he wishes to raise for his own family use, let him raise a small amount each of beets, peas, string and lima beans, sweet corn and parsnips, but buy his celery, onions and cabbages. If he expects to stay long, let him always have what he needs of black-caps and strawberries, and plant the rest in potatoes. I never hoe my garden until I am obliged to "hill up." Constant raking over keeps the ground light and free from weeds, and I can rake over four times as much in an hour as I can hoe; then when I hill up I have no weeds the rest of the summer. That is the way I get the most money for the least work.—OLD PASTOR.

On the same subject "D. G." writes: "He will find that, if his land is suitable for peas and oats, if he *sows oats broadcast*, and after harvesting them sows broadcast peas, he will not need to labor in the field at all after sowing until he reaps, and yet have a paying crop."

### The Church for Young Men.

I don't claim to have found one that just meets my ideas, but, when I do, it will have two characteristics well marked. In the first place, its preacher will make more prominent than is usual the *manliness* of Christ. Manly young men admire nothing more than manliness in others. It will cover a great many faults in a preacher, and its absence will hide a great many virtues. So that the preacher of my church must, as one of the very first requisites, be a manly man, and delight in dwelling as often as possible on the supreme manliness of Christ—a theme, by the way, which it was left for a layman (Thomas Hughes) to develop.

In the second place, this church I hope to find will be careful to avoid unreasonable caution in intrusting young men with her work. No doubt it is all very proper for them to sit and learn wisdom at the feet of the Gamaliels, but after all an ounce of experience is worth a pound of precept. Then the young man who is a man has a horror of being a mere hanger-on, even to the best of things. He wants to feel that he is giving an equivalent, as far as possible, for everything he receives—even from the church. And when you have him at work—not merely at fitful and irresponsible work, as in revivals, but at some permanent charge, as a Sunday-school class—then you have him sure.

LAYMAN.

### A Familiar Scene.

The following scene is by no means unusual in the winter, either in city or country churches. The last stanza of the last hymn is begun by the choir. Suddenly throughout the church a stir is seen. One arm after another flies up

in the air like the windmill that roused the wrath of Don Quixote. Then one head after another ducks down behind the seat; an animated shuffling is heard, and the heads emerge with a double allowance of blood in the face, and just in time to bow for the benediction. What has happened? Nothing at all. The congregation have simply been putting on their overcoats, wraps and rubbers. The preacher must not let such

a little thing disturb his gravity, nor detract from the solemnity with which he delivers the benediction. Of course such unseemly haste to escape from the building is neither reverent nor complimentary; but—time is so short, you know, and there is so much to talk about before dinner. If that isn't a valid excuse, it's the only one I can perceive. Who can suggest a remedy?

ORDERLY.

### QUERIES AND ANSWERS.

"S. A. C."—Can you give us a comprehensive definition of superstition?—A.: Faith without knowledge.

"K. A. S."—A.: Why be offended that your neighbor has adopted your methods? You forget that "imitation is the sincerest flattery."

"J. A. P."—What is the cheapest edition of Bunyan's "Pilgrim's Progress?"—A.: That published by the Book Society of London. Price, one penny.

"A. K."—What is the best denominational work giving a collection of Scriptural passages for use in visiting the sick and the afflicted?—A.: Referred to our readers for answer.

"A. K."—By whom is written the poem entitled "No Sect in Heaven," and where may it be found?—A.: Mrs. Cleveland is its author; the American Tract Society publishes the poem as a leaflet.

"J. R. F."—Where can the work known as "Scott's Parallel References" be had?—A.: It is probably out of print, as it is out of date, having been superseded by more comprehensive works. It may possibly be had of some second-hand book-dealer in any of our large cities.

"E. B. J."—Can you recommend a really practical book to a beginner studying elocution without a teacher?—A.: The "Drill-Book of Vocal Culture and Gesture," by E. P. Thwing, is by one who has had years of experience in the pulpit and lecture field, and it is warmly commended by such men as Drs. Talmage, Duryea, etc.

"J. S. T."—What standard works on theology would you recommend a young minister to study?—A.: Study, first of all, the standards of your own church or denomination. What these may be, you can ascertain from your leading theological professors. An acquaintance with your own will lead you to know and to study other authorities outside of your particular church.

"J. H. T."—Can you inform me where and for what price I can purchase a small book entitled "The Dietetics of the Soul"? What are its merits and who is its author?—A.: The book in question may be recommended to all who are suffering from melancholy, or other mental depression. Its author is named Feuchtersleben, and its correct German title is: "Zur Diätetik der Seele." It may be had (in German) of E. Steiger & Co., 25 Park Place, New York, for 30 cents, bound in cloth. We do not think it is republished in English.

"W. F."—Moses took the golden calf, burnt it, and ground it to powder. (See Ex. xxxii: 20.) Can gold be burnt?—A.: Either gold or silver, if subjected to a white heat, becomes friable, and is readily converted into fine powder. The golden calf was probably hollow, and hence easily broken into pieces. The heat necessary to calcine the pieces could be produced by bellows. Another theory has it that the idol was of wood coated with gold, in which case the fire served the double purpose of consuming the wood and calcining the gold.

"C. M."—One of my congregation,



not a church member, whenever I approach him with words of solicitation, meets me with scorn and with allusions that are downright insulting. Does not a decent self-respect require me to let him alone hereafter?—A.: What are those allusions about, that you feel insulted over them? The probability is that he has some basis for them, or thinks he has. The first thing for you to do is to get that man's opinion of you in full. It will probably do you more good than the opinions of all the rest of the church. And then you will not have to strike in the dark.

"DUBIOUS."—Is it right for me to conceal from a church for which I am candidating my consciousness of certain weaknesses that may unfit me for the position?—A.: If you are tolerably sure you are unfit for the position, you have no sort of business candidating for it. Your own opinion of yourself, however, is probably the last thing anybody would want. Moreover, is not the Lord to have something to do with you and your weaknesses if He assigns you that field of labor? Remember the rebuke He gave to Moses. Give the church a *fair opportunity* of judging you; beyond this you need not feel called upon to "run yourself down."

"R. V. S."—Is it right for a pastor to appropriate to the use of the church what is known as "conscience-money?" Quite a sum has been sent to me through the mail. I have no hint as to where it is from, but feel assured it was not the giver's to give.—A.: Why, use it for the church, of course. What else can you do? If it is impossible to find the rightful owner, the church has the same right to it you would have to money you found, and whose owner you could not find. Besides, if the Lord's steward loses the funds, and you, finding them, return them to the Lord, who is wronged? Probably the money *can't* be returned to the owner now, or the sender's awakened conscience would have caused him to do so.

"PASTOR H."—Ought I to allow a blatant infidel in my neighborhood to say what he pleases, and I remain silent?

Or should I take up the gauntlet and answer him in my pulpit?—A.: The best answer we can give to the brother is a paragraph from the "Autocrat of the Breakfast Table," by Dr. Holmes: "If a fellow attacked my opinions in print, would I reply? Not I. Do you think that I don't understand what my friend, the professor, long ago called the hydrostatic paradox of controversy? Can't know what that means? Well, I'll tell you. You know if you had a bent tube, one arm of which was the size of a pipe stem, and the other big enough to hold the ocean, water would stand at the same height in one as the other. Controversy equalizes fools and wise men in the same way, and the fools know it."

"JUVENUS."—A.: No; your intense self-consciousness in public prayer is not a hopeless indication. It is probably just the reverse. You say you can't feel as you do in private prayer, but "the thoughts seem more on the people than on God." Well, that shows that you have had little experience, but not necessarily that you have little piety. It shows you appreciate the importance of the situation and your own weakness. It is an experience we have all had to go through. Don't shirk your duty because of it. As a practical remedy, we would suggest that you fix your mind upon the afflictions, the trials, the temptations of persons present, until your heart is full of sympathy for them, and then out of your full heart endeavor to talk to God. Try to pray in public as you do in private.

"G. P. A."—Our new church edifice has a kind of ringing sound from the speaker's voice which prevents many from understanding what is said, and makes it unpleasant for all listeners. The auditorium is amphitheatre in style, about seventy feet by fifty in size, and rather more than the ordinary height. It has open timber finish, ceiled with ash. The speaker stands on the side of the room, in front of the orchestra. There is no alcove except for choir. What can be done?—A.: Stretching wires across the church below the ceiling,



one-third of the distance to the floor, is the cheapest and easiest remedy we know of, but it is not always effectual. Anything to break the sound-waves. We would be glad to receive suggestions from our readers who have had experience in meeting this difficulty.

"L. S. K."—To what extent have personalities a place in public prayer? Recently two men were gambling in a building when it fell in, one being killed. At his funeral I prayed that the other, through God's mercy in sparing his life, might be led to a better life. Was I right? Give us a few rules for guidance in such matters.—A.: A public prayer should be on public matters. No person should be singled out in it, except in one of two cases: when

the public welfare is exceptionally dependent on the person, or when public feeling is unusually aroused concerning him or her, as in cases of bereavement or calamity. The personal matter then becomes really a public matter. There are occasions, however, of a semi-public character, such as funerals or special prayer meetings, when the rule is more lax. The incidents related are an instance in point. Was the preacher right in so praying? We think so undoubtedly. The escaped sinner was so closely connected with the occasion that so far as that audience was concerned he was a public figure. But to pray for a sinner by name, in ordinary public worship, is almost never defensible. It is out of taste; it stirs up needless animosity; it furnishes a cloak for malice; it does no good, but much harm in many ways.

## HELPFUL DATA IN CURRENT LITERATURE.

**THE LIMITATIONS OF FREETHINKING.** By Rev. Dr. D. S. Phelan. *North American* for September, 10 pp. A well-digested and rather brilliant essay, without much that is particularly new, but what there is being remarkably well said.

**CAVE-TOMBS IN GALILEE.** By Lawrence Oliphant. *The Living Age* for August 18, 6 pp. An article with something new even for old travelers in Palestine. The writer has made considerable study of the tombs of which he writes, and it is worth while for a minister to know what he has to say of them.

**INDIAN WAR IN THE COLONIES.** By Edward Eggleston. *The Century*, 19 pp. Mr. Eggleston here begins his series of historical articles on life in the colonies. It is safe to predict that they will be both valuable and interesting. The present installment certainly is. He handles the English language in an admirable manner, and his fancy is lively, while not running away with his facts.

**OUR NOMINATING MACHINES.** By George Walton Green. *Atlantic Monthly* for September, 6 pp. A clear and vigorous statement of the reasons for much of the rottenness in our politics. The writer attempts rather to tell what the matter is than how it is to be cured. We have never failed to urge upon the preacher his duty to take part in politics. We urge the reading of this article for the same reason.

**WHAT IS THE CHRISTIAN CHURCH; OR, WHO ARE THE DISCIPLES OF CHRIST?** By J. S. Lamar. *Sunday Magazine* for October, 5 pp. The subject looks like an immense one for a magazine article, but the readers will find that it refers to the denomination called "Disciples" and "Christians"—of which Garfield was a member. It is a description of their doctrines, methods, and a few statistics of their progress.

**WITHOUT GOD, NO COMMONWEALTH.** By Cardinal Manning. *Eclectic Magazine* for September, 6 pp. A clear, concise statement of the principles on which government rests. The cry of "Equality, fraternity, liberty," is a taking one at present, and is too apt to be carried farther than reason can consent. Cardinal Manning recognizes this tendency, and his words on the subject are, to say the least, timely and suggestive.

**EDUCATION IN CHINA.** By Rev. D. M. Bates, M.A. *The American Church Review* for September, 18 pp. A very interesting article discussing the modes and standards of education in China, what relation it sustains to the people at large, and the advance made in educational methods from the West. The description of Chinese literature is brief, but interesting, and the discussion on the educational institutions established by missionary societies is not without value.

**CLERICAL TRAINING BEFORE AND AFTER ORDINATION.** By John Andrews Harris, D. D. *American Church Review* for August, 16 pp. The writer admits the fact of a decline in ministerial authority, and sets himself to the task of finding the reasons and of pointing out the indications of such decline. The fact is not particularly agreeable, but it has to be faced. It is not necessarily a proof that the ministry is declining because its authority is declining. It may mean simply that the people are much farther advanced than they used to be in independent thinking and in moral judgment. The priest's authority is greater than the minister's, but the priest may be not nearly so great as the minister. This article is not profound, but it is suggestive, and shirks none of the disagreeable phases of the subject.

## GERMS OF ILLUSTRATION.\*

*Without a parable spake He not unto them.—Mark iv: 34.*

**"You may consecrate an anvil, or desecrate a pulpit."**

When Rev. Dr. Cutler, rector of St. Ann's Church, Brooklyn, lay a-dying, his friends, anxious to catch some "last word," gathered around his bed and asked him some questions. The departing saint beckoned them all away, saying, "*I have said my say.*"

A missionary was telling a negro boy of Christ's love to man, leading the lad's thoughts on through the various acts of healing and sympathy and mercy which Christ's ministry exhibited, till at last he told of the death on the cross, when the boy exclaimed: "It is exactly what I should have expected from Him."

Professor Maury says of the Gulf Stream: "In the greatest droughts it never fails, in the greatest floods it never runs over. Nowhere else in the world does there exist so majestic a current. It is more rapid than the Amazon, more impetuous than the Mississippi, and the collected waters of these two streams would not equal the thousandth fraction of the volume of water which it displaces."

**"I see two unquestionable facts: First, my mother is greatly afflicted in circumstances, body, and mind, and yet I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible; secondly, that she has a secret spring of comfort of which I know nothing; while I who give unbounded loose to my appetites and seek pleasure by every means, seldom, or never, find it. If, however, there be any such secret in religion, why may not I attain it as well as my mother? I will immediately seek it of God."**—(Cecil's Remains, p. 6.)

When the yellow fever was ravaging the city of New York, in 1822, a large section of the city, known as the infected district, was deserted and barricaded. Though the inhabitants had fled, the cats still remained in their homes, and many of them would have starved to death had not an old colored woman, named Chloe, remained in the district and fed the cats with as much faithfulness as if they had been human beings. If this was not *philanthropy*, it was certainly near akin to it in spirit; and it is no wonder that a public subscription was made, and a portrait of this Florence Nightingale of the cats painted by the then most noted artist, Thomas Dunlop.

A passenger, who had been looking with great interest at the "man at the wheel" as he was directing the course of a steamboat through the windings of an intricate channel, said to him: "I suppose, sir, you are the pilot of this boat?" "Yes," replied the man at the wheel, "I have been a pilot on these waters for over thirty years." "Indeed!" continued the

inquirer: "you must, then, by this time, know every rock and bar and shoal on the whole coast!" "No, I don't; not by a long ways," said the pilot. "You don't!" responded the passenger, in great surprise; "what, then, do you know?" "I know," answered the pilot, with strong emphasis, "*I know where the deep water is.*"

One cold Christmas day a poor blind man was playing on a violin and trying to earn a crust in one of the London streets; but, somehow, his tunes lacked the power to bring him any pence. There stood the blind man, cold and hungry, alone in his misery. Two gentlemen were passing, and stopped opposite the player, conversing a few minutes. One of them approached the player, and gently patting his back, said, "Won't the people give you any money?" "No," was the reply: "they won't open their windows; it is too cold." "Well, lend me your fiddle, and I will see if they will open for me." The speaker took the violin and played a tune, the like of which was never before heard and likely never to be heard again in a street. The windows opened as if by magic, and money was thrown out of them plentifully enough. The charmer, having accomplished his purpose, gathered up the money, and handing it to the blind player, said: "There, you can go home now; you have got sufficient to keep you for one day at least." It was Paganini. Is not this what Christ has done for the poor? Has not He opened hearts that otherwise would have remained forever closed?

A poor man who had just buried his wife was taking her little babe home to her relatives. The man was clad in humble attire; the crape on his hat told the story of his bereavement. The babe was sadly in want of attention, and the father could not stop its crying. The fellow-passengers on the train were evidently greatly annoyed by the child's crying; and the poor man wiped the great tears, first from the eyes of the infant and then from his own, but, despite all his efforts, it continued to cry, until an elegantly-dressed lady, whose own babe was in the arms of her nurse, went to the father and said, with motherly tenderness of tone, "Give me the child." The poor man gave into her outstretched arms his poor babe: its coarse and soiled robes rested for the first time on costly silks, its head disappeared under her shawl, and all was still. Like the Grecian daughter who, through the iron bars of the prison-door, fed her starving father, so did this high-born lady, from her own breast, feed this hungry child of poverty; and when its hunger was satisfied she put aside her shawl, and there the little one lay on her gentle bosom, in calm, sweet sleep, until her own child required her attention.

\*This page is under the editorial charge of the editor of the Book Department,

# NOTICES OF BOOKS OF HOMILETIC VALUE.

BY J. STANFORD HOLME, D.D., EDITOR OF BOOK DEPARTMENT.

**LIDDELL & SCOTT'S GREEK-ENGLISH LEXICON.**  
A GREEK ENGLISH LEXICON. Compiled by  
Henr. George Liddell, D.D., Dean of Christ  
Church, Oxford, and Robert Scott, D.D., Dean  
of Rochester, late Master of Balliol College,  
Oxford. Seventh Edition, Revised and Aug-  
mented throughout, with the Co-operation of  
Professor Drieler, of Columbia College, New  
York. Harper & Brothers. 4to, sheep, \$10.

A time most inopportune, *this*, for the advent  
of a great Greek Lexicon. A distinguished  
alumnus of Harvard University has just pro-  
nounced, in the presence of the assembled  
members of a great Greek-letter society, the  
Greek language itself a "*College Fetich*," and  
nothing more!

But although this Lexicon first sees the light  
on so dark a day, in itself it will be generally  
acknowledged to be a really great work in Greek  
Lexicography, and it may yet be of some use to  
a class among us who may not be able wholly  
to divest themselves of all respect for this an-  
cient "*College Fetich*," even to such men as Lord  
Derby, Lord Beaconsfield and Mr. Gladstone;  
men, who, it will be admitted, have some practi-  
cal aptitude for public affairs, but still worship  
this "*College Fetich*;"—to a Macaulay, who on  
one occasion was met by an acquaintance in a  
by-way of London, with his face thrust into a  
Greek book and the tears streaming down his  
cheeks, alas! worshipping this "*College Fetich*,"  
and he then an old man!—to a Robert Hall,  
who, when no longer young, in order that he  
might rearrange, as he tells us, the whole fur-  
niture of his mind, read the *Iliad* and *Odyssey*  
twice over critically and with great persever-  
ance, went through the tragedies of Sophocles  
and Euripides, and other Greek writers, and  
then, in spite of his worship of the "*College*  
*Fetich*," wrote the noblest sermons in the lan-  
guage on "*Modern Infidelity*" and the death of  
the Princess Charlotte;—and to a Michelet, a  
man of the people in some respects, of modern  
tastes and advanced notions, who tells us that  
he himself "*had been born like a blade of grass*  
*in the shade between the flagstones of Paris,*  
*but had been restored to color and vigor and life*  
*by southern sunshine and the warmth of another*  
*climate*" in the study of the ancient languages  
of Southern Europe. His knowledge of the *people*  
he traces directly to this source—"Because I  
was," he says, enabled "*to trace it to its historic*  
*origin and see it issue from the depths of time.*"  
Whoever will confine himself to the present,  
the actual, will not understand them. He who  
is satisfied with seeing the exterior, and painting  
the form, will not even be able to see it. To see  
it accurately and translate it faithfully, he must  
know what it covers; there is no painting with-  
out anatomy!"

Now this great Greek-English Lexicon, per-  
haps more than any other book, furnishes us  
with the means of *studying the anatomy of lan-*  
*guage.*

The Northern Pacific Railroad, the last spike  
of which has just been driven, may be, in the  
estimate of Mr. Adams, the glory of the nineteenth  
century, but the Greek language is generally ad-  
mitted to be the crowning glory of the human  
intellect throughout the ages.

And while it is not too much to say that this  
book, its binding, its page, its paper and its type,  
leads one *to love at first sight*, and we can easily  
believe that its pretty face will do much to give  
a favorable impression to the *tyro* in the study of  
the Greek language, we are free to say that this  
seventh edition, in its approach to ideal perfec-  
tion, in accuracy and breadth of scholarship  
and exhaustive research, will be found by the  
advanced student worthy of the great language  
of which it is the key.

But what leads us most of all to admire this  
great work is that it is the noblest illustration of  
the *co-operation of scholarship* that the world has  
ever furnished.

No one man could have produced it, no single  
school, no age, no country; but it is the grand  
result of the combined scholarship of the ages  
and of all countries. In editions back in this  
very work there were found indications of  
prejudice and sectarian bias, if not of ignorance.  
These have now all disappeared, and in this last  
edition the honest, fearless work of true scholar-  
ship is discernible on every page.

This book is intended to cover all the eras in  
Greek literature, from the early epic down to  
the Roman age, and it will not only be found an  
all-sufficient help to the student of classic Greek,  
but it will be all that most students will want in  
the study of the New Testament, and generally  
it will be more satisfactory than any special  
New Testament Lexicon, inasmuch as the words  
are herein traced in the development of their  
signification from their earliest age to their  
New Testament and even Byzantine use. As a  
book of homiletic value, we have never called  
attention to one more worthy of regard.

**FRENCH AND GERMAN SOCIALISM IN MODERN  
TIMES** By Richard I. Ely, Ph.D., Associate  
Professor of Political Economy in Johns Hop-  
kins University, Baltimore, etc. Harper &  
Brothers. Price 75 cents.

This is a little book on a great subject. So-  
cially, politically, as well as religiously, Socialism  
would seem about to be the engrossing subject  
in this country as well as in Europe. For the last  
fifty years it has turned Europe into a seething  
cauldron, and many of these elements of com-  
motion are being rapidly transferred to this  
country. It must be acknowledged that neither  
practically nor theoretically have the ministry  
of this country known much about Socialism.  
It has been regarded by many intelligent people  
as a sort of a craze of some hair-brained enthu-  
siasts, and at best but a theory of impracticable  
men. But, as the theories of one age, if not re-  
futed, become the principles and give rise to the  
practices of succeeding ages, it is high time that  
ministers, and intelligent minds in all classes,  
carefully examine the theories of the Socialists.  
They are especially dangerous because they seem  
to rest in part on the basis of religious teach-  
ings, and on this account ministers ought to  
study them carefully.

This little work, with great brevity, but with  
remarkable clearness, gives the tenets, rise and  
progress of the various schools of Socialism in  
Europe. It will be seen that they differ widely,  
and that the principles of some are not easily  
overthrown, and that there is a probability that  
there are in them some truths that will largely  
influence our country and the world in the fu-  
ture.

**THEMES AND TEXTS OF RECENT LEADING SERMONS.**

1. **Manifestations of Character.** "And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him. \* \* \* Moses wist not that the skin of his face shone while he talked with him."—Ex. xxxiv: 30-29. C. N. Sims, D.D., Chancellor Syracuse University.
2. **The Secret of Success in Religious Work.** "And the three companies blew the trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal, and they cried, The sword of the Lord and of Gideon!"—Judges vii: 20. A. E. Kittridge, D.D., Chicago.
3. **The Use and Misuse of Power.** "And Samson said, Let me die with the Philistines! And he bowed himself with," etc.—Judges xvi: 30. J. M. Pullman, D.D., New York.
4. **Woman's Work for Woman.** "Thy people shall be my people, and thy God my God."—Ruth i: 16. J. D. Fulton, D.D., Brooklyn.
5. **A Cure for Unsavory Meats; or, Salt for the White of an Egg.** "Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?"—Job vi: 6. Rev. C. H. Spurgeon, London, England.
6. **Influence of Impure Reading on the Young.** "For they have sown the wind, and they shall reap the whirlwind."—Hosea viii: 7. Stewart A. Walsh, D.D., New York.
7. **The Irrepressible Antagonism.** "Ye cannot serve God and Mammon."—Matt. vi: 24. Monsignor Capel, London, England.
8. **The Poetry of Life.** "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more cloth you, O ye of little faith?"—Matt. vi: 30. Rev. Stopford A. Brooke, London, England.
9. **Harvest Home.** "My Father is the Husbandman."—John xv: 1. T. De Witt Talmage, D.D., Brooklyn.
10. **Paul's Theistic Argument.** "The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands," etc.—Acts xvii: 24-28. Joseph Parker, D.D., London, England.
11. **Modern Unbelief No Cause for Alarm.** "For what if some did not believe? Shall their unbelief make the faith of God without effect?"—Rom. xiii: 3. J. O. Peck, D.D., Brooklyn.
12. **Sluggish Christianity.** "For none of us liveth to himself and no man dieth to himself. For whether we live, we live," etc.—Rom. xiv: 7-9. Rev. Henry Ward Beecher, Brooklyn.
13. **Certainties in Religion.** "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."—1 Cor. ix: 26. P. S. Henson, D.D., Chicago.
14. **Accepted of the Great Father.** "He hath made us accepted in the beloved."—Eph. i: 6. Rev. C. H. Spurgeon, London, England.
15. **Home and Family.** "Of whom the whole family in heaven and earth is named."—Eph. iii: 15. Horace M. Scudder, D.D., Chicago.

**SUGGESTIVE THEMES.**

1. **Intelligence Back of the First Material Cause.** ("In the beginning God created the heaven and the earth."—Gen. i: 1.)
2. **Fellowship Between Man and Angels.** ("And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."—Gen. xviii: 8.)
3. **America's Besetting Danger.** ("Lest when \* \* \* thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God."—Deut. x: 12-14.)
4. **The Clever Hypocrite.** ("And he did that which was right in the sight of the Lord, but not with a perfect heart."—2 Chron. xxv: 2.)
5. **Finding God in Adversity.** ("And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers."—2 Chron. xxxiii: 12.)
6. **Godless Philosophy.** ("They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course."—Ps. lxxxii: 5.)
7. **The Self-Polluting Power of an Evil Life.** ("The plowing of the wicked is sin."—Prov. xxi: 4.)
8. **The Key-Note of the Ministry.** ("From that time began Jesus to preach, and to say, Repent ye."—Matt. iv: 17.)
9. **Purity the Condition of Spiritual Illumination.** ("Blessed are the pure in heart: for they shall see God."—Matt. v: 8.)
10. **The Lesson of the Bertholdi Statue.** ("Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v: 16.)
11. **Christianity Responsive to the Moral Instincts.** ("But whosoever drinketh of the water that I shall give him shall never thirst."—John iv: 13.)
12. **The Christian's Responsibility.** ("For we are made a spectacle unto the world, and to angels, and to men."—1 Cor. iv: 9.)
13. **An Experienced Savior.** ("For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted."—Heb. ii: 18.)
14. **Lessons from the Volcanoes of Java.** ("And as it were a great mountain burning with fire was cast into the sea."—Rev. viii: 8.)

# THE HOMILETIC MONTHLY.

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MATTER OF HOMILETIC INTEREST.

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## SERMONIC.

### SONGS OF THE BIBLE.

By A. E. KITTRIDGE, D.D., OF CHICAGO,  
ILL., IN LAFAYETTE AVENUE PRESBY-  
TERIAN CHURCH, BROOKLYN.

*Whoso offereth praise glorifieth me.—*  
Psalm 1: 23.

I WISH to talk with you for a few moments this evening on the songs of the Bible. For this precious book is not only a theological volume, it is not only a divine storehouse of moral truth, it is not only a story of redemption, it is not only a record of God's dealings with his people, it is not only the richest volume of biography, poetry and history—but it is also a *music-box*. It plays many airs, but in the brief hour of our communion we can only hear a few of them.

1. And, first, notice the Song of the New Birth. Every believer has learned some of the notes in this song, for we enter the Kingdom singing this song. When we were dead in trespasses and sin, we sang only the world's songs—songs of merriment and glee, songs of mirth and love. We thought they were the richest and best. We had paid large sums of money to great vocalists, who thrilled us so that the tears moist-

ened the eye. But when our eyes were opened to see the face of Jesus, and our deaf ears were unstopped to hear the music of His grace, then our joy could no longer be expressed by the songs of the world; then we began to sing a new song, the song of redeeming grace, and the old songs have since seemed very tame and superficial.

If you study the miracles of Christ, you find in every instance the first act of the healed one was to begin to praise. The leper, cleansed of his loathsome disease; the paralytic, enabled to carry his bed on the joyful return to his home; Bartimeus following his physician—each one had a song of praise for the healing Christ. And every redeemed soul, with the first birth of the new life, has a new song of praise and prayer mingled in response to forgiving love. David's experience, I think, has been the experience of every new-born child of God: "He brought me up also out of the horrible pit, out of the miry clay, and He set my foot upon a rock and established my goings; and He hath put a new song in my mouth, even praise unto our God."

2. Then, second, another song of the

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]



Bible is the Song of Thanksgiving. The harp of the king of Israel was strung in tune to thanksgiving, and its notes have been echoing in the heart of the Church for three thousand years. And what had David to thank God for? Let us listen for a moment to the royal singer: "I will praise Thee, for I am fearfully and wonderfully made"—creation, physical and mental power. How seldom, friends, do we realize, until we are deprived of some faculty, how much we are indebted to God's goodness for sight, and hearing, and speech, for the healthy action of our limbs and bodily powers! There are some men who are never contented, and are always grumbling at the sight of a pebble in their pathway or a little cloud in their sky; and I have sometimes thought that a good remedy for their complaint would be to shut them up for an hour every day in an asylum for the deaf and dumb, or blind, or in an insane asylum, and that after a few applications of this remedy they would say, "I will praise Thee, for I am fearfully and wonderfully made."

Then there is another song of David: "O give thanks unto the Lord, for He is good, for His mercy endureth forever." Then David goes on to enumerate some of the mercies of the Lord: "He satisfieth my mouth with good things; He crowneth me with loving kindness." He praises Him for summer and winter, for food and raiment, for health and strength, for deliverance and protection, for sunlight and shower. And you remember that his gratitude increases to such a mighty torrent of praise that he wants the whole universe to join him in singing praise: "Praise ye Him, all His angels, all His hosts; praise Him, sun and moon; praise Him, all ye stars of light; praise Him, ye Heaven of heavens, and ye waters that be above the heavens."

Now, some of God's children live on His mercies day by day, and forget that they are all God's creatures, from the air we breathe to every blade of grass, and every atom of food, and every dollar of wealth, and every link of hu-

man life; and it is only when some deliverance flashes like a meteor before their eyes that they recognize the name of God as the Giver, and begin to praise His love for giving.

We talk sometimes of our "common" mercies and our "ordinary" mercies. The words are a falsity always. All our mercies are so rich, and are so permeated with divine love, that if we would only appreciate them, our hearts, like David's, would be burdened with grateful praise. And may I impress this truth upon you, dear friends? There is no life which has not in its daily experience causes for thankfulness. There are some who never see these causes, because they keep their eyes fastened on the dark specks of disappointment and trial; seeing only these, they fancy these specks cover the whole sky. And now, my disappointed friend (and I suppose it would be strange if even in this congregation there were not some), suppose you pick out a few of the mercies and be not so eager to find the dark specks. Has God taken your property from you? You have health left, and that is richer than gold and silver. You have dear ones to love you, and all the wealth in the world would not buy one of those true hearts. Has death entered your home, and do you cry out in vain for the heart that is cold? Even then, the dear one has not been taken away forever, for heaven is the goal of the Christian spirit. And if you were to sit down to-night and tell of all the losses that you are suffering, if I knew anything about your history, I could tell you of the mercies you enjoy, and there would be a thousand mercies for every single loss.

Oh, for more praising children of the Heavenly Father, who have eyes for the silver lining of the clouds, who have constant gratitude to God for His mercies! It is true in every day in every life, that if we were to add up carefully the two columns, the column of blessings and the column of what we would call disasters, the former always outruns the latter.



Oliver Wendell Holmes has beautifully said: "If one should give me a dish of sand, and tell me that there were particles of iron in it, I might search for them with my clumsy fingers and be unable to detect them; but take a magnet and swing through it, and the magnet will draw to it the particles of iron immediately. So let the thankful heart sweep through the day, and, as the magnet finds the iron, it will find in every hour some heavenly blessings; only the iron in God's sand is always gold."

But David did not strike his harp only for temporal mercies. "I will praise Thee, for Thou hast heard me"—praise for answers to prayer; he has a song for these. "I will praise Thee, because Thy loving kindness is better than life"—loving kindness in giving strength perfected in weakness. Every step of our pilgrimage should have a song for this loving kindness. And then what believer has not a song for these mighty works which in all the earth are glorifying the Architect? You remember the account of our Lord's triumphal entry into Jerusalem: the garments of the people carpeted the way, and their shouts of praise filled the air, and then it says the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen.

Christian, stop gazing on self. Stop brooding over your petty trials, and look up and look out on the world, and see what mighty works the Lord is doing. They are spreading their garments on the highway for the coming of the King. The shout of "Glory to the Son of David!" is sounding over all lands to-day and is gathering volume every hour. And have you and I no song of praise, as prophecy is being every day garlanded with millennial radiance, and as all the ends of the earth are seeing the salvation of our God?

3. Then there is a third kind of song in the Bible, and that is the Song of Victory. In the early morning twilight an immense host stood on the bank of the Red Sea, and from all of this grand

company of two millions there rose to Heaven a song of triumph and praise. The day before, you remember, there had been no singing. Hemmed in by the waters and by Pharaoh's pursuing army, Israel had no heart for anything but fears and murmurings. But God had commanded them to go forward; even those deep-rolling waves seemed to oppose any escape from the enemy; and when they obeyed God in the face of the seeming impossibility, there was opened a dry path for them through the sea, and with the pursuing chariots behind them they pressed quickly on, until with the morning's light they stood on the opposite shore, and looking back they saw no enemies, but only the waves which had overwhelmed the chariots and had covered Pharaoh and his host.

No wonder that they felt like singing, for all the fears of yesterday had been buried in that sea. I wonder that we read that they sang unto the Lord, for the victory was wholly His. Their only part had been going forward. No wonder that they sang with full hearts, "He hath triumphed gloriously;" for of all that mighty army of Pharaoh not one was left alive, and Israel had nothing to fear from Egypt any longer. What grand congregational music, beloved, that must have been, with only God and the angels for listeners! Old and young, parents and children, men and women, all joined in the song, with one heart, for all had been delivered, and with one passion of gratitude, for all recognized God's mighty hand.

We do not read of any such singing down in Egypt, for they were slaves there, and slaves never sing of victory, whether they are Pharaoh's slaves or Satan's slaves. There was a time afterward, you remember, when God's chosen ones were in captivity, and their enemies urged them to sing some of the old home songs. But they had no heart and no voice for praise; and so we read that they hung their harps on the willows, saying, "We cannot sing the Lord's song in a strange land."

And this explains the fact, which I am sure has surprised many of you, that there are very few recorded instances of victorious singing; for Israel was so constantly forgetting God and turning back to the old idols, that the victories were few and the shout of triumph was seldom heard. I think there was singing when the uplifted arms of Moses brought the victory over Amalek. I think there was singing when faith shouted beside the walls of Jericho, and the shouting brought them to the ground. I think there was singing when Deborah and Barak stood over the dead body of Sisera.

There are many Psalms of David which are like a full orchestra of praise; but the majority of them, you remember, are penitential cries, a singing by the road, as by the waters of Marah. And so it is, in truth, brethren, that in the Church to-day the lamentations outnumber the praises; that the defeats are more numerous than the triumphs; that there is more singing by slaves, and on Sundays, too, than there is grand singing by conquerors. Open any of our church hymn-books—take this one, it is a good sample—and look through it in your homes to-night, and see how many songs of triumph you can find between these two covers. Why, the majority of the hymns in this book are of a clinging faith, hymns of trust in the midst of the battle, hymns of hope which anticipate victory, hymns of comfort for the dying, and hymns of aspiration after a closer walk with God. There are few shouts of triumph actually experienced. And so I fear that the average Christian partakes but little of victory, and so has not learned to sing its song. It is often said by preachers—and it is a good sample of the preaching by most of us ministers—that we are like warriors fighting for the victory, that share not yet in the shout of them that triumph.

Well, now, friends, what a gloomy prospect this is to any believer—fighting, and never conquering; going into the field and into the conflict with no songs, because there is nothing to sing

about. Thank God, that while we must put Satan under our feet until death brings the battle to an end, we may carry this host and that host that he sends against us; we may perfume each day's experience with our songs of victory as we leave one and another easily besetting sin dead forever on the battle-field. Israel was a long way from Canaan when this song of triumph rose to heaven. Between that shore, strewn with the dead bodies of the Egyptians, and the Jordan, there lay forty years of sinning and repentance, of murmurings and fightings and tears. But the victory, in the very beginning of those forty years, was a glorious reality. It disposed of Pharaoh, who never troubled them again, and the long pilgrimage which followed that hour never, I think, lost wholly the inspiration of that opening song, "I will sing unto the Lord, for He hath triumphed gloriously."

How about *your* songs of victory, believer? Have you ever had occasion to stop in your march of life, perhaps right on Broadway or in your counting-room, and over some conquered sin set up a pillar on which you inscribed these words: "He hath triumphed gloriously"? You and I sing, and we sing wisely, too—

Ne'er think the victory won,  
Nor lay thine armor down;  
Thine arduous work will not be done  
Till thou obtain thy crown;—

but we can win the final crown of victory only by successive triumphs every day, and hence songs of victory should rise from the smoke of every day's conflict.

When Pompey, in the year 61 B. C., returned to Rome the conqueror of the known world, the brilliant procession of trophies only, from every land, occupied two days in moving along the *Via Sacra*, and at the head of the procession were carried brazen tables on which were enumerated the long list of the nations he had conquered. But it was by a long succession of victories that he reached the height of glory—victories in Africa, in Europe, in Asia,

until at last he held as captives nine hundred cities and a thousand fortresses.

And so the Christian can attain the final and complete triumph, whose mighty wave of glory will lift him up to the throne of God, only by successive victories, to-day over Pharaoh, to-morrow over Amalek; and though the crown is given only when the last foe lies dead on the Jordan's bank, the songs of triumph, bursting forth in the wilderness, will be an inspiration for to-morrow's battle and the prophecy of final triumph.

4. Then there is one more song I want to call your attention to, and that is the *song in the night-time*. Two men, with backs bleeding from every mangled vein, lay in a dungeon, with their feet fast in the torturing stocks, and with only a prospect of violent death before them on the morrow. And yet we read that these two men were *singing at midnight*. Now just look through that dungeon, and see if in its gloomy silence you can find any inspiration for singing; uncover those backs, and see if in that mangled flesh you can see any occasion for praise; lift up those heavy chains, examine those torturing stocks, put your hand gently on those swollen feet, and see if you find anything that would lead a man to sing praises. And yet at midnight Paul and Silas prayed, and sang praises to God.

Well, naturally you may ask, "Were they mad, and was this singing the delirium which sometimes follows intense sorrow and pain?" No; it was intelligent singing, as intelligent as if the surroundings had been peaceful and propitious. Well, you may ask, "How can any one sing praises when there is nothing to praise God for?" The world says, be rich and sing; the world says, be successful and sing; enjoy physical health and sing; drink deep of the fountain of human friendship and love, and then you will feel like singing. But when it comes to be midnight, all the world can do is just to stand near you and give you its

poor solace of pity as the one thing it has to offer.

We draw the curtain, because the very sunlight seems to be an intrusion; we close the musical instrument because its sweetest tunes seem out of place; we clothe ourselves in sable robes, so as to let the world know how miserable we are. Why, in a city close to this, custom has made it nearly obligatory that the shutters should be closed a whole year and the crape hung on the door, as an advertisement to the world of the wretchedness of the family inside.

The time is coming some day, friends, when God's children will come under His rule and will be free from bondage to the world, and then Christians will walk and praise and sing as children, not of the darkness, but of the light. "At midnight Paul and Silas praised and sang praises to God." Who does not love music? And the richest music in this world, friends, is the music of the human voice. All the orchestras in this world cannot produce sounds as rich and as persuasive as the song bursting from human lips—lips that have been touched with an inward gladness—whether it be the fisherman of Naples, whose song keeps time with his oars, or the Tyrolese laborer filling the mountain caverns with his sweet echoes of harmony, or the English plow-boy singing as he drives his team, or the Highlander making the glens and moors of Scotland resound with his merry glee.

But the richest vocal music is the music that is perfumed with thoughts of God and thoughts of heaven, and the richest sacred music is the music at midnight. You open the history of the experience of God's children; the moment you have done so, you have touched a string that starts the sweetest music on earth. Why, hear Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I

will rejoice in the Lord, I will joy in the God of my salvation."

Songs at midnight! Do you not think that Joseph sang in the prison-house of Potiphar? Do you not think that those three young men sang as they walked through those furnace flames, with a fourth like unto the Son of God? Do you not think that Daniel sang, and that his songs went up from the lions' den? Why, the cells of the Inquisition have resounded with songs of joy; songs have mingled with the breaking of bones on the rack; at the stake, songs have been wafted Zionward with the rising flames. And I love to think that all over this sorrowing world to-night there are songs at midnight—songs where wealth has been swept away, because the incorruptible riches are eternally secure; songs on the sick bed, because underneath are the everlasting arms; songs in the valley of the shadow of death, because the rod and the staff comfort and sustain; songs in the chamber where the dear one lies dead, because of the glory unspeakable in which the ransomed spirit is bathed; songs by the new-made grave, because the Resurrection and the Life has lain there too; and songs in the home where there is the vacant seat, because the eternal weight of glory is being fashioned by these afflictions; songs at midnight, believer, because the morning is glorious dawn, and because the stars shine the brightest in the darkness.

Now, some one of you may say here to-night: "Oh, if you were to know about *me*!—my cross is so heavy that I cannot sing." I tell you, believer, there is no heaviness of spirit in the secret place; I tell you there is no darkness when you are walking with one like unto the Son of God. If there were more singing Christians, I tell you there would be more seeking sinners. It was when Paul and Silas sang at midnight that the prisoners heard them, and I think the jailer heard the singing before he felt the earthquake, and I doubt very much if the earthquake would have brought him to

penitence if he had not heard the singing first.

And so I urge you to-night to sing, so that Satan's prisoners may hear you, and bear witness every day to the joy of the Lord that is in you. And if sometimes—for I know how it is myself—if sometimes you feel as if you could not sing—feel like a bird with its wings clipped—just try Paul's method at midnight: *And at midnight Paul and Silas prayed, and then they sang praises to God.* Just begin to pray; you will find the joy of the Lord rising to your lips, and the song at midnight will be the wings to waft your spirit up to God's throne.

I heard a soldier say once on the battlefield, when he was dying: "I can't help singing." Although the bones had been crushed by the terrible, deadly balls, he said he couldn't help singing. And what do you suppose he sang, as ball after ball played over him? He said: "I can't help singing

" 'When I can read my title clear,  
To mansions in the skies.' "

And as he was singing, he heard a multitude of voices; he had started a whole company in singing that hymn:

"When I can read my title clear,  
To mansions in the skies."

And pretty soon, all over that battlefield, they were joining with him in singing that hymn. *He couldn't help singing*; and it was only a few minutes after that that he joined the choir in heaven.

Thank God! we can sing at midnight; and when you and I stop singing because it is midnight, we deny the Master; but when we keep singing, the world looks at us and says, "There is a believer that can sing at midnight."

5. I do not stop, dear friends, except to call your thought (and then leave it there) to the simple fact that there is one more song—and you and I will know more about it by-and-by, and little can I tell you of it now; one more song mentioned in the Bible, and that is, the song before the throne. And only one person ever lived on this earth that heard that song, and that was the apostle John, at Patmos. Have you

never strained your ear to hear that song, because, in its glory-swelling hallelujah, there is a voice that used to join with your voice on earth? There are just these facts about that song that I must bring out to you to-night. In the first place, there is an immense company of singers. I heard once, in the Crystal Palace at London, such music as I never expect to hear again this side of Jordan. There were thirty-five hundred singers and over twelve hundred musicians, and I sat and heard them sing that oratorio of the Messiah; and I hardly knew whether I was here, or in heaven. But it is a grander choir there: ten thousand times ten thousand, and thousands of thousands form the company that are singing that song. And then there is this other fact about it: it is a new song. I think we can begin to sing it here. I think

"Rock of Ages, cleft for me,"

is a part of it. I think

"Jesus, lover of my soul,"

is another line in it. I think

"All hail the power of Jesus' Name"

is two or three lines in the song. But it is a new song: it will be new when we cross the flood. Angels cannot sing it: only the redeemed.

And, then, it is a tearless song. Did you never sing the old songs of thanksgiving at Christmas in the early home, when, as you sang, just before the children were going away and the family circle was to be separated, you sang some old, familiar hymn, and you saw in mother's eyes the tears beginning to well up? And I can remember a time, in my old home that is sadly broken up now, when we all broke down; for we were to separate, perhaps never to meet again. And that is the way, dear friends, with most of our singing. We hardly welcome dear ones before we say good-bye; and our richest memories to-day are the songs that were interrupted by the going out. They are tearless songs there, and they are eternal songs. Not a tear ever glistens in the eye, and no one ever goes out.

Would you not like to join that choir?

Would you not like to stand there and sing those songs before the throne? Thank God for the songs here! Thank God for the memories that, with you and me to-night, reach back and build up again the walls of our early homes! Thank God, that we can sit down and recall to mind the voices that once joined with ours! But, thank God, above all, for that song before the throne! You and I are going to be there, where the congregations never break up.

"Ten thousand times ten thousand,  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steep of light.  
'Tis finished! all is finished—  
Their fight with death and sin;  
Fling open wide the golden gates,  
And let the victors in.

"What rush of hallelujahs  
Fills all the earth and sky!  
What ringing of a thousand harps  
Bespeaks the triumph high!  
Oh, day for which creation  
And all its tribes were made!  
Oh, joy for all its former woes,  
A thousand times repaid!"

## THE DUTY AND PRIVILEGE OF NATIONAL FESTIVITY.

THANKSGIVING SERMON BY HUGH S. CARPENTER, D.D., IN BEDFORD CONGREGATIONAL CHURCH, BROOKLYN, N. Y.

*Then he said unto them, Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord. Neither be ye sorry; for the joy of the Lord is your strength.—Neh. viii: 10.*

THE fair way to expound the meaning of a Scripture text to its fullest bearing, is to expound it, first of all, in its immediate and contextual reference. There is set out here the privilege and duty of hilarity and material festivity. A hearty meal, a happy treat of entertainment, is a fitting emblem of sound enjoyment. If one intends to thank God in the body, it is with the body that he must thank God. If he is to thank God for his physical existence, he must keep his physical subsistence in condi-



tion to thank God. There is far more than many see in the injunction of the grace that leads to glory. "Glorify God in your bodies." That is a psalmody of the material make and a logic set in worship. "I will praise Thee, for I am fearfully and wonderfully made."

The genuine superiority of soul or spirit over flesh is to be disclosed in the ability of the former to handle and to hold the latter, not in the disposition to disuse it, to discard it, to despise it or to dread it. The supremacy of man over the lower animals is shown, not by his driving them away, or extirpating them with huntsmen, hounds and horns, still less by his fleeing from them in dismay; but by his taming them and training them. He is the good driver who is skilled to manage horses that are mettlesome, horses that are free and fast, full-blooded steeds and fiery chargers, and to bid them go, or to hold them in. Let him have the reins. Whereas many persons manage their material forces by feeble meddling with them, now flapping and fluttering the lines, now jerking and sawing at the bit, now chirping with incessant and monotonous cluck-cluck, "Get up there!" feverishly plying the lash, and in the same breath, frightened at the starting speed, shouting at them, "Whoa! whoa!" Drive horses so that you can hold them. Hold horses so that you can let them go. And so sway the forces of your earthen nature. The engineer in the caboose, who knows the value of the train he leads, will lay a firm but limber hand upon the throttle. It is as important now for us to understand the philosophy of material heartiness as the piety of material holiness. Physical exuberance is not the exclusive right of those who are in "rude and bovine health," or animal spirits in their zest of ebullition. It can be a practice of refinement and of principle. You cannot fail to have observed, ere now, an invalid upon the couch, a valetudinarian within his chamber, who manifested more self-command and shed more magnetic sunshine than those who passed by in their

strident way, or stalked in the of vigor. The grapple with conquest of it, the grip of power in it, the patience of pleasure of self-oblivion in thoughts for others, the sens mission and the mantling grat show how far one that cannot he would enjoy can enjoy t what he has.

It is surprising how delicate frugal meal in the kindly cal household love lingers like tl day: how the poor man mu bit with savory relish: how l blind can make themselves, spry the lame, and how spry infirm, and young the old, heart is filled with tendernes kind and with trust in God! of two little-brothers just now in exultant tones, "I am allow with butter on it." The young ful and content in the same care, responded, "My mamma bread wizout butter": and wa pleased and happy over it.

The actual deprivation of enjoyment takes place in the of excess, the distortion of d functions. He who, unable to the balance of power among tites and passions, solicits fore to invade his nature by way of and comfort, and suffers them lish a protectorate which is a dc and dominion, as the decayed, Roman Empire welcomed the Goths and Vandals, or the Slavs the Variags, or the poor the Porte, he has so much fo become forceless, and so muc nature as to have no natural b

It is the young man whose n twinged and tweaked and twitt tobacco, whose very pores are until his vitality flounders be pectoration and suppression; tippler or the toper, who, to sorrows and to drown his scuttles his soul; it is the li who to slake his passions sate ers, spills his strength, and being for a slave; it is the slot



muffling his agency, overlays and smothers it—it is such as these, who go sighing on their way, and tottering through time to tumble into their eternity.

Just as some persons can at no time properly be said to eat, so many spirits can never really be said to enjoy. I say that some never truly eat—not in the right sense of eating—never know, that is to say, from year to year, what it is to feast. As the Scripture says: “And never eateth with pleasure.” Nowhere a square meal, really? Do you gulp? Then you miss it altogether. You did not realize how much there could be in that mouthful, or that morsel; how much taste, how much nutrition, how much satisfaction. Do you say, “I ought to know; I tasted it; I certainly had it”? No, indeed, you did not have it; you just missed it. To gloat, to gulp, to glut, to guzzle, is no more to eat than to choke is to breathe; to swill and swig is not to drink. On the other hand, to drink is not to sip, and to eat is not to peck and pick and prink and pine.

Even so, the illustration holds. It is not to have a happy life to have a giddy one. Frivolity snatches something, and hastily swallows something which it cannot relish after all. Dissipation musses with its food, and miserably messes uncongenial fragments. Hollow mirth has nothing that is sustenance or substance. Vain glory feeds on froth. Flattery essays to feed on sugar-plums, and vanity goes famished amid the glittering of fancy dishes and of changing courses. True enjoyment must include the heart's leisure, liberty and plenty, the fullness of the nature in the fitness of the life. Beyond any question, in the development of man under the hygienic laws, the sanitary system, the regimen of righteousness, there is yet to be discovered and displayed a material existence, truer, higher, happier, when mankind shall have better learned to take care of themselves, because God takes care for them; when the laws of breath shall be so understood, that the human frame from infancy to age shall breathe God's air and not manufactured gases; when child-

hood shall not be cramped or crammed, but fed and comforted; when infants shall not be wantonly and recklessly and cruelly hurled into the world, but gently and wisely brought forth and sensibly reared; when educational schools shall not be hot-houses and forcing beds, but gardens, meadows, groves; when a full grown man shall have time to think; when business shall not be a grinding wheel, nor trade a tread-mill; when dress shall not be a straight-jacket, but a flowing robe, and the tyranny of arbitrary fashion shall be superseded by the candor of philosophy, until the forces of the body shall get the benign rays of the sunshine and the balm of the atmosphere; when the advice of wisdom shall be understood in the fear of the Lord, and the thought upon His name. Men will be brought into judgment *for* all these things, not as erroneously now we receive it; but *in* all these things. “Rejoice, O young man, in thy youth, and let thine heart cheer thee in thy youth, and walk in the ways of thine heart and the light of thine eyes; but know thou that in all these things God will bring thee unto judgment;” and when it will no longer seem an impracticable course to follow—“live joyfully with the wife whom thou lovest, all the days of thy life;” nor a description incomprehensible of the early Christians who were to be the early martyrs—“they did eat their meat with gladness and singleness of heart;” but in the goodness of the living God, who hath given us all things richly to enjoy, and in the charm of that company, of the Christ, that tenderness of humanity, who took it and did eat before them. Material nature shall be resuscitated, regenerated and reclaimed, fulfilling in its heartiness that happiness which is permitted and prescribed to you this day as an expression of it all. “Go thy way, eat the fat and drink the sweet, and send portions to them for whom nothing is prepared; neither be ye sorry, for the joy of the Lord is your strength.”

I am aware that we are lingering too long upon the threshold of our thanksgiving, and that it is time to open ser-

vice within the temple of the truth. But natural religion has its charms when it leads up to the stoop-steps of Gospel glory, just as in some rural village the neighbors coming up to the sanctuary from the lanes, and beneath the trees, linger to shake hands outside the church doors, and, as I have often thought, musing upon the spectacle on some lovely day of lambent atmosphere, find their minds softened for their song of praise by the whisper of the leafage rustle, and the mantling of the solemn skies.

Heartiness of sense has its power to serve the joy of spiritual strength, the strength of spiritual joy. If a true thanksgiving can translate itself in feasting, so can a real feast express a genuine thanksgiving.

Take up now this whole verse in its contextual connection. The occasion was the outbreaking and outburst of a delivering Gospel upon an overbearing and overwhelming promulgation of the law. Read from verse 9 to verse 12, inclusive, and you will get the view; a picture, such as when an April sky smiles out upon an April shower, or as when a child laughs and plays with tears still sparkling in enameled eyes; and the consideration and the conclusion of it come to this, that we have a reason and a right of heartiness, cheeriness, and charity in the world redeemed.

Now, recent skepticism denies this right point-blank, in theory. In practice, it foregoes this privilege. The doubter and the scout, in their new agnosticism, complain that they do not know what there is to be glad about. In the nature of the case they cannot know that there is such a thing as gladness. They may know, indeed, the sentiment or the sensation of one moment, but what can they know of the next? They cannot say that I know nothing, for they cannot be sure that there is any such real entity as I, and certainly they cannot tell by what evolution I may yet be evolved. They certainly will not permit me to insist that they know anything at all, or that they are anybody

or anything. They will not even let me esteem them to be agnostic, for how can I know that they exist? To know or not to know, that is the same as to be, or not to be. The universe, to such an one, divides itself between the unknowable and the unknown. But as to futures, there is nothing to be said. One can conceive of a positive unbelief or skepticism that sets out to reorganize uncertainty and to frame itself a possible hereafter, different from that depicted in any creed. Such a theory might have its enticements, its allurements, its hilarities and glees of expectation. But that which now passes for disbelief, is sheer negation of all things. It is a wail in space, a whine on earth. It crouches over the grave, and it has reason so to crouch. Now, a long-faced Christian is an anomaly; but a long-faced scout is consistent.

What is there, O friend, to be glad about? What is there, or what *can* there be, to be merry over? True, one can bound or browse, as the cattle by the roadside; true, one can flit and flutter, as the minnow in the ripple. That is all so; but, then, be a bullock, be a minnow, and have done with it!

But, it is terribly hard to be a loving woman, or a working man, upon such terms as these. True, one can stand apart in doubt, dismay, defiance, of this unfinished and disordered creaturehood. Well, then, go out of it—go altogether out of it. Step aside and go out of it, at once. Leave—not just the terraqueous orb and the scenery which you call the “world,” “earth,” “time,” and such like, with dialect of all familiar ignorance and ignorant familiarity, because other worlds, and earths, and times, and what-nots, elsewhere and otherwise, might be as bad, or worse; but go *out*—altogether *out*, if it may be; and, finding a realm to suit thyself, leave this perplexed, defeated God’s creation to take its chances, or to meet its fate.

Well I know that the epicurean reasoning said its say, of old, “Let us eat and drink, for to-morrow we die.” Sad “funereal baked meats.” They say it

still, to a wretch whom they are about to hang by the neck till he be dead. The very jailer supplies him with dainty dishes from his table. The pitying women sigh, "Poor man!" and proceed to deck his cell with flowers. His food, at the last day or two, is of the richest, and at his own ordering. The bill of fare, it is likely enough, will be published in the papers, as tinted menus are printed at a banquet. "He called for 'this,'" say they; "his dinner consisted of 'such and such.'" In the morning, while the crowd was gathering in the street outside, and the deputy sheriffs, filing in, were waiting, "he took a hearty breakfast." It is usually reported that he made a substantial meal, and his deglutition is described in the very journal that depicts the throttling of the throat that swallowed once, to swallow now no more forever.

One does not see much pleasure in it. But there it is. Now you have it, make the most of it. "Let us eat and drink, for to-morrow we die." And such is the morose philosophy. There is no heartiness nor cheeriness, no charity, in all the whimpering of unbelief or all the levity and ease of man's mortality.

But, within the covenant of life to come, beneath the canopy of a providing grace and preparing glory, how can there be less than an abiding satisfaction and an enduring rest? "Oh, satisfy us early with Thy mercy; that we may rejoice and be glad all our days." "Eat, O friends! drink, yea, drink abundantly, O beloved!" "In whom believing, we rejoice with joy unspeakable and full of glory. And rejoice in hope of the glory of God."

To us, this world is not a bad world, after all, nor a sad one. In the lustre of God's countenance, it shines like a planet in the firmament. So the moon shining in the midnight is an object of delight; so is the evening and the morning star steeped in the lustre of the skies. But, if you had to toil through one of its cañons or crevasses, or if you were peering down into one of its volcanoes, it is to be doubted whether you

would much enjoy the view. Study it as it is in heaven. And so survey this orb in its orbit, in its track of light, as they see it from surrounding stars. All is well. The world is by no means finished hitherto. Human history, so far as we can judge, is not complete. Man's story is not told. It is in progress and serial publication. The testimony is not all in. Wait until the other side opens; wait until God sums up. To us, who see not yet all things put under Him, but even now see Jesus, this is a spectacle large with promise, lustrous with its rapture and its peace.

What would you think of that household, in which an invalid, who had been dying—given up—suddenly rallies and revives, who should brood in melancholy and bitterness because the invalid might be still unable to go down-stairs, or walk out-doors? It is gladness enough, thereupon, to know that he can take his nourishment and sit up or lie on his couch. Thanks be to God for *such* relief as this, and hope to come!

The skeptic spirit that murmurs and that mourns in its discontent is like a person straying on the Alps, who falters at length, lost among the passes, and, lying down beneath an avalanche or precipice above a chasm, shudders that the way is lost. But if a traveler or tourist, who had lost his way, and wandering long had sunken, all exhausted, on the spot, should spy a little chalet in the dimness of the distance, and make his faltering track towards the herdsman's cottage, and have his fainting frame refreshed by the coarse bread and scanty fare, and feel the fire crackling on the chimney-hearth of the simple low-roofed room, while the blast roared outside—he would never criticise ungratefully the frugal morsel because he lacked the dainties, or missed the silver service or the damask napkins or other elegancies of refined society.

After all, then, taking things as we find them, we have come upon a possible and a tolerable life in a formative and comfortable world; a fair, decent-enough sphere. It requires a good deal

in the way of improvement, it is true. The Lord knows that, as well as you or I, and He is busy with it still. It requires renovation and replenishment, expansion and invigoration. It requires to be sifted and set in order: "And His fan is in His hand." It demands repairs, and there is adjusted, and there is advancing, a time of "the restitution of all things." It is still to be enlarged, and you may discern of the Creator, as of any builder, that He strews and sorts His materials upon the ground of time. There is a reconstruction under the constitution. There is a correlation of forces, that can remodel all in all. The world is, here and there, a disordered world, distempered and distraught, but it is in process of redemption, recovery, regeneration. The earth is not a ruin, after all; nor are the ages vain; nor are the centuries idle; nor are the periods barren. These times are not lost times, nor are these days evil days. Matters mercantile, commercial, political and social have their own confusions. In themselves they show prognostics as precarious as the weather in the clouds. Sages and seers, in their signal service, may issue bulletins of their forebodings. There are such periods as oppressing anarchies, and crank communisms. It is true that the social pressures are unequal, and may come to their upheavals—lateral or perpendicular. Things are in such disordered heaps, after all, because they are so redundant; as apples lie loosely in their heaps upon an orchard ground before they can be packed and shipped. Wealth and land-holdings lie in piles that should be dispensed and distributed more wisely and widely. Prices climb up too high, and values mount until they take a fall that hurts them, but does them good, at last; as tumbles teach rash, reckless urchins how to climb with caution. Times may be somewhat hard upon the speculators, the fanciers, the millionaires, the misers, the paupers, and the ministers; but the mechanics and the farmers keep the country comfortable and the land at rest, and this renders society too social to leave

any room for socialism. Gove abides. Law and order settle liberty. Production is the safe tion. The nation stands. The houses ring with the children's glad some notes, and ring out rings of bigotry and ignorance t usurped them.

The Church of Christ still Christianity, that has been rep some quarters wounded, dead, ing, is too busy now to think of and concludes it best to grow. the whole, take it for all in all, one might say, things being as th religion holds its own, and re sits there, smiling on its bustli ics. "He that sitteth in the l seems to laugh." The Lord app have these things in derision. a memorials of our fathers are all stand; even their gravestones, in with hope, linger still. Look ye there is not a man, woman, or c this city, this day, who will not pleasant and a satisfying meal; boy in our orphan asylum, not oner in that penitentiary, not eyed captive in that lunatic not a tramp on the wayside, pauper in the poor-house—not man soul, who shall not have to-day. And we wait the hour when there shall not be unde firmament—there *need* not be—a being on the breadth of the wh ritory, a human heart in all the that may not have a life, a li hope, a joy, a home, a fellowship goodness of the Most High God largess and the love of the red and restoring Mediator, Imman with us. "Go thy way, eat the drink the sweet, and send por them for whom nothing is pr neither be ye sorry, *for the joy Lord is your strength.*" Even joy of the earth is the joy Lord. The charm of good here future good is on its way. The the Lord is to be understood as ticipative triumph, now consi the beatific vision of His glory, manifested to them that trust i

that, in their faith, they can share it even here. It is this serene expectation that we are called to contemplate: "For we see not yet all things put under Him," but we see Jesus. "He must reign until He hath put all enemies under His feet." Yes, yes! But there is death. Death is so ghastly, still, and still so full of gloom! Death, so grim and terrible! "The *last* enemy that shall be destroyed is death." The very last. But He rejoices. The events over which He rejoices are some of them still pending. He is sure of His triumph. Wait. *He* waits. There is no despondency and no suspense on high. There is joy in the presence of the angels of God over one sinner that repenteth. That is one step. The broken and contrite heart, O God, Thou wilt not despise. They never ask yonder whether He will succeed: they do sometimes ask, "Lord, how long? How long shall it be to the end of these?"—searching what or what manner of time the Spirit did signify.

Go out of your cares, and your fevers and perils, by going nearer to your Savior. Catch that glance of His gaze, the very rest of God. The sky is blue above the bleak and barren ground; the heavens smile above the storms. All things seem to die; but God is over all, blessed forever. His joy will comfort your sorrows. It will conquer your fears. It will neutralize your bereavements. It will negative your death. You are on a vessel, and it seems to you that the storm is awful; the waves run mountains high; the ship pitches, and shudders, and creaks. "Captain," you say, with pale face and staring eyes, "this is a terrible peril. We shall go down; she never will weather this gale!" "Gale?" says the captain, "I call this a good *breeze*. If we had a little more of it we should soon make land." Then you turn and look with wonder in the captain's eyes; they are full of smiling satisfaction, and his heroic face is mild and calm. The captain says, "All is well." He is not disturbed. And the captain's calm is your strength. He ought to know. So Jesus knows. He

has tasted death for every man. He goeth before thee.

"Though rocks and quicksands deep  
Through all my passage lie,  
Yet Thou wilt safely keep  
And guide me by Thine eye.  
My anchor, hope, shall firm abide,  
And I each boisterous storm outride."

Come, cheer up, ye who are sorrow-stricken! Think of the joy of the Lord. The child you cherished, He lifted from your arms, and men tell you that he was snatched away by death. That is a hard, harsh, horrid thought. It is more than you can bear. I don't wish you to bear that; you have no such thing as that to bear. He has the child. The child is with *Him*. Think of that joy of the Lord, and be strong. Sin is too much for your weakness, because you fear it may prevail until you perish. Think of His pleasure, as well as of His power, to save.

Time and tide, chance and change, and fortune and fate, and void and vanity, and failure and fading, and the world and the grave! Ah, how weak we all are! What can we do? Hark! hear the apostle: "I can do all things through Christ, which strengtheneth me." "When I am weak, then am I strong." "For the joy of the Lord is your strength." Sing, sweet bird! Sing, saved soul! Look up, O student of the stars! Look up, heir of heaven! Be glad in the *Lord*. Rejoice in the Lord, O ye righteous! It is His investment; it is His endowment: "Christ in you the hope of glory." That my joy might be in you. Salvation is the ministration of your joy. Joy in the Lord of salvation; salvation in the Lord is joy. My brethren, I know no better definition: Song is speech; the heart-speech is song.

The time will come when the Church of God will be disinclined to talk so much, to discuss so much, to debate so much. It will teach by ever-rippling and out-rushing song, as the angels always do. Prayer and *praise*. There is too much dry prayer without praise. Praise and prayer. I have had no opportunity to attend the sacred services in the Academy of Music, but that is



what I shall hope to see, when every church shall be an academy of music, and every academy of music shall be a church. I think that, sooner or later, every place of public worship will be opened once a day for preaching, and once a day for praise.

Go, and be happy—happy parents and homes, happy Christians in your household and in the house of God. This world is a beautiful place to make others happy in. If there were no such occupation in heaven, it must be confessed it would be rather dull. If the saints on high, and the angels that excel in strength, have nothing to do but to enjoy themselves, I doubt if they would enjoy themselves at all. It is not so. Heaven is the realm to do good *from*, earth the world to do good *in*. There the exuberance and rapture are refluent upon other spheres. Here our delight has its mission and its ministry at hand. Hindrance of this world is only found in the despondency of the Church; our voices of praise are so weak and husky. Did you ever lose your voice a little while, and still seem to yourself to be speaking at the top of it, until you saw that in the further corner of the building your tones were inarticulate? But when your voice came back, you spoke with power at the same time that you spoke with ease. It is so with the heartiness, the cheeriness, the charity that would charm the Church and enchant the world. Be glad in the Lord. "Rejoice in the Lord always; again, I say, rejoice." "Rejoice in the Lord, ye righteous, and shout for joy all ye that are upright in heart; for the joy of the Lord is your shout." The sad souls are all supine; about you the shrinking hearts are heavy with sleep. The wanderers are yet a great way off, and almost out of hearing. Make them hear.

"Lift up the heart,  
Lift up the voice,  
Rejoice aloud, ye saints, rejoice."

Is there not cause this day? Is there One sent of God that taketh away the sin of the world? Is it finished? Oh, is it finished? Is Jesus Christ declared

to be the Son of God with power by the resurrection from the dead? Is the Gospel sent, and going into all the world, and unto every creature? Is God over all, blessed forever? It is enough! The world is doing well. King of kings! Lord of lords! Hallelujah! hallelujah! Oh, word of words! Oh, shout of shouts! and song of songs! The pean of the universe—take it up! take it up! Hallelujah! King of kings! Lord of lords! Hallelujah forever and ever! Hallelujah! for the Lord God Omnipotent reigneth. Here we see it dimly, and it sheds into our hearts its reflected lustre. Let the beauty of the Lord our God be upon us. "That My joy may be in you, and that your joy may be full." But there, and presently, we share it and bask in its consummation, and its coronal splendence, and inherit its fruition, and find it the element of our existence, the stamina, the substance, the security of our being, the elixir of our undying vigor and eternal life—the glory of the Celestial and the image of the Heavenly borne by us. "Thou wilt show me the path of life. In Thy presence there is fullness of joy; at Thy right hand there are pleasures forevermore." "Go thy way, eat the fat and drink the sweet, and send portions to them for whom nothing is prepared; neither be ye sorry; for the joy of the Lord is your strength."

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### THE GREAT PRIZE.

By REV. GEORGE F. PENTECOST, IN  
TOMPKINS AVENUE CONGREGATIONAL  
CHURCH, BROOKLYN.

*Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii: 13, 14.*

Forty years ago a young mechanic took a bath in the river Clyde. While swimming from shore to shore, he descried a beautiful bank, uncultivated; and he then and there resolved to be



the owner of it, and to adorn it, and build upon it the finest mansion in all the borough, and name it in honor of the maiden to whom he was espoused. Last summer, I had the pleasure of dining in that princely mansion, and to receive this fact from the lips of the great shipbuilder of the Clyde. That one purpose was made the ruling ambition of his life, and all the energies of his being were put in requisition for its accomplishment.

So with Paul. From the moment of his conversion to the day of his martyrdom he had one supreme purpose, which took full possession of him, mastered his whole mind and soul, and laid under contribution all his mental gifts and spiritual attainments, and power of achievement and suffering, even unto death.

"*This one thing I do.*" That single high aim filled his whole field of vision, and possessed him day and night, in city and country, in journeyings and in prison, and excluded all other ambitions and made all other possible attainments of no worth in his view, even as "dang, that he might win Christ." His past record, brilliant though it was; his high, exalted position and wonderful career as "the great apostle to the Gentiles"; the world and all its glittering prizes, which most men so covet—all these things were nothing to him. They had ceased to have any charms for him since he had seen "the Lord of glory"; since the love of Christ had come into his soul like a river in its fullness and sweetness. "The prize," for which he so nobly ran in the spiritual race, and gave up all things else and counted all things but loss that he might win it, was "the prize of the high calling of God in Christ Jesus."

This is the spirit and purpose of the Christian religion when it dominates in the soul of man. Enoch, Noah, Moses, Abraham, furnish illustrations of it. The failures so common in Christian life are caused, to a great extent, by a *divided* purpose. The world comes in to share the kingdom of the heart; self divides the supremacy of

the affections with Christ; the prize is not so coveted and kept in near and constant view as to set the soul on fire with holy ambition, and to consume, by the intensity of its flame, all selfish ends and earthly passions.

I. The purpose of Paul: WHAT IS INVOLVED IN IT? "*This one thing I do.*"

1. Supreme love to Christ, and consecration to His service.

2. Deadness to all human ambitions and to merely earthly and sensual good. So absorbed is the soul in this one idea that it becomes the masterful passion of life; and the world, the flesh, all things else, cease to have any real attraction.

3. Not satisfied with any measure of past attainment, or service, or consecration, but continually "reaching forth" to something higher and better, and "pressing toward the mark of the high calling," with quenchless and ever-growing ardor. There, in full view, is the "goal," and the racer's eye is fixed on it; he flings aside every weight, and quickens his step continually, until he crosses the line and receives the immortal prize from the hands of the ascended Savior.

II. What was the meaning in Paul's mind as to the prize on which his heart was thus set? I think it was this: A PERSONAL RESEMBLANCE TO CHRIST, AND A DESIRE TO BE NEAR HIM. His vision of Christ in the infinite attractiveness of His character, and in the glory and blessedness of His presence and reign in heaven, made him long, with unutterable yearnings, to be like Him, and to have, not only a place in His kingdom, but a place hard by the throne of the Lamb. Multitudes of Christians are content just to be saved—to get inside the heavenly gate. But Paul rebukes this spirit. He had a higher and truer ambition. He coveted the place of honor in the final kingdom; a crown studded with numberless stars, the plaudit of the Master, a final character and attainments in harmony with the heavenly world and with the exalted and glorious purpose of Christ in his redemption.

III. HOW THE GREAT PRIZE IS TO BE WON.

It can be won in no other way than Paul won it.

1. The mind must contemplate it, the heart be fixed upon it, until the power of it shall overmaster all other objects and passions.

2. The purpose to gain it must be *single*, as well as *supreme*. Divided affection, a divided allegiance, half-hearted strivings, will end in bitter disappointment and eternal disaster. The whole soul, the whole heart, the whole purpose and trend of life must be in the effort and in the direct line of daily striving.

3. To insure success, all dead weights must be thrown off, all unnecessary hindrances avoided, all entangling alliances sacrificed, and "the sins which do so easily beset" or hinder us, put away.

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### CERTAINTIES IN RELIGION.

BY P. S. HENSON, D.D., OF CHICAGO, ILL., IN WASHINGTON AVENUE BAPTIST CHURCH, BROOKLYN, N. Y.

*I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.—*  
1 Cor. ix: 26.

LIFE is full of uncertainties. Who can tell what a day will bring forth? There is no one who can be certain of the next moment in life, or of the next breath. "Old Probabilities" we style the clerk of the Weather Bureau, and the name is suggestive. With all the resources of science, with the records of past observation, with agents in all points, and with lines of telegraphic communication, the best he can do is to tell what will *probably* be the weather to-morrow. Success is sure to none. We see a young man fully equipped for life, starting out with high hopes and flattering prospects. He says, "I will put forth my utmost endeavors. Every nerve and muscle shall be put to the strain. I will deny myself. I will live by all the rules of temperance and morality, and I will be sure of success." Yet how often you and I have seen such confidence shattered by failure! Even when he has gained success, how

long he can retain it is uncertain. He may be one of the strongest of his nation in intellect, one of the most sagacious and learned, and he may climb, as did such an one of late, to the very pinnacle, and to-morrow a dastardly blow may stretch him at the bottom, crushed and dying. Our homes, where peace and hallowed joy reign to-day, may to-morrow be lying in the shadow of the death-angel's wings. I would not chill the happiness of any heart, but it is needful for us to think of these things. I never see one of my children when, steadied by its mother's finger, encouraged by the voices of the household, it takes its first few tottering steps, without thinking of the many snares and pitfalls into which that pathway just entered may lead.

A class of people have lately come into some prominence who call themselves Agnostics. They say—and we are often tempted to believe them—"I don't know anything." It is their creed that, outside of this present, material world, we can be certain of nothing. Let us look at a few things in regard to religion, of which all may be certain.

We are certain that Christianity exists in the world. We know that it has existed for 1,800 years. We can trace back its existence with certainty, and we see the fountain springing up in the little realm of Judea. And we know that that fountain has swelled into a mighty river that is sweeping all barriers away. Through all the world the force of Christianity is to-day greater than any other that is known among men. We know that this old book, the Bible, has survived all revolutions. It has come down to us through the ages that have witnessed the rise and fall of nation after nation. It has stood the attacks of the fiercest criticisms, and come forth unscathed. One philosophy after another has come and gone, but this book abides, and never, during the centuries of its existence, has it had a stronger grip upon humanity than it has at this day. Nowhere is its influence so pow-

erful as in those lands which boast the highest civilization. We know that, even if it be untrue, it gives us the grandest conceptions of a God the world has ever known. Is Jesus Christ a myth? Whose was the sublime imagination that created such a character? It has been well said that such a creator would have been as transcendent a character as Jesus Himself. We know that this Bible reveals to man his own needs and weaknesses as nothing else does. It sees the secrets of his inmost nature. It voices his deepest aspirations. It touches with a master hand the chords of emotion, and administers consolation for his most poignant griefs. We know that its precepts are the purest and wisest that have been given for the guidance of life. Then we know that, whatever this Book may be, it satisfies human longings to the very uttermost. Like the rising tide that flows into every frith and inlet and bay, so the Bible fills each recess of man's nature, heart, and mind, and soul. And it is for all classes—the child and the sage, the lowly and the exalted, the unlearned and the scholar. It reaches all and makes new creatures of them.

But the Christian may be certain of much more than this. Paul had no doubt as to the Gospel. He had already entered upon a race, and he was not for one moment uncertain as to what the course was. Every man may have that certainty, and, if he will surrender himself to Christ, may be fully assured of the truth of the Gospel. And yet there are Christians that are troubled with doubt. I may be certain what road is the right one, and yet be uncertain whether I am on that road. I may be assured that Christianity is true, but not that I am a Christian. Paul was sure of both, and I believe every Christian may have all of Paul's confidence. I believe doubt is from the devil. It was invented by a priesthood that didn't want men to become sure of their inheritance in heaven, but wished to hold them in subjection by fear and superstition.

Then, again, I may be sure of the right road, sure I am on it, and yet be doubtful whether I shall reach the goal. Unto such I commend the words of an old darkey whom I once met. I asked him how long he had been serving the Lord. "Fifty years," he replied. "Well, uncle," I said, "after keeping the faith so long, you must feel pretty confident of holding out to the end?" "Ah, massa," he responded, "it isn't a question of *my* holding on, it's only a question of whether *de* Lord can hold on, and I reckon I can trust Him."

It is the privilege of every Christian to have a like faith. "No one shall pluck them out of my hand," said Christ.

But irreligion also has its certainties, and first among them is that dim, undefined unrest of soul. Do what one may to conceal it or to crush it, it is still there, an enemy to peace, a destroyer of happiness. The shadows of the future are certain. Laying aside the teachings of revelation, the realm beyond death is only a dark mystery. See the philosopher ascending the highest mount of speculation, and his only answer to questions of the future state is, "I don't know; I can only guess." Hear another as he cries out, "I am taking a leap into the dark," swinging off into an unknown eternity.

Could anything be more terrible? And another certainty is the dread of judgment after death. The river of life is swift and smooth, perhaps, but the sinner, unreconciled to God, knows that there is a cataract over which he must plunge to ruin, and every moment is bringing him nearer to it. A conscience forever reproaching, a soul that is never at peace, death with its shadows projected far ahead, and the dread of an awful judgment day—these are some of the certainties of irreligion.

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PREFERRING FALSEHOOD TO TRUTH.—You never need think you can turn over any old falsehood without a terrible squirming and scattering of the horrid little population that dwells under it.—*O. W. Holmes.*

**INIQUITY FINISHED.***Sin, when it is finished, bringeth forth death.*

James i: 15.

[We shall occasionally give the outlines of sermons by some of the remarkable preachers of a former generation. It is wise to study the methods of the fathers, both as to sermonizing and preaching—especially those distinguished by special traits of excellence. Few of the preachers of the first half of this century were more worthy of study and comparison than the Rev. DANIEL A. CLARK. Although less known, he was the equal of Dr. Lyman Beecher, in vigor and robustness of intellect, and strikingly resembled him as a preacher, in many particulars. There was little adornment in his sermons. He despised the arts of the mere rhetorician. He used great plainness of speech. His sentences were short; his style, clear, crisp and vigorous; his art of sermonizing, well-nigh perfect. Like Paul, and Edwards, and Beecher, and Finney, he “reasoned,” and reasoned with masterly force. He grappled with the sinner’s conscience, and held it fast as in a vise. There was no resisting the torrent of logic and searching appeal that swept down on his audience. Several volumes of his sermons were published in 1836, but they are scarcely known by the preachers of this generation. His sermon entitled “The Church Safe,” is one of the most remarkable in the English language, and was published in tract form by the American Tract Society. The two following brief outlines are fair specimens of this preacher’s sermons.—EDITOR.]

Nothing here reaches maturity in a moment. Things begin to be, they grow, they ripen. It is so in nature, and so in character, and so in the moral world. Sin is a growth; it matures, and then its fruit is death. “The wages of sin is death.” The growth of sin may be slow at first, but it ripens fast as the time of harvest draws nigh. Let me illustrate the subject.

I. The game of chance finds its maturity in the abandoned gambler.

II. Indulgence in the cup is matured in the sot.

III. Covetousness finds its maturity in the swindler, the thief, the robber.

IV. Lasciviousness has its maturity in the pollutions and obscenities of the brothel.

V. Profanity, too, has its maturity in those unrestrained blasphemies which have sometimes been uttered at the very juncture when life was going out.

VI. So the Sabbath-breaker matures his sin by degrees.

Think not to trifle with iniquity and come off without harm. If you begin a wrong practice, remember it may ripen into an obstinate and deadly habit. Oh! say not: I mean to indulge my sins at present, but do not mean to become an abandoned transgressor. “The heart is deceitful above all things;” and it may be that, in the very hour of self-security, your steps are just about to slide. May a merciful God save you!

VII. So the growth of infidelity may be traced from its low beginnings to the same destructive maturity.

VIII. So we might trace the sin of lying, from the first instance of prevarication on to the fixed habit of dauntless and deliberate perjury.

Finally, let me sum the whole up in one case: These sins sometimes all meet in the same man, and grow to maturity together. The gambler becomes profane, and false, and fraudulent, and intemperate, and lewd, breaks the Sabbath, and derides the Bible.

**REMARKS.**

I. How may we know when sin has approached nigh to maturity?

1. Maturity in sin stuns the sensibility of conscience.

2. Maturity in sin progressively excludes shame.

II. The subject addresses itself to parents.

1. We should be careful not to corrupt our children by example or precept.

2. If we love our children we shall be careful and watchful that others do not corrupt or lead them astray.

3. In view of this subject, be warned not to let any sin ripen in your hearts.

**The Four Lepers.**

*Why sit we here until we die?—2 Kings: 7-3.*

THIS was the despairing cry of a company of lepers at the gate of Samaria. There were only three courses open to them.

1. They might *return to the city*. But famine was raging there, and they were sure to die.

2. They might *stay where they were*.

But death was sure to overtake them there in the most horrible form.

3. They might “*fall unto the host of Syrians*” who were besieging Samaria. But that seemed like madness, especially as they were lepers. Nevertheless they decided to enter the enemy’s camp. And lo, they found it deserted! The Syrians had fled and left all their treasures and provisions behind.

This brief narrative illustrates the **DILEMMA OF THE AWAKENED SINNER.**

1. He may not go back to his former state of unconcern and stupidity. Conscience, fear, the Holy Spirit, will not let him.

2. Nor can he remain what and where he is. He is too miserable. He must get relief. He must also go forward or backward by the very laws of his moral being.

3. Nor can he make up his mind to go over to the open enemies of the Cross. Some do it, but it is a terrible step to take. The last end of such an one is worse than the first. The awakened soul that does not flee to Christ as for his life, is more likely to fall into the path of self-deception and take up with a false hope.

**REMARKS.**

1. How critical the condition of an awakened soul!

2. What madness to seek relief and peace anywhere save at the Cross!

3. What a multitude of suicides will there be at the judgment! All who quenched the Spirit and sinned away their convictions will appear there in the character of self-destroyers.

4. How precious, how glorious the invitations of the Gospel!

5. How dreadful the remorse and misery in eternity of all who were here brought under deep conviction of sin and ruin, and yet fled not to lay hold on the hope set before them in the Gospel!

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**FAITH OF PHILOSOPHERS.**—No doubt, at heart, the philosophers are far better Christians than they make themselves out to be. They have a profound trust in protoxides, and a simple faith in the spectroscope, which promises to keep bright their faith and trust.—*Gail Hamilton.*

**A GOSPEL WORTH DYING FOR.**

By **REV. C. H. SPURGEON**, IN **EXETER HALL**, LONDON, ENGLAND.

*To testify the Gospel of the grace of God.*—  
Acts xx: 24.

PAUL did not count his life dear to himself, and yet he highly valued life. He was not weary of life, nor did he count it a vain thing. He did not regard his life as a dear thing in comparison with bearing testimony to the Gospel of the grace of God. All the energies of his spirit were consecrated to the pursuit of one object, viz.: that he might everywhere testify to the Gospel of the grace of God, and the life he here lived was only valued by him as a means to that end. This was his mission. He had been “put in trust with the Gospel,” and he resolved to be faithful, though it should cost him his life. All believers occupy a similar place.

Paul was a true hero—a hero of nobler stamp even than those brave Greeks whose stories stir the blood and fire the soul. He was now parting with his weeping friends and going forward to trials of unknown intensity, but he was unmoved by fear, and advanced on his way without a question. Read his words and judge if they have not this heroic ring: “And now, behold I go bound in the Spirit unto Jerusalem,” etc.

I. We shall inquire, first, **WHAT WAS THIS GOSPEL FOR WHICH PAUL WOULD DIE?** We have gospels nowadays which I would not die for, nor have any of you live for. I have lived to see half a dozen new gospels rise, flourish and decay. They told me long ago that my old Calvinistic doctrine was far behind the age, an exploded thing. And next I heard that evangelical teaching in any form was a thing of the past, to be supplanted by “advanced thought.” I have heard of one improvement upon the old faith, and then of another; and philosophical divines are still improving their theology. I would not die for any one of the modern systems.

*There used to be a Gospel in the*



world which consisted of facts which Christians never questioned; which believers hugged to their hearts as if it were their soul's life; which provoked enthusiasm and commanded sacrifice; which tens of thousands have met together to hear at the peril of their lives. Men, to the teeth of tyrants, have proclaimed such a Gospel, and have suffered the loss of all things, and gone to prison and to death for it, singing psalms all the while.

Is there not such a Gospel remaining?

What was this Gospel which Paul valued before his life? He characterizes it as a message of *grace*—the grace of God. One note in the music of the glad tidings charmed the apostle's ear—*grace*. In these days that word is not often used, save by a few old-fashioned people. As one of those antiquated folks, I shall try to sound out that word "*GRACE*," so that those who know its joyful sound shall be glad, and those who despise it shall be cut to the heart. *Grace* is the essence of the Gospel! *Grace* is the one hope for this fallen world! *Grace* is the sole comfort for saints looking forward for glory! Perhaps Paul had a clearer view of grace than even Peter or John; and hence he has so much larger space in the New Testament. We need Paul again, or at least the Pauline evangelism and definiteness. He would make short work of the new gospels, and say of those who follow them, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."

Let me try and explain how the Gospel is the good news of grace.

The Gospel is an announcement that God is prepared to deal with guilty man on the ground of free favor and pure mercy.

More than this. The Gospel tells us that God has removed the grand obstacle which stood in the way of mercy. He gave His only-begotten Son, that by

His death the law might receive its due, and the eternal principles of His government be maintained.

There is a motive for mercy which is in agreement with the grace of God. He saves men that Christ may be magnified and extolled, and that His own glorious name may be revealed.

That this Gospel blessing might come within the reach of men, God's grace has adopted a method suitable to their condition.

Faith is this method. "Believe on the Lord Jesus Christ and thou shalt be saved." God asks no good works, no good feelings, but that you accept what He freely gives.

Dost thou say, "But faith seems beyond my reach"? But even faith is God's gift; He works it in men by His Holy Spirit. Oh, what grace is this!

Are you inclined to accept the way and method of grace? Let me test you. God saves as a Sovereign. Does your pride revolt at this? You have no claim: it is all of grace: there is no merit.

This is the Gospel of the grace of God, and I know that it touches the heart of many of you. It often stirs my soul like the sound of martial music to think of my Lord's grace from old eternity, a grace that is constant to its choice, and will be constant to it when all these visible things shall disappear as sparks that fly from the chimney. My heart is glad within me to have to preach free grace and dying love. I can understand why crowds met at dead of night to hear of the grace of God. I can understand the Covenanters on the bleak hills listening, with sparkling eyes, as Cameron preached of the grace of the great King! There is something in a free-grace Gospel worth preaching, worth listening to, worth living for, and worth dying for.

II. HOW CAN WE LIVE FOR THIS GOSPEL OF THE GRACE OF GOD?

1. I answer, first, if any man is to live for this Gospel, he must have received it from God, and he must have received a call to minister or serve for it. He must feel himself under bonds



to hold and keep this Gospel, not so much because he has chosen it, but because it has chosen him.

2. The second thing Paul did was to make this Gospel known.

3. He desired also to *testify* to it. To testify is more than to proclaim; it means to bear personal witness to the truth. His personal experience of its power he used as a great instrument and argument for spreading the Gospel.

III. REASONS WHY WE SHOULD LIVE TO MAKE KNOWN THE GOSPEL OF THE GRACE OF GOD.

1. First, because it is the only Gospel in the world, after all. These mushroom gospels of the hour, which come and go like a penny newspaper, have no claim on any man's zeal.

2. Because it is for God's glory.

3. Spread it because you will glorify Christ thereby.

Now, if you and I arouse ourselves this day, and God's Holy Spirit shall help us to do so, and we begin to proclaim the Gospel of the grace of God, do you know what I think is sure to happen? I prophesy the best results. They tell us that all sorts of evils are growing stronger, and brethren darkly prophetic tell us that awful times are coming. Popery, for one thing, is to come back and dominate over all the earth? Is she? We shall see. If the Gospel of the grace of God be fully and fairly preached, it cannot be so. Listen to what John saw: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him." Do you see that angel? Observe what follows! Close behind him flies another celestial herald. "And there followed another angel, saying, Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Fly, angel of the everlasting Gospel! Fly, for as surely as thou dost speed thy flight, that other angel will follow who shall proclaim the downfall of Babylon, and of every

other system that opposeth itself to the grace of the Lord God Almighty!

The Lord stir you up for His name's sake. Amen.

### RELIGIOUS SENTIMENTALISM.

By J. B. THOMAS, D.D., IN FIRST BAPTIST CHURCH, BROOKLYN, N. Y.

*Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. —Ezek. xxxiii: 32.*

It is not well to pay too much attention to adverse criticism. It is often the fruit of oblique vision and of narrow ranges of thought. But we, too, are under the influence of bias as well. We may correct our posture by studying another's. Now, there are those who complain that Christianity and the power of the pulpit are on the wane. They claim, in the first place, that, while Christianity was never so wide in its extent, it never was so shallow in its power; while its adherents were never so numerous as now, they never were weaker in separateness and severity of life. They take up the badge of discipleship, now that religion is respected; but would prove cowardly were martyrdom required, or were they ostracised, as in the days of Christ. Their alliance with Christ is a slender cord, it is said. Piety is a painted thing, and does not reach down into the very blood. It is profession, and not confession. It has no solemnity of purpose. "Is Bismarck a Christian?" it was asked in Germany. "Yes, of course; should he be a Turk?" was the response. So here, as well as where a State Church is established, religion is formal, and the significance of its life is eviscerated. As one has said, it is merely "insurance against fire in the world to come, with honesty as the best policy!" One fancies himself "registered" among the membership of a church, and so qualified to "vote," as it were, at the judgment-day, saying, "Lord, Lord, have we not prophesied in Thy name? Did we not join a certain church, and go to

its picnics and prayer-meetings? Are we not, therefore, Thy people?"

A second complaint is this: That those churches are best attended, and appear to be the most prosperous, where there is little strain put on the conscience of individuals, and the chief responsibility rests on the minister. Religion is ritualistic and vicarious. Men have no tinge of character received from an inward life, but they perform an outward round of observances in place of prayerfulness, self-examination and heart religion. They give decorous attention to forms; they found hospitals, perhaps, and rest satisfied in these things.

Again, it is said that those churches have the most influence that foster the æsthetic element; that provide attractive music; introduce the elegancies of life into the sanctuary, as seen in dress, conduct, and bearing, and allow nothing to offend a fastidious taste. The preacher's diction, like his coat and cravat, must be faultless. He must be vivid and pathetic, showing in everything the flavor of histrionic art. Nothing but what consorts with the culture of the age is to be tolerated in the service or sanctuary. Nothing "vulgar" is allowed; *that* is the unpardonable sin. "We study to please" is the motto here in the church as in the theatre. The sword wielded by the preacher is a shadowy one. The fire from heaven falls harmless as the roses of the magician, and out of the cross of the Crucified all that is coarse and sanguinary is eliminated, so it is no longer an "offence." The cross may shine on a lady's breast, or be embroidered on a priest's back, but it is not worn on the heart.

These complaints have been recently urged against Protestantism as being results of that system; and a priest of Rome thinks that the cure will be a return to Rome—a return from sects to a hierarchical church. I say, no. We rather suffer under a prolongation of Rome. These are fruits, in part, of the Papacy: for there is a shadow of truth in the criticism cited. Religion is too formal, and not individual enough in

its character, and not full enough of spiritual power. How is it men get to be Christians now, with no great rent in their moral nature, no agony like Pentecost, no cryings out, "What shall we do to be saved?" How was the essence of truth lost? Every child born into the Papal Church is thought to belong to the Church. Luther taught the central idea of justification by faith; not by ordinance or service or gift, but by heart renewal. One may be in the Church, and not of it; as Paul's person was in prison, but his soul walked at liberty.

In mediæval days, religion was confined mainly to the monastery. Freebooters ranged abroad. Fruits of lust and of cruelty enriched the priests. They could count their beads and say masses and prayers. The bulk of the people were degraded. Behind the rail was glory, perfume, and melody. To-day, two-thirds of the cathedral space is given to these ministrations, while a small space, comparatively, is allowed those who come to hear. Many who are lustful and covetous, though not outwardly immoral, are hoping to get to heaven under the skirts of the religious, by their mechanical relations to the Church, or perhaps because they think themselves beloved for their fathers' sakes. They pay their "commutation." At death they send for the minister to pray for them. They think that thus their load of wrong-doing, or of inactivity, will be wiped away.

Into theology and religion the æsthetic element comes, and the love for the spectacular. Many are lulled by incense and song, and by the charm of painting, statuary, and architecture, into sentimental repose, and float along as a queen in a golden barge, listening to ecstatic music. Conscience is not stirred, nor is the intellectual nature. The priest may speak in Latin. Men are not burdened with thought, but lost in the delirium of sensuous joy. They may weep, even, and think themselves very devout because they weep; yet one may weep at painted sorrow on the stage, or over a tale of fiction, yet kick

the beggar at the door. The feeling is evanescent. Now read the text. Remember that God sent both priest and prophet. The law made nothing perfect. Men got used to the priestly function, and saw no other aspects of truth. The priest went into the holy place for them. They asked nothing, and reasoned about nothing. They were saved as they were. They were in the kingdom of God without effort of their own. The prophet taught more. He corrected impressions that were superficial. He showed how thoroughly the whole ethical life had gone astray, and everything was secularized and nominalized. The heart went after covetousness, and there was no God there. They made light of the name of God, which at first to them was too holy a word to utter. They heard His truth as it were a lovely song, and a pleasant voice, and a well-played instrument. It produced no genuine effect on their life. No sin was slain, no appetite was rebuked.

We need to be warned against the same sentimentalism to-day: a shallow and superficial life that is satisfied with merely outward forms or transient emotions; with that which is dramatic, which makes one "feel good," but does not go down into the very blood and fibre of one's moral being, and does not affect character. The apostle John, who approached nearest of any of the apostles to what might be called emotional experience, knocks flat all these fictions and sentimental ideas, when he says, "If a man love not his brother, whom he has seen, how shall he love God, whom he has not seen?" God has brought in the prophet. His stern utterances of truth go down into the marrow of life. A touch of his hand crumbles to dust the mere manikin of a formal profession. Forever, O Lord, Thy word is settled in heaven. May its teachings command our beliefs, and inspire our hearty and loving obedience!

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**THE WORTH OF THOUGHT.**—It is worth fifty years of pain and toil and sorrow to say just one sentence that the world will never let die.—*Dr. Deems.*

## WITHOUT HOPE.

By REV. J. M. SHERWOOD.

*Having no hope.*—Eph. ii: 12.

1. *An unconverted and unregenerate state is one of appalling horror.* "Having no hope" is the terse and expressive description of inspiration. No hope for this life, no hope for the life to come. No hope living, none dying, none at the bar of judgment. An eternal future before you; and yet, in all that measureless duration of being, no ray of light, no blessed experience; an eternal existence before you, and yet nothing—absolutely nothing—in all the past, nothing in all the future, to sweeten and bless it. Oh! is this your state?—the state of a moral, responsible, immortal creature of God; a creature with such capacities for enjoyment, such longings after happiness—with such a past to look back upon, and so bright an eternity unveiled to your view! "Condemned already;" "having no hope;" "without God in the world!" Oh, how those fearful words thrill the soul! They are the knell of that state of fixed and eternal despair to which impenitent sin quickly leads a man. Yet you can be thoughtless, unconcerned; yet you can imagine that all is well; yet you can indulge in the pleasures of the world, when you have only to look forward and see written on the door of your death-chamber, and on the stone which marks the place of your burial, and on the heavens over you, and on the throne of God, and on the bar of judgment, "No hope!"

2. *The text gives a vivid conception of the misery and despair of perdition.* From that world, "Hope" is forever shut out. Her sweet voice, her reviving influence, her blessed companionship, are never seen or felt there. There is an utter extinguishment of this mighty passion. The future gives no promise of relief or good. Forth from its infinite depths there comes no voice of consolation or gladness, no ray of peace or light. Darkness, and only darkness, forever and ever! Suffering, remorse, abandonment of God, exclusion from heaven

—the horrid companionship of hell forever and ever! Without change, without mitigation, without relief! Dreariness, sadness, “weeping, wailing, and gnashing of teeth”; blasphemies, the raging of passion, the reign of despair unchecked, unchangeable, eternal! *Forever! forever!* Oh! that is the sum of final misery. No hope from out the future. Pain, remorse, separation, darkness, dying—*eternal, eternal!* Oh, the inconceivable horror of such a state, such a world! On the despairing countenance of that lost spirit I see, gleaming in lurid light, these fearful words, “No hope!” On the massive chains which bind these prisoners of

despair, “No hope” is seen in glaring brightness. On “the smoke of their torment which ascendeth up before God forever and ever,” the inscription once more appears: “No hope!” And on the battlements of heaven, and on “the rainbow round about the throne,” those fearful words again gleam forth. And now a voice breaks on my ear: ten thousand times ten thousand tongues catch up the cry and repeat it; it rolls through the caverns of that despairing world, and breaks in thunder on the ear of Heaven. Oh! it is the same sentence which I have repeated to you so often, but now burdened with the sighs of a lost, despairing world: “No hope! no hope!”

### PRAYER-MEETING SERVICE.

BY REV. LEWIS O. THOMPSON.

NOVEMBER 14.—ESTHER. (Esther iv: 14.)

Meaning of her names: In Hebrew she was called Hadassah, the *Myrtle*; in Persian, Esther, the *Star*.\*

I. Her elevation. This was due:

1. To the position of Mordecai.
2. To her beauty.
3. To the choice of the king.

II. Her character.

1. Pious. Seen in her faith, fasting, and prayer.
2. Prudent. Seen in her obedience

of Mordecai, and the wisest employment of means.

3. Resolute. Seen in her promptness to carry out these measures, and in her boldness to appear before the king.

III. God's hand in her history and that of her race.

1. In restraining the wickedness of the king and his councillors.

2. In the exaltation of Esther and the promotion of Mordecai.

3. In the deliverance of the Jews from threatened destruction.

IV. Lessons:

1. To make the most of our circumstances.

2. To be unselfish. Esther might have repudiated her race, and sought only her own safety, pleasure, and glory.

3. To watch the indications of Providence, and co-work with God in the accomplishment of what He designs.

\*Dr. Edmons on the *Myrtle* that became a *Star*.

I. Hadassah, the orphan. Mordecai took the little tree, growing without shelter from the storm, and planted it by his own hearth.

II. Look next at Hadassah, the captive.

III. Then at Hadassah, the beautiful maiden. Nobody should despise beauty of face; but bad character spoils beauty, whilst beauty of soul may supply the lack of physical beauty.

IV. Last of all, at Esther, the queen.

V. Let us conclude with a twofold wish:

1. May you grow like a myrtle, and resemble it in two qualities: in that it is an evergreen, and always fragrant. Be thou lovely in the dark days as well as the bright; and do thou always cheer thy dwelling with the fragrance of godliness.

2. May you glow like a star, which God has clothed with light and placed so high in the heavens. Do thou walk in light—Christ's light—the light of truth, and love, and holiness; and, finally, shine as a star in heaven, your home forevermore.

NOVEMBER 21.—NEW MERCIES. (Lam. iii: 22, 23.)

The calamities thus far this year have been unusually alarming and afflictive. Tornadoes and epidemics, volcanoes and earthquakes, have been abroad in the earth (Ischia, Egypt, Java, etc.), and the loss of life has been very great. Their destruction has been swift and

beyond help. Surely, "It is of the Lord's mercies that we are not consumed."

I. The mercies of the Lord.

1. They are great. (2 Sam. xxiv: 14.)

2. They are abundant. (1 Pet. i: 3; Eph. ii: 4.)

3. They are tender. (Ps. cxix: 156.)

4. They are new every morning.

5. They endure forever. (Ps. cxxxvi.)

II. Their scope.

1. In a state of nature:

(1) Personal.

(2) Family.

(3) National.

2. In a state of grace:

(1) Redemptive.

(2) Free and unmerited.

(3) Justifying.

(4) Purifying.

3. In a state of glory.

III. How improved.

1. Are we thankful that we have not been consumed?

2. Has God's goodness made us better?

3. Are we led to a more implicit trust in God?

4. Are the Lord's mercies preparing us for our *eternal* home?

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NOVEMBER 28. — CHRISTIAN KINDNESS. (Phil. iv: 10-20.)

The mutual esteem between Paul and the Philippians is noteworthy. It does not appear that the Church at Philippi was rich, and yet they abounded in liberality (2 Cor. viii: 2). He makes frequent and honorable mention of this, their thoughtful kindness to him.

I. Paul rejoices in the revival of their kindness—

1. In their care of him.

2. In its fourfold material expression: When he was at Corinth, twice while laboring in Thessalonica, and now, while a prisoner in Rome.

3. And in that this is an evidence of their fruitfulness in the Gospel.

II. Paul's secret of a happy life.

1. To be free from unsatisfied wants. (Ps. xxiii: 1.)

2. To be content in every state.

3. To be strong in the Lord.

III. Reasons for thankfulness (V. 20):

1. For God's gifts.\*

2. For His grace and truth. (Ps. cxv: 1.)

3. And that God is our strength and sufficiency.

IV. Reflections.

1. The Gospel produces a spirit of kindness, sympathy, and helpfulness.

2. The rule of universal happiness consists in reasonable expectations and content with such allotments as Providence sends us. (See also 1 Tim. vi: 6.) Some are consumed by restless ambitions.

3. This rule requires of us that we shape our life more with reference to usefulness than to the supreme attainment of wealth, the enjoyment of worldly pleasures, or the pursuits of fame.

4. A self-sacrificing spirit is acceptable to God.

5. Whatsoever we do for the promotion of the Gospel shall not fail of an everlasting reward.

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DECEMBER 5. — OUR REWARD. (Dan. xii: 3.)

The word "wise" is translated "teachers" in the margin. To teach is to impart knowledge, or to carry light.

I. What are some of the motives by which Christians should be influenced in doing mission work?

1. Duty.

2. Privilege.

3. The prospect of reward.

II. What is the nature of these motives?

1. They are unselfish. Moses "had respect unto the recompense of the reward." This was only one motive out

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\* PRESENT BLESSINGS.—We ought to bless and praise God that we have—

I. The gift of life—not merely for the fact that we live, but also for those blessings which are included in the notion of our living.

II. The gift of sleep—rest from sorrow and trouble.

III. The blessings of Christian brotherhood.

IV. The blessing of present peace in the Church, and of freedom of speech and action.

V. The privileges of daily worship and weekly communion. Let us enjoy these privileges while we may.—J. H. NEWMAN, B.D.

of many by which he was influenced. (See also Heb. xii: 2.)

2. They contribute to the glory of God, and advance the Redeemer's kingdom throughout the world.

3. They promote the best interests of mankind, both for time and for eternity.

4. They enlarge individual capacity for doing and getting good. Exercise strengthens faculties.

III. What is the nature of this reward?

1. It is luminous. How appropriate, that the reward of those who carry light shall be to "shine as the stars forever and ever."

2. It is enduring.

3. It is commensurate with individual faithfulness. (Rev. ii: 28; 1 Cor. xv: 41; Matt. xxv: 21.)

IV. Present incitements.

1. "To study wisdom."

2. "To study usefulness."

3. "To be encouraged by the prospect of a vast reward."

## CRITICAL ESTIMATE OF CERTAIN PREACHERS.

### No IV.

BY JOHN A. BROADUS, D.D.

CHARLES HADDON SPURGEON.

[CHARLES HADDON SPURGEON was born in 1834, his father and grandfather being Independent preachers. Converted at the age of sixteen at a Primitive Methodist church, he soon began lay-preaching near Cambridge. (The second volume of "Lectures to My Students" gives valuable instruction as to off-hand preaching.) He had then only a plain English education, with some knowledge of Latin. At eighteen he was pastor of a little Baptist church, and at nineteen was called to the New Park Street Church, in the South of London, where Dr. Gill, the commentator, was pastor for fifty-four years, followed by Dr. Rippon, the hymn-book maker, for sixty-three years. Here the house in a few years ran over, and he had to preach in immense public halls, until, in 1861, the Metropolitan Tabernacle was completed. In the thirty years' pastorate he has received about 15,000 persons into his church, which now has between 5,000 and 6,000 members. A critical estimate is a peculiarly difficult task where one has a valued personal acquaintance, and has been a guest in the house. Yet it may have greater hope of being useful where the subject is familiar both to the writer and to every reader.]

I. The main thing in a preacher, as in every man who attempts to influence others, is his character.

1. Mr. Spurgeon is a man of strong faith, deep religious experience, and intense earnestness. He has that thorough union of self-reliance and reliance on God which is often observable in eminently useful Christians. A man may be conscious of power, and determine to impress himself upon others, while yet he is conscious of weakness and humbly leans on the grace of God. The apparently paradoxical combination is seen in many little-known Christian workers, as well as in men like Luther, Calvin and Wesley.

2. He has strong doctrinal convictions, and has through life expressed them without the least hesitation or reserve. It seems, indeed, a wonderful thing that for thirty years of an age so passionately devoted to novelty, a man should have commanded such unflagging interest on the part of hearers and readers numerous beyond parallel, while never preaching about anything but the old-fashioned Gospel, and that in one of the sternest types. Some preachers of no mean gifts have thought it necessary, in order to keep up the interest, to diverge often into topics not properly religious. But, apart from other considerations, is this really good policy? A highly cultivated infidel once remarked to a friend, after hearing a sermon which treated of merely natural ethics: "I always prefer to hear a gentleman upon his specialty; and so, when I listen to a Christian preacher, I had rather he should speak about Christianity." Even those who personally care more for other subjects, see clearly enough that this is the class of subjects which a preacher ought to treat, and often know well enough that they ought to be interested in the Gospel, even if they are not. No doubt Mr. Spurgeon's example in this respect has insensibly affected thousands of other preachers; but thoughtful reflection would give it a still more powerful and wholesome influence.



3. He is very sharp in his antagonisms. The earlier sermons are often strongly polemical in favor of Calvinism; in later years he has sometimes assailed the Establishment, and very often the popular rationalism and materialism. Thus he has changed with the changing wants of the times, treating questions of living interest, opposing present forms of unbelief, and against them all arraying the old Gospel, with its profound claims upon intellect and conscience.

4. Mr Spurgeon has not been an originator of essential thought, but is astonishingly fertile in new modes of presenting familiar truth. In this sense he shows great power of inventive imagination.

5. He has a great deal of quiet humor. This shows itself freely in conversation and in familiar addresses, and often appears in a very subdued way in the pulpit. The accusations which used to be made that he was sometimes grotesque and irreverent, probably came from unsympathetic and over-fastidious hearers, and certainly do not hold good for the last twenty years.

6. He has a high degree of personal magnetism, which is felt both in private and in public. You could not help listening to him if you tried, and you would be apt to feel that he meant precisely you. In going several times to hear him, a few years ago, I was anxious to study the great preacher for the benefit of pupils in homiletics; but in every sermon I was made to remember some things in my recent course of life that had been wrong, and was moved with desire to right them. It would surely be difficult to find a higher test of good preaching. As it used to be said of Robert Hall and Chalmers, so one feels in hearing Mr. Spurgeon that there is more in the man than he has ever said, and the hearer feels impressed by the speaker's personality.

7. His imagination, sentiment, cheerful humor and passionate earnestness are all controlled by a very high degree

of sanctified common-sense. He is a good judge of character, knowing how to select helpers with skill and put his spirit into them, as is done by the head of some great business combination or political party, or by the leader of a great army.

II. Let us turn to the materials of his preaching.

1. He shows extraordinary familiarity with the Scriptures; not only the facts and thoughts, but the very words. This sort of familiarity, which marked Chrysostom also and many other great preachers, is at the present day often wanting in the case of highly-intelligent ministers. We do have so many other things to read! Yet nothing can take the place, for one who wishes power in the Christian pulpit, of familiar acquaintance with the Christian Scriptures.

2. In youth, Mr. Spurgeon was by no means a good interpreter of Scripture. What he got from his text was very apt to be in itself true, but was often not really taught by that text, being obtained by a process of wild spiritualizing or loose accommodation. Of late years he has greatly improved in this respect. Yet, as is perfectly natural, exegesis with him always controlled by supposed homiletical uses. Better this, no doubt, than an exegesis exclusively grammatical or merely theological. But every busy, practical preacher ought to remember that he is specially tempted to prefer that interpretation of a text which will give him most to say. The retired student of exegesis has his peculiar perils also.

3 Mr. Spurgeon has been a great reader of the Puritan divines. He finds something congenial not only in their strong theology and devotional sweetness, but in their racy style, with its quaint turns of phrase; and in all these respects they have strengthened his own natural tendencies.

4. He, of course, draws very freely upon his own experience and observation, his knowledge of human nature and human life. Far from being content with the natural working of genius,

he exhibits in his later sermons not only keen flashes of insight, as he always did from the beginning, but much patient reflection, with greater maturity of thought and juster views of life.

5. He has shown a growing fondness for *historical* subjects, and great ingenuity in deducing from them interesting and wholesome lessons. This also is an adaptation to the changing taste of the times. Men who are averse to abstract thought often take great interest in facts and persons. The Bible abounds in these, and sermons upon Scripture scenes and characters will more readily command attention now than discussions of abstract doctrine. There is also a growing demand for well-managed expository preaching. Mr. Spurgeon has shown great gifts in this respect, not so much in his regular sermons as in the expository remarks with which he accompanies the reading of Scripture. These have been noticed by many persons as of extraordinary interest and value, and are often said by himself to have demanded more time in preparation than his sermons. Much of the fruits of this study may be seen in another form in the "Treasury of David." But it seems much to be desired that he should have many of these running expositions taken down, and published with the passages to which they refer.

6. He has always made many brief quotations. The chief sources are the Bible and the hymn-book, the Puritan divines and modern religious biographies. Of late years he is observed to quote more freely from secular poets, especially from Coleridge and Tennyson.

7. Mr. Spurgeon has extraordinary power of illustration. He draws chiefly from nature and common life, from history, biography and newspapers, and from Scripture. His volume called "Feathers for Arrows" presents merely the overflow from a large collection of illustrations jotted down as they occurred to him, and which he has found no occasion to use in all the vast

amount of his speaking and writing. This is really a wonderful fact.

8. His applications are exact, pointed and personal, frequent and importunate. He has so often remarked, "Where the application begins, the sermon begins."

In general, Mr. Spurgeon's sermons are not in single great sermons, but a constant succession of good ones. This also suits our time, in which we are rather impatient of "great sermons" but want always something to listen to and practically helpful.

III. Several things are also worthy in the arrangement of Mr. Spurgeon's discourses.

1. His sermons are nearly always topical or topical-textual, only rarely then strictly topical. Even when interpreting loosely, he holds himself to those specific aspects of truth in the text, as he interprets it, and the sermon throughout is by its text. From this practical preaching derives an inexhaustible fertility. He shows a perfectly wonderful fertility in developing a single thought or expanding an image.

2. His plans are often quite ingenious, yet almost always simple. Years ago it would have been not to say that his sermons exhibited unpleasant sameness of genre, but of late there has been a variety of plan. It is quite true that in this and some other respects the great preacher has profited from the preparation of his own "Lectures to My Students." A wise man is to teach himself in teaching others.

3. He usually applies each point as he goes, but sometimes applies the whole at the end. Yet he never has mere general exhortation in the end. When the distinct points of doctrine or application are finished, the sermon quits promptly. If the earlier parts have been much expanded, the sermon is apt to be greatly shortened, thus bringing the whole service within pretty exact limits. This is quite important now, not only because of the restless, but because every-

ries a watch, and many persons have engagements for almost every half hour of the day.

4. As to style, Mr. Spurgeon is always clear and direct, and very often striking. He has always been remarkable for pithy phrases, and perhaps increasingly so since the production of "John Ploughman." While often familiar and not seldom homely, his style is never coarse or low, being saved from this both by reverence and by taste, and there are numerous felicities of expression, with occasional passages of extreme beauty. While never writing any part of his sermons beyond brief notes, he has gained much from the careful correction of the short-hand reports. It is an exceedingly useful thing for one who speaks freely to notice afterwards, in cold blood, just what he did say. During the latter half of his active career, he has written numerous books and an immense variety of matter for periodicals. Such practice must have had a good effect upon his spoken style. Yet some of his earliest published sermons show very great force and beauty of expression.

5. As to delivery, Mr. Spurgeon would probably almost lose the sense of personal identity if he should attempt either to read or to recite a sermon. He is in every sense a speaker. In later years, overwhelmed with other engagements, and sometimes oppressed with bodily suffering, he usually preaches with only an hour or two of special preparation; and both he and Mr. Beecher are wont to state freely that such is their practice. It is much to be regretted that they say so and that they do so. The example misleads many men who have neither their experience and attainments, their prestige, nor their native power. And not a few of their later sermons really fall quite below their own earlier standard. It could not be otherwise with such a method of preparation.

Mr. Spurgeon's action in speaking is, according to the usual English feeling and taste, quite inconsiderable, and scarcely a model for Americans, who

are naturally more vivacious and demonstrative. His voice has extraordinary penetrating power, so that, without seeming to speak loud, he is heard to a great distance. This is a native quality of voice, but may be cultivated by habitually seeking to produce *pure* sound and by distinct articulation. I remember once to have sat in the first gallery, at the farthest point of the Tabernacle from the preacher. Behind me, and twice as near as the pulpit, the great London omnibuses roared along the street. After the prayer, when the doors were reopened, a crowd of the belated came in, and were shuffling along in front of me and anxiously consulting with the ushers as to obtaining seats; while on my right a vigorous baby squalled, and anxious parents sought in nervously loud tones to quiet him. Yet, amid all this, the far-off preacher was quietly reading a hymn, and I heard every word.

6. In the conduct of worship, Mr. Spurgeon greatly excels. He reads hymns very impressively, and, in the absence of an instrument, makes an agreeable interlude by again reading each stanza before it is sung. Mention has already been made of his expository remarks in reading the Scriptures. As to prayer—well, it is real praying. To use a phrase of former days, he seems to "get so near the throne." Nothing about him impressed me so much as his prayers.

No space is left to speak of the way in which his pastoral work, conducted with extraordinary administrative talent, his varied authorship, his missionary and educational work, co-operate with and react upon Mr. Spurgeon's preaching. At least 1,500 of his sermons have been printed, not half of which are included in the ten volumes published in this country. Most persons have probably seen his monthly magazine called "Sword and Trowel." He has made a good collection of hymns, entitled "Our Own Hymn-Book." This contains several hymns of his own composition, but they are hardly an exception to the rule that few great

preachers have written excellent hymns. The second volume of "Lectures to My Students" gives on the fly-leaf a list of all his works.

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## THE OLDEST CHRISTIAN SERMON, PRAYER, AND HYMN.

No. I.

BY PHILIP SCHAFF, D.D.

### THE FIRST CHRISTIAN SERMON.

THE oldest Christian sermon was preached, we all know, by St. Peter from the fullness of the Holy Ghost on the birthday of the Christian Church. No such effective sermon has been preached since. It converted three thousand persons, and founded the mother congregation of Christendom. Now it often takes a number of sermons to convert one man.

The first post-apostolic sermon after the age of inspiration had passed away has only recently come to light, and is a matter of considerable interest. It bears the name of Clement, the first (or third) Bishop of Rome, a pupil of St. Paul and St. Peter, who died in the reign of Trajan between A. D. 98-117, probably about A. D. 100, at the time when St. John, the last survivor of the apostolic age, passed from this world. From this Clement we were long in possession of a Greek epistle to the Church of Corinth in Greece, which in the first four centuries stood in the highest esteem, and was read in public worship, but then disappeared until a copy of it was discovered in 1633 in the celebrated Alexandrian Manuscript of the Bible, which Cyril Lurar, patriarch, of Constantinople, presented in 1628 to King Charles I. of England, and which is one of the greatest treasures of the British Museum. In the same manuscript there was a fragment of a second epistle of Clement to the same church. But it is far inferior to the first in originality, power and unction. Hence some critics have conjectured that it was the production of another writer and the fragment of a homily or familiar sermon, rather than of an epistle.

This conjecture has been proved correct by a recent discovery of the whole document. In 1875 Bryennios, a scholar of the Eastern Church and Archbishop of Serrae (now of Nicomedia), found in a convent library of the Greek quarter of Constantinople (the Fanar) an old manuscript which contained a complete copy of both epistles of Olement. The second was found to be twice as large as the fragment previously known. Bryennios published both with learned Greek prolegomena and notes, in Constantinople. A copy of his edition is in the Union Theological Seminary library. The discovery created, of course, a great sensation in the literary world, and elicited a good deal of discussion. Gebhardt, Harnack and Zahn incorporated it in their latest edition of the Apostolic Fathers; and so did Professor Funk, of Tübingen, in the fifth edition of Hefele's *Patres Apostolici*. Bishop Lightfoot, who had published a commentary on the First Epistle of Clement, found it necessary to issue an appendix with the newly discovered portions.

The Second Epistle of Clement turns out to be a sermon from the first half of the second century, written and read probably at Corinth by an unknown Presbyter, or possibly by a layman, for the difference between clergy and laity was not yet sharply drawn at that time. As already intimated, it is not remarkable for strength or depth of eloquence, but it is a pious exhortation to repentance, and suited to the condition of the times when the Christians were a persecuted sect without any legal rights in the heathen empire of Rome. For this reason it has considerable historic as well as homiletic interest. We cannot give the whole sermon (which is composed in Greek), but we offer the first three and the last three chapters as fair specimens of the whole. We avail ourselves of the excellent translation of Bishop Lightfoot, of Durham:

1. Brethren, we ought so to think of Jesus Christ, as of God, as of the Judge of quick and dead. And we ought not to think mean things of our Salvation: for when we think mean things of Him we expect also to receive mean things. And they that listen as concerning mean things

do wrong; and we ourselves do wrong, not knowing whence and by whom and unto what place we were called, and how many things Jesus Christ endured to suffer for our sakes. What recompense then shall we give unto Him? or what fruit worthy of His own gift to us? And how many mercies do we owe to Him! For He bestowed the light upon us; He spake to us, as a father to his sons; He saved us, when we were perishing. What praise then shall we give to Him, or what payment of recompense for those things which we received? we who were maimed in our understanding, and worshiped stocks and stones, gold and silver and bronze, the works of men; and our whole life was nothing else but death. While then we were thus wrapped in darkness and oppressed with this thick mist in our vision, we recovered our sight, putting off by His will the cloud wherein we were wrapped. For He had mercy on us, and His compassion saved us, having beheld in us much error and perdition, even when we had no hope of salvation, save that which came from Him. For He called us, when we were not, and from not being He willed us to be.

2. Rejoice, thou barren that bearest not. Break out and cry, thou that travailest not; for more are the children of the desolate than of her that hath the husband. In that he said, Rejoice thou barren that bearest not, He spake of us; for our Church was barren, before that children were given unto her. And in that He said, Cry aloud, thou that travailest not, He meaneth this: Let us not, like women in travail, grow weary of offering up our prayers with simplicity to God. Again, in that He said, For the children of the desolate are more than of her that hath the husband, He so spake, because our people seemed desolate and forsaken of God, whereas now, having believed, we have become more than those who seemed to have God. Again another Scripture saith, I came not to call the righteous, but sinners. He meaneth this; that it is right to save them that are perishing. For this, indeed, is a great and marvellous work to establish, not those things which stand, but those which are falling. So, also, Christ willed to save the things which were perishing. And He saved many, coming and calling us when we were even now perishing.

3. Seeing then that He bestowed so great mercy on us; first of all, that we, who are living, do not sacrifice to these dead gods, neither worship them, but through Him have known the Father of truth. What else is this knowledge to Himward, but not to deny Him through whom we have known Him? Yea, He Himself saith, Who so confesseth Me, Him will I confess before the Father. This then is our reward, if verily we shall confess Him through whom we are saved. But wherein do we confess Him? When we do that which He saith and are not disobedient unto His commandments, and not only honor Him with our lips, but with our whole heart, and with our whole mind. Now He saith also in

Isaiah, This people honoreth Me with their lips, but their heart is far from Me. \* \* \*

18. Therefore let us also be found among those that give thanks, among those that have served God, and not among the ungodly that are judged. For I myself too, being an utter sinner, and not yet escaped from temptation, but being still amidst the engines of the devil, do my diligence to follow after righteousness, that I may prevail so far at least as to come near unto it, while I fear the judgment to come.

19. Therefore, brothers and sisters, after the God of truth hath been heard, I read to you an exhortation to the end that ye may give heed to the things which are written, so that ye may save both yourselves and him that readeth in the midst of you. For I ask you as a reward that ye repent with your whole heart and give salvation and life to yourselves. For doing this we shall set a goal for all the young who desire to toil in the study of piety and the goodness of God. And let us not be displeased and vexed, fools that we are, whensoever any one admonisheth us and turneth us aside from unrighteousness unto righteousness. For sometimes while we do evil things, we perceive it not by reason of the double-mindedness and unbelief which is in our breasts, and we are darkened in our understanding by our vain lusts. Let us therefore practice righteousness that we may be saved unto the end. Blessed are they that obey these ordinances. Though they may endure affliction for a short time in the world, they will gather the immortal fruit of the resurrection. Therefore let not the godly be grieved, if he be miserable in the times that now are: a blessed time awaiteth him. He shall live again in heaven with the fathers, and shall have rejoicing throughout a sorrowless eternity.

20. Neither suffer ye this again to trouble your mind, that we see the unrighteous possessing wealth, and the servants of God straitened. Let us then have faith, brothers and sisters. We are contending in the lists of a living God; and we are trained by the present life that we may be crowned with the future. No righteous man hath reaped fruit quickly, but waiteth for it. For if God had paid the recompense of the righteous speedily, then straightway we should have been training ourselves in merchandise and not in godliness; for we should seem to be righteous, though we were pursuing not that which is godly, but that which is gainful. And for this cause divine judgment overtaketh a spirit that is not just, and loadeth it with chains.

To the only God invisible, the Father of truth, who sent forth unto us the Savior and Prince of immortality, through whom also He made manifest unto us the truth and the heavenly life, to Him be the glory forever and ever. Amen.

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WE must not take the faults of our youth into our old age, for old age brings with it its own faults.—  
*Goethe.*



## COMMENTARY ON THE EPISTLE OF JAMES.

## No. VIII.

BY WILLIAM ORMISTON, D.D., LL.D.

## RECEIVING THE IMPLANTED WORD.

*Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.*—James i: 19–21.

DIFFERENT READINGS: V. 19. Instead of ὧστε, the authority of MSS. favors ἵστε; one, ἵστε δέ. Alford, Westcott, Lachman, Lange, and Huther read ἵστε. This reading has been adopted by the Committee on Revision. Tischendorf, in his latest edition, gives the Rec. ὧστε. Instead of ἔστω, some read ἔστω δε, and one has καὶ ἔστω.

V. 20. Some critics favor οὐκ ἐργάζεται for οὐ κατεργάζεται. The former has the greater authority. The two words differ slightly in sense—the latter signifies *worketh out*, or *bringeth to issue*; the former, *practiseth*, or *worketh habitually*.

V. 21. For περισσείαν, in one MS. περισσεύμα is found. The words are synonymous.

OTHER RENDERINGS: V. 19. Ye know, or know ye, for “wherefore.”

V. 21: Overflowing of wickedness (*Rev. Ver.*), or abundance of malignity, or rankness of malignity, for “superfluity of naughtiness.” Implanted (*Rev. Ver.*) for “engrafted.”

COMMENTARY: The passage is an inference from what has already been stated. If the word wherefore be retained, the duty of receiving the word of truth is inferred from the statement that it is the instrument or means of our regeneration. If the other reading—and, consequently, a different reading—is adopted, then the connection is: Ye know, or are aware of, what has already been stated, but be cautious, and receive that truth with meekness. The same word is used, in a similar way, in

Ephesians v: 5; Hebrews xii: 17, implying the recognition of well-known or admitted facts. Alford understands the word in an indicative sense, and as referring to what precedes. Huther thinks it better to regard the word as imperative and as referring to what follows. The word would thus correspond with “Do not err,” in verse 16, and is, like it, followed by a direct address. The reference is most naturally and obviously made to the foregoing statements. Divine good gifts impose heavy human obligations. Privileges not only measure duty, but bind to its performance. The recipients of so many blessings are morally constrained to grateful obedience. Hence the tenderness and solemnity of the admonition, “My beloved brethren.” The same affectionate salutation is repeated by James, and the term “beloved” is often used by the apostles Paul, Peter, John and Jude. (1 Cor. xv: 58; Rom. xii: 19; 1 Pet. ii: 11; 2 Pet. iii: 8; 1 John iii: 2; Jude 3.)

V. 19: “Be swift to hear. As this injunction is given to “every man,” it is not necessary, as many commentators suppose, to supply the phrase, the word of truth. The sentence, though not a direct quotation, expresses a sort of proverbial truth of universal application. The intention of James, however, is clearly to inculcate on his readers the propriety of applying it to their conduct as Christians, “*pertinet ad christianos, quatenus sunt christiani.*” What holds good in the case of all men, is, in this instance, peculiarly appropriate to Christian men. In that age, instruction in all branches of knowledge was mainly oral—so specially of the Gospel; hence all believers are enjoined to be eager listeners. The terms rendered *swift* and *slow*, found in this sense only here in the New Testament, form a direct contrast; the one, readiness; the other, reluctance.

“*Slow to speak.*” The counsel is a good one, as hasty utterances, on any subject, are seldom profitable, and frequently excite hostility and lead to angry strife. “A soft answer turneth away wrath.” But the special reference



here is to religious controversy, or disputations concerning the Gospel. A judicious Christian, while ready to give a reason for the hope he entertains, and in love to speak a word in season to the ignorant and the sorrow-stricken, will not be rash to reply to every accusation or imputation against himself or the truth, but will weigh well his words. Willingness to learn will lead to the implanting or cherishing the new life; haste to speak tends to heat the temper and excite wrath.

V. 20: "*Wrath of man.*" All intemperate zeal, undue excitement, quick resentment, or rash expression, even with regard to what we hold to be the truth—sometimes unpalatable truth—excite ill-will and inspire the language of uncharitableness or detraction; and unfounded statements provoke indignation, and suggest a bitter or unkind response. But all feeling of personal dignity, of vanity, or desire of controversy, must be subordinated to a love of truth and the spiritual benefit of all.

"*Righteousness of God.*" This phrase, as used by Paul, means the divine method of salvation through faith in Jesus Christ. It may also designate an attribute of the Deity; here, it denotes the righteousness which God approves, and which is produced in man by the word of truth. "The wrath of man works not that which is right before God." (Luther). "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." A true Christian spirit "suffereth long; is not easily provoked."

V. 21: "*Lay apart—and receive.*" The twofold injunction of this verse follows naturally and impressively upon the solemn statement which precedes. In order that the word of truth may have its designed effect on ourselves, or, through us, exert a happy influence on others, we must assiduously remove every obstacle arising from the wickedness and imperfection of our hearts, and give a hearty and docile reception to its teachings, since self-will and passion will exclude us alike from the love and the labor of God. The allusion is

to the processes of agriculture, and probably to the parable of the sower. The ground must be cleaned and cleared of all weeds and rank growth, so that the seed may take root and attain maturity. So the heart must be freed from all the wickedness and malice which is polluting and abundant in us by nature: every root of bitterness, and all the rank, luxuriant growth of malignity, must be extirpated, so that the seed of the Word may bring forth the fruits of the Spirit in all holiness of heart and life.

The words filthiness and abundance are both to be joined with malice. So that it is the vileness and rankness of malignity which is to be laid aside. The word *naughtiness* has now lost the meaning it formerly had, of wickedness, or sin, and does not adequately convey the idea of the word in the original, which denotes wickedness, and specially malice, which is the idea intended here.

"*Receive the engrafted word.*" The word rendered engrafted occurs only here in the New Testament, and means *implanted*, or sown. It does not here mean *innate*, nor simply as planted or preached in the world. It is an attribute or characteristic of the word of truth, that it can be planted or sown in the soul of man. This word is to be patiently and attentively heard and eagerly taken hold of by the heart, *received* gladly "with joy of the Holy Ghost," with *meekness*. This, in striking contrast with the malice which is to be laid aside, denotes not simply with a docile mind or a modest disposition, but with a heart gentle, loving, and well-disposed toward our neighbor. Avoiding all unchristian tempers and practices, and gladly receiving the truth in the love of it, we will find it to be the power of God to save the soul. The reception of the truth is the best means of eradicating malice; and as the heart is freed from the dominion of evil propensities, the truth will gain and maintain the ascendancy. (See 1 Pet. ii: 1; Acts xx: 32; Heb. iv: 12; 1 Pet. i: 23-25.)

"*Your souls,*" *ψυχάς*. "It is the

*ψυχή* which carries the personality of the man: which is between the *πνεῦμα*, drawing it upward, and the *σάρξ*, drawing it downward, and is saved at last—passes into life or death, according to the choice between these two. And the *λόγος ἔμφυτος*, working through the *πνεῦμα* and by the divine *πνεῦμα*, is a spiritual agency able to save the *ψυχή*.” (Alford). Huther says: “Instead of *τᾶς ψυχᾶς ὑμῶν*, James might simply have written *ὑμᾶς*.”

**HOMILETICAL.**—In the passage we are taught: With what dispositions we are to wait on the Word; with what spirit we are to receive the Word; and what is accomplished by the Word.

#### I. WITH WHAT DISPOSITIONS WE SHOULD WAIT ON THE WORD.

“Be swift to hear, slow to speak, slow to wrath.” This language is universally applicable to all subjects of human inquiry or research; but, as used here, doubtless refers to the word of truth—the Gospel of salvation—the subject in hand. It is not simply an excellent rule in relation to the civilities and courtesies of social intercourse, but an injunction with regard to the right manner of giving and receiving instruction in religious truth.

We notice the injunction, and the argument by which it is enforced.

1. *The injunction*, which is threefold, and relates to the ear, the tongue, and the temper.

(1) “*Be swift to hear.*” Faith cometh by hearing; and hence, indirectly at least, hearing becomes a channel of salvation. The ear is one of the chief receptive organs of the mind, and it is obviously most important that we should be solicitous, not only how, but what, we hear. There is much which is erroneous, impure or profane; much that is vain, frivolous and unprofitable, which it were better not to hear at all, and in reference to which the less heed we give the better. Much also is said that is censorious, or calumnious, against which we should close our ears, or be slow to hear. But all that God has revealed—specially the truth, which when received is able to save the soul

—demands a reverent, ready and docile attention. The mind should be kept open for the reception of the truth of God, from whatever source it may come. We should be *swift to hear* all voices which reveal to us the mind and will of God. But the Scriptures should be searched with special assiduity. God’s law should be pondered day and night; and attendance, regular and punctual, on the services of the sanctuary and the ministry of the Word and ordinances, should be faithfully maintained. A dust-covered Bible on the shelf and a vacant pew in the church at one service on the Sabbath, and not infrequently at both, is sad proof that the owner of either is not swift to hear, and willfully neglects the divine injunction. Great stress is laid by the inspired writers on hearing. “He that hath an ear to hear, let him hear,” is the injunction given to each of the seven churches of Asia. Our Lord Himself, during His ministry, frequently delivered the same precept. (Matt. xi: 15; xiii: 9, 43; Luke xiv: 35.) Obedience to the precept implies that we are to seize with alacrity on every opportunity of hearing, and take earnest heed how we hear. There is an art of hearing profitably, which should be cultivated. We should listen to the word of truth eagerly, attentively, intelligently, and prayerfully. “Hear, and your soul shall live.”

(2) “*Be slow to speak.*” Words are sacred, serious things; winged agents of good or evil, and mighty in their influence. The words of Christ are spirit and life, and should be treated and used with respect and solemnity. The propriety of careful thought before speaking is embodied in the adage, “Silence is golden”; yet, “A word fitly spoken is like apples of gold in pictures of silver.” “In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.” Every man may adopt the language of the Psalmist, and say; “I will take heed to my ways, that I sin not with my tongue.” “Set a watch, O Lord, before my mouth; keep the door of my lips.” (Compare Matt. xii: 36, 37; Prov. xxix: 20; xiii: 3; xv: 2;

Ecd. v: 2.) Shakespeare says: "Be checked for silence, but never taxed for speech."

In the early days of the Christian Church, their public assemblies were conducted as a kind of conference, in which many were wont to take part in a conversational way, and there was danger lest some would speak when they had nothing to say, and seek to take the place of teachers when the seat of the learner was their appropriate place. Hence the peculiar suitability of the advice at that time; nor has it lost its force or appropriateness to-day. Even when we are called upon to speak in vindication of the character and claims of Christ, or for the advancement of His cause and kingdom; or when it becomes our duty to comfort the sorrowing, instruct the ignorant, or rebuke the erring, our words ought to be well weighed and deliberately chosen. We should listen and learn much before we assume the functions of a speaker or teacher. The injunction is specially applicable to every form of controversy or disputation on religious subjects, which is apt, through rashness of utterance on either side, to degenerate into vain wrangling or profitless logomachy. We should never be rash in judgment or hasty in speech in reference to the great doctrines of our holy faith, or the character or opinions of our brethren.

(3) "*Be slow to wrath.*" This applies to both hearers and speakers. In listening to what another says, we should restrain impatience and repress any feeling of hostility or indignation which his words may tend to excite. A pricked conscience, offended dignity, or wounded pride will sometimes glow with unhallowed fervor and prompt a rash reply. Still more, however, is a man likely to be carried away by the heat of temper, who is hasty of speech and fond of debate and argument. We ought, therefore, to be on our guard, and exercise great caution and self-restraint. Utterance often feeds the fire of unhallowed zeal, while silence tends to smother and extinguish it. Even on occasions where

a righteous anger and a legitimate indignation are natural and just, we must be thoughtfully circumspect, so that we may "be angry and sin not,"

2. *The argument.* "For the wrath of man evoketh not the righteousness of God." In this world of evil there are many things which are fitted to provoke anger and to throw the soul off its balance; and not infrequently party zeal, prejudice, or adherence to some dogma, run into bigotry and fanaticism, which under the name of religion, exhibits a passionate and most reprehensible spirit, and prompt or approve the adoption of harsh, violent, or persecuting measures, with the professed object of advancing the cause of truth and the kingdom of God. But such a spirit necessarily fails. It misrepresents the Gospel of peace and good will, divides the friends of truth, hinders the spread of the Gospel, and gives the enemies of the Cross occasion to revile. Controversy may be unavoidable and useful; but angry feeling is never either necessary or helpful. Passion never nourishes piety, or aids in the perception of truth.

## II. WITH WHAT SPIRIT WE SHOULD RECEIVE THE WORD.

The injunction is twofold, intimating, first, what must be avoided by way of preparation, and, next, what must be attained in order to the full fruition of the truth. The soil must be thoroughly prepared for the planting of the seed in order to its germination, growth and productiveness. So from the soul the rank, foul growth of passion, and anger, with all uncharitableness, must be laid aside, in order that with simplicity and mildness of temper, with docility and teachableness of disposition, it may receive and obey the truth, and grow up into the "measure of the stature of the fulness of Christ." The meekness inculcated stands opposed to all angry irritation, haughty self-will, contentious wrangling, or self-asserting arrogance, and includes a childlike readiness to learn from any who can teach the truth, and a spirit of gentleness and submission to God who reveals the

truth. A spirit of ingenuous tractableness which is pure, peaceable, gentle and easy to be entreated is the right attitude of mind toward the Word of God. "When the heart is meekened to obey a truth, the mind is soon opened to conceive of it." The Master saith that if any man is willing to do the will of God, he shall know of the doctrine whether it be of God. "The meek will He guide in judgment; and the meek will He teach His way." (Ps. xxv. 8, 9). God draws near the contrite, humble, trembling soul. The Savior says: "Learn of me, for I am meek and lowly, and ye shall find rest unto your souls." (Compare Ps. cxlix: 4; Isa. lxi: 1; Matt. v: 5; Gal. v: 23; Eph. iv: 2; 1 Tim. vi: 11; 2 Tim. ii: 25; 1 Pet. iii: 15.)

### III. WHAT THE WORD IS ABLE TO ACCOMPLISH. "Save your souls."

'The strongest reason why the Word should be meekly received, without cavilling or doubt, as the highest proof of its excellence, is that it is able to save the soul. The Gospel is the power of God unto salvation unto every one that believeth. The Word, the implanting of the Word, the meek reception of the Word, are all means to this great end—the salvation of the soul. "There was in the implanted word, taken in its widest sense, the promise and the potency of salvation. Yet it did not work as by compulsion or by a charm, but required the co-operation of man's will." (Plumtre.)

Faith receives this saving truth, and lodges it in us, as an abiding treasure and power. Faith not only perceives and realizes, but accepts the truth, which, used by the Spirit, regenerates, renews, sanctifies and saves the soul. The truth saves from the darkness of ignorance, the serfdom of sensuality, the thralldom of sin, the burden of guilt, the tyranny of selfishness and the dread of death. It plants in us the seeds of holiness, and promotes their growth. It sanctifies our whole nature, and changes our entire character. In the hands of the Spirit it can subdue the hardest and cleanse the filthiest.

It converts the vilest and fiercest rebels into the most loyal and devoted subjects, changes violent persecutors into valiant apostles, and brings back the wayward wanderer to his father's home. The Word of truth, the engrafted Word—the Gospel of Christ—the Gospel of the blessed God, is now, as it ever has been, able, fully, universally able to save your soul—to save all that believe. The salvation is a real, spiritual deliverance, and the truth, which is the means of this deliverance, must be personally received by our spirits ere we can enjoy the blessings which it brings. A constant daily reception of the truth is indispensable to our spiritual life and growth. "They that live above, or without ordinances, do not live at all spiritually, graciously. Painted fire needs no fuel. The Word, though it be an immortal seed, yet needs constant care and watering." (Manton). Hence the significance and reasonableness of the injunction, "Receive the word with meekness."

1. *Search the Scriptures. Take heed how ye hear.*

2. *Cultivate a gentle, charitable, teachable disposition.*

3. *Secure a present, full, complete salvation, by acquiescence in, submission to, and obedience of, the truth.*

**SELECTED OUTLINE. DIVINE LEGISLATION FOR MAN IN A WORLD OF EVIL. James i: 19-21.**

I. *Legislation for the ear.* "Swift to hear." Teachableness is the state of mind required. And it includes—

1. Freedom from prejudice.

2. Eagerness to learn.

II. *Legislation for the tongue.* "Slow to speak."

This does not mean—1. Unsocial taciturnity; 2. A drawling utterance. But cautiousness, because of the danger of speaking—1. The wrong thing; 2. At the wrong time.

III. *Legislation for the temper.* "Slow to wrath."

1. Men in the world of evil are in danger of being provoked to wrath.

2. That wrath in no case tends to excellence of character.

IV. *Legislation for the life.* "Lay apart," etc.

1. Renunciation of all evil.

2. Appropriation of good.

Receive with meekness—(1) The *thing* received—its essential vitality—its fitness to human nature; (2) The *manner* of receiving it; (3) The reason for receiving it.—(W. R. Thomas.)

### MISQUOTED SCRIPTURES.

#### No. XIV.

By TALBOT W. CHAMBERS, D.D.

1. In Genesis iv: 23 we read, "For I have slain a man to my wounding," which is a very obscure utterance. Nor is the darkness removed by the margin, "I would slay a man in my wound." If we follow the oldest versions the little poem, the earliest on record, becomes clearer. Lamech has killed a youth in self-defence, and informs his wives that, in case he should suffer for it, he would be avenged tenfold more than Cain would be, according to the Lord's promise.

Adah and Zillah, hear my voice;  
Ye wives of Lamech, hearken unto my speech;  
For I have slain a man for wounding me,  
And a young man for bruising me:  
If Cain shall be avenged sevenfold,  
Truly Lamech seventy and sevenfold.

2. In Gen. xiii: 18, Abraham is said to have dwelt in "the plain of Mamre," a phrase which is repeated in xiv: 13 and xviii: 1. Mamre was an Amorite chieftain who became a friend and ally of the patriarch. But, in the judgment of all scholars, Mamre's abode was not a plain—there is no plain in the vicinity of Hebron—but a grove, and the phrase should be rendered "the oaks (or terebunths) of Mamre." It was the custom to pitch tents under the shade of one or more lofty trees. There is still shown, not far from Hebron, what is called "Abraham's oak;" but though it is very large and venerable, one may well doubt whether its boughs ever sheltered the father of the faithful.

3. In the next chapter, it is said of Melchizedek, "He was the priest of the most high God." But the article before

priest should be omitted, both because it is wrong, there being none in the Hebrew, and because it is misleading, as if Melchizedek were the only priest then existing. As it stands in the original, the text, with some others (*e. g.*, *Reuel* in Exodus ii.: 16; iii: 1), is a pleasing evidence of the fact that God had at least some genuine followers outside the line of the patriarchs, and that acceptable worship was offered by some who had only the traditions in the family of Shem.

4. In the ratification of the covenant with Abram (Gen. xv: 17), it is said that after dark "a smoking furnace and a burning lamp" passed between the pieces of the divided victims. Now, while it is true that lamps were and are common in the East (candles never being found there, unless brought by foreigners), yet here the original word means a *torch*, and should be so rendered. The same term is used in the account of Gideon's three hundred men (Jud. vii: 16), who carried in their pitchers not "lamps," but torches, and also in the description of the crocodile in Job xli: 19, out of whose mouth go flaming torches. The furnace and the flame in Genesis are of course symbols of the Divine presence, and indicated the acceptance of the sacrifice.

5. According to the authorized version of Gen. xviii: 19, God assigns as His reason for making known to Abraham His purpose to destroy Sodom and Gomorrah the fact that the patriarch will command his children and his household after him. But the original will not bear this interpretation. Strictly rendered the passage runs thus: "For I have known him to the end that he may command his children, etc., that they may keep the way of Jehovah, to do justice and judgment; to the end that Jehovah may bring upon Abraham that which He hath spoken of him." According to this the reason is God's previous knowledge of Abraham, in the intense sense that word has in Scripture (*e. g.*, Amos iii: 2: "You only have I *known* of all the families in the earth." Gal. iv: 9:



"After that ye have known God," or rather *are known* of God), a knowledge implying or resting upon a close personal communion. Since Jehovah had already entered into such intimate relations with the patriarch, in order to perpetuate a godly seed, and so ultimately be a blessing to all nations, it was proper that he should be informed of the impending judgment and of the reason for its infliction.

### NEW READING OF FAMILIAR TEXTS IN THE OLD TESTAMENT.

#### No. I.

BY G. W. SAMSON, D.D.

"*Sin Offering*" for "*Sin*."—Gen. iv: 7.

AMONG truths that are vitally important, that of the grounds on which man's service can be made acceptable to God must, from the nature of the case, be made to take the lead in a revision of the English Scriptures. The statement given by Moses as to Cain and Abel is first in place and importance on this central and absorbing theme of revelation. The contrast is palpable between two ways of securing divine acceptance; the first, "If thou *doest well* shalt thou not be accepted?" is unquestioned as to its natural and necessary meaning; and perhaps the statement following, the second proviso, "If thou *doest not well*," would be as plain if prior opinion did not divert the student from the laws of legitimate interpretation.

The jurists' laws of the interpretation of human statutes are always first to be regarded; since, unless a record is proved beforehand to be figurative, its statements are to be regarded as framed on the laws of man's common speech, in which men seek, as they ordinarily do, to present their thought in language as distinct as possible for the guidance of their fellows.

The jurists' laws of interpretation, specially applicable to Moses' writings, always designated as "The Law," are substantially these: To be assured of the author's meaning in any statement, observe; first, his ordinary use of words;

second, the immediate connection in which he employs them; third, the *subject* which calls forth his entire work; fourth, the *history* that leads to the statement; fifth, the *consequences* of ascribing one or the other meaning to his words. Applying these rules successively to Gen. iv: 7, it is to be observed: First, the word "hattâth," rendered sin in the received version, is used about 130 times by Moses, in ninety-one of which cases it is rendered "sin offering," while in three others it is rendered by the yet more distinctive term "purification." Again the word "râbâts," rendered "lieth," used thirty times in the Old Testament, is invariably used to indicate the quiet repose of domestic animals, the only exception (Gen. xlix: 2) being one that "proves the rule," since the lion, when perfectly gorged, "couches" as inoffensive as a lamb. The only two interpretations given to these words, the former modern, are these: that Cain is *warned* that if he "does not well," sin, like a lion, "crouches," not "couches," at the door to spring upon him; while the other, the early Christian, is, that a "sin offering," like Abel's lamb, lies close at his door ready for the offering of "faith." Second, the immediate connection, "and unto thee shall be his desire," compels the latter interpretation. Moses is alluding, as in the case of Esau and Jacob, to the natural Asiatic law of primogeniture; according to which the elder brother, as the superior in age and experience, is the natural "keeper" (v. 9.) of the younger; this promise has force when the latter interpretation is given; but it is meaningless if the former interpretation be given. Third, the subject-matter of revelation is *not* to teach *physical* science in the first and second chapters of Genesis, nor *moral* science in the third and fourth chapters; but its end is to teach the plan of *redemption* from sin. This Jesus constantly taught in his constant statements like this: "Moses wrote of Me;" "Search the Scriptures; they are they that testify of Me." This Paul develops at length in the epistle to the Hebrews; and this the



old prophet, whom John, the beloved apostle, in his Revelation, was about to worship, attested when he declared: "The testimony of Jesus is the spirit of prophecy." Fourth, the *history* which introduces this incident, as Sanchoniathon, the early Phenician sage; Philo, his Greek translator of the second century; Eusebius, the early Christian historian of the fourth century, and Grotius, the profound jurist, have successively noted—the *history* here refers to the origin of *sacrifices*, found in the *first* family as in all subsequent families of mankind. This fact Paul's allusion and comment (Heb. xi: 4) fully confirm. Fifth, the *consequences* of accepting the former, which is the modern interpretation, are; first, the forcing of a meaning upon the word "lieth" which it never had, and of attributing to the king of beasts an act of which he was never guilty—stealthy "crouching at the door" of his victim; second, the utter neglect of the connection and of the history which were meant to explain the statement; third, the setting aside of the great fact recognized by the early Christian writers, partially forgotten in the reaction against the Roman Church, "sacrifice of the mass," which, however, Luther in his translation of "râ-bis" could not allow undue influence. The acceptance of the term "sin offering" permits Moses to be intelligent and connected; allows all the laws of interpretation their due weight, and puts, as was intended, the contrast between salvation by *works*, and redemption by *faith*, in the front-ground, as *the subject* of divine revelation.

## LIGHT FROM THE POST-BIBLICAL LITERATURE OF THE JEWS.

### No. I.

By RABBI MAX MOLL, MINISTER OF "AITZ RAAYAN CONGREGATION, ROCHESTER, N. Y.

MANY a question has been raised by the Jewish teachers of old about the creation of the light: and as many as were the questions, so many were the different answers. The creation of the

light on the first day, and the creation of sun, moon, and stars on the fourth day, indicated to them the existence of a "primitive light," a "central sun," from which sun, moon, and stars receive their light. We find this clearly stated in the following passage of the Midrash Tanchuma to Numbers viii.:2: "Great is the (primitive) light of God; sun and moon illuminate the world, and whence do they get their light? From the sparks of a higher light." (Vide Hab. iii.: 11.) Again we find in Midrash Genesis Rabba, chapter iii.: "The light which was created at the beginning cannot shine by day, for it would make dark the sun; it cannot shine by night, for it was made to give light. For whom is it then concealed? For the pious in the other world." (Compare Isaiah xxx: 26.)

In Exodus Rabba we read another hypothesis about the creation of light. It runs thus: "Three things preceded the creation of the world, viz.: water, wind, and fire. The water became pregnant and brought forth the darkness; the fire became pregnant and brought forth the light; and the wind became pregnant and brought forth the wisdom."

Rabbi Simeon asked R. Samuel, "Whence was the light created?" He answered, "God covered Himself with a garment, and through its lustre the world was illuminated from one end to the other." (Exodus Rabba L.) Comp. Ps. civ: 2. "Light was the first work of the creation, to teach us that it must also be the first in all our creations." (Ibid.)

And God said, "Let there be light." This alludes to Abraham.\* (Vide Isaiah xli: 2.): "Who waked up from the east?" Do not read, הָעֵיר, "waked up," but הִנָּחֵיר, "enlightened." And God saw the light, "that it was good."—כִּי טוֹב—Ki tob. R. Elazar said, "Even for the sake of one righteous man the world would have been created, for it is writ-

\* Abraham was the first who proclaimed the one true God; thus he gave light, i. e., he enlightened.

ten: And God saw the light, 'Ki tob,' which means nothing else but 'the righteous.' (Vide Isaiah iii: 10.) Imru tsadik 'Ki tob:' Say ye, the righteous, 'who is good.' " I must mention here the comment of the Talmud on the words, Imru tsadik Ki tob: "Is there a righteous man who is good, and one who is *not* good? But he who is good to God and good to men, he is 'tsadik tob,' a good righteous. Good to God and not good to men, he is 'tsadik sheëno tob,' a righteous who is not good."

Beautiful is the exposition of the Midrash to the words, "And God called the light day, and the darkness He called night:" "God does not connect His name with the evil, but only with the good; for it says, 'God called the light day;' but it says not 'God called the darkness night.'"

Again, God called the light day—this is Jacob; and the darkness night—this is Esau.\* "One day," i. e., the day of which the prophet Zachariah speaks. (xiv: 7.)

And God divided between the light and the darkness, i. e., between the works of the righteous and the works of the wicked. The Talmud allegorizes this very nicely, as follows: "The cock said to the owl, 'I hope and long for the light of the morning, because it belongs to me—is there for my welfare. But to thee, owl, indeed the light does not belong—thou must shun it.'"

That the Jewish teachers of old were fully convinced of the existence of the world before the beginning of the biblical era, is plainly shown in the following exposition: "'And it was evening.' It does not say here, יְהִי עֶרֶב, Yehi ereb, and it *shall* be evening; but וַיְהִי עֶרֶב, vayehi ereb, and it *was* evening; whence we conclude that there must have existed an era before."

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\* Jacob represents the true belief in God—light, day; while Esau represents heathenism—darkness, night.

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ONE pound of learning requires ten of common sense to acquire it.—*Persian Proverb.*

## THE THINGS NEW AND OLD.

No. VII.

By REV. A. McELROY WYLIE.

WE have spoken of the *old* as identified with the unchangeable truth; of the *new* as relating to the methods and factors in its presentation.

In the present day the impression more or less widely prevails, that he who adheres to the old must necessarily grow uninteresting by reason of want of variety; and that, to awaken attention and prolong the interest, one must join the Athenians in the Agora, and be ever alert for the new. Hence, not a few of our younger clergy have revealed a dangerous tendency to seek the new as well in substance of doctrine, as the new in their methods of presentation.

Nothing could be more erroneous than such a notion.

Light can be broken into just seven colors, and these can be yet further reduced to three primitive hues. If any one wants to receive a lasting impression of the endless variety of tints and shades, let him go, in Paris, to the famed manufactory of the Gobelin Tapestry, and let his eye dwell with rapture on the collection of some fifteen hundred or two thousand distinct shades which the cunning of French chemistry has produced and spread out before the vision; and let him ask himself whether there is any limit to the combinations and variations of such tints. He reflects that all these possibilities of artistic effects can be traced to the original seven, and, less still, to the primitive three.

Let him rid himself of the notion that it is necessary to abandon or treat lightly the *old* in order to secure variety and fix the attention. No greater mistake could be made.

Our previous line of thought led up to this point. In the region of the *flexible new*, one's *personality* must hold the foremost place. Let us be pardoned if we think this part of our subject will bear further illustration. The weak things are the imitations. The personality is powerful when conse-

crated, because it is through this, as an agent, that the sovereign spirit of God works from man to his fellow. God must hold in light esteem all shams, all masks, and mere imitations; and He must honor that personality which respects His own separate thought in the creation of that personality.

Whatever, therefore, a man's individual and separate endowment may be, and whatever his own peculiar combination may be, let him educate that to the very uttermost of honest forth-putting. Let him fire it with zeal, and use it with all the projectile force he can command. If he be gifted in fancy and intagination, and not in logical acumen, let him not torment himself in the attempt to become the fine cleaver of logic. If he can allure the fancy, let him allure it with all his might, and seek to draw men back to God through the fancy and the imagination. If he is most at home on Milton's track, let him move the gates whose hinges grate with "harsh thunder," and let him also ope the portals "on golden hinges turning."

Let him, in Scriptural proportion, fascinate the hope and excite the fears by powerful unfoldings of the eternal sanctions which must follow this state of moral probation. Let him remember this law of our being that, while things repeated to our senses grow weaker and weaker in their effects, those things which reach the soul through the channel of belief and the powers of the imagination assert more and more of power and sway over the man and his character. In the light of this law he who is largely endowed with the panoramic faculty carries a great advantage.

Likewise, if he be largely endowed with the emotional nature, let him, with all the might he can command, seek to stir men to feeling—to "exhilarate the emotions," so that he may move men to return to God. (We freely confess here that the highly emotional man ought not to stand alone. He had better follow one who has provided abundance of matter by faithful and patient instruction. It is dangerous to start

much heat where there is no substance to hold it. The earth retains the inner molten fires because of its immense mass; pour that heat outward upon the thin atmosphere, and it would soon disappear and leave a greater cold. Tinsel is quickly heated, and as quickly cools. The moral just here is that your emotional evangelists should follow the man who has laid the mind of his hearers full of the solid blocks of truth—put a coal mine in each man's soul. Now you may safely turn on the heat after the fuel has been prepared.)

But to proceed: If he be terribly matter-of-fact—if logic be the only law to him, let him, with all the energy he can command, seek to "satisfy by logic;" let him drive home the conviction, though it be by the cold hammer of reason: earnest and repeated blows will make it hot. Let him stand by this, that, in the long run, the human mind acts logically from the premises it adopts. The whole history of ethics and religion shows this to be true. It is only a question of time, and logic will vindicate itself. The Inquisition was the logical sequence from the Jesuitical premise, that the end justified the means; and American toleration and liberty are the logical sequence from the basis of the Reformation. Here, in this great metaphysical fact of our nature, is a Gibraltar for the strong logician. Recognizing this law, he seeks to fill the souls of men with correct data, and lead the way into correct processes of developed reason. He remembers Him who said, "Come, let us reason together;" and he reflects that God, as the author of reason, must be the *most reasonable* being in the universe. Remembering this, even his logic must glow, and thus, by the force of conviction, take on the hues and heat of a living and propagating force. "Logic on fire" is the highest type of a sermon and makes a Chalmers. His is indeed a lofty vocation, and one an angel might covet, who mounts the pulpit to vindicate, from Heaven's premises, "the ways of God to men."

Moreover, if his be the versatile gifts,

so that he can "illuminate by exposition," let him, with all the turnings he can command, gather up his unstrung pearls—his unclassified, but glittering and unjoined gems, and let these be poured out in honor of the truth as it is in Jesus; and God will surely honor him as he honors God. If he can unroll the panoramic scenes; if he can marshal and march his auditors before the cross—make them see the Form Divine, marked, marred, pierced for them; if he can draw again the darkness, mysterious and awful; if he can make the ground shiver under the feet by the earthquake returning again; if he can bid them gaze upon the rending rocks, the opening tombs, the parting veil, and, in the glooming, march again the sheeted dead rising from their graves as Jesus conquered death; if he can muster his people past the empty tomb on the morning of the resurrection—let him do it with all the energy he can summon, though he reach such a climax as to compel the people to shout out in terror or to blaze in hope. But, in all the swinging or flashing of gifts, let him bear this supremely in mind: no power is genuine unless it moves upon the conscience and will—those twin citadels of man's soul. "This, in the absence of other endowments, is often at once both the scepter of a preacher's command, and the mysterious seal of his commission."

The apostolic and Pauline rule was: "To every man's conscience in the sight of God." All things are lawful if this be held high and conspicuous above the crowd of inferior aims. You may have fancy in its best play, exhortation in highest exhilaration, logic in compactest metal, reason in purest ring—yet, if you subordinate not these and all to the determined movement upon the conscience, and to a desperate grapple with the rebellious will, you have failed of your errand, and dishonored your commission.

*Newtown, Pa.*

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THE whole trouble is that we won't let God help us.—*Geo. MacDonald.*

## BEST METHODS OF PREACHING AND SERMONIZING.

No. VI.

### The Lutheran View.

By G. F. KBOTEL, D.D., AND A. C. WEDEKIND, DD.\*

REV. DR. KBOTEL.

My practice is very largely expository preaching, and such is very apt to be the case in the Lutheran Church. I have preached courses of historical sermons, both from the Old Testament and the New, but they have been largely expository. The preaching of topical sermons, suggested by public events of the day, depends on circumstances. I do not think that is very frequently done in the Lutheran Church. We observe the church year, and the selection of our subjects for preaching is largely influenced by the church year, by the gospels and the epistles. Each particular season of the church year suggests to us our subject; even if we do not confine ourselves to the gospel and the epistle lessons, they yield to us a selection of subjects appropriate to the season. On that account there is a good deal of system in the selection of texts and subjects through the year.

After having selected my text, my first point is to make myself thoroughly acquainted with its meaning, in its connection with the context, so that I can fully understand, as far as it is possible for me to do, the meaning of the writer—the style, the spirit of the word as it is presented in the Scriptures. When I have done that I select a theme, with the appropriate natural heads, divisions and sub-divisions, think out the whole plan, and prepare a short outline in writing. Understand me; merely the heads, divisions, sub-divisions, sub-sub-divisions, and so on. Then I am ready, the language being altogether extemporaneous.

I do not write my sermons except on very rare occasions. I have found in my experience that it is best for me not

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\* In interviews for this publication.

to write any part of a sermon that I propose to deliver extemporaneously, because I find that the two processes interfere with each other; endeavoring to recollect what is written is one mental operation; to present thought previously thought out or prepared is a different thing. I confine myself altogether to the latter. I take it for granted, if I thoroughly understand a subject, that the best words to present it will come at the moment of delivery.

In the beginning of my ministry I wrote every word of a sermon and committed it to memory. After awhile I wrote and did not commit to memory—simply impressed the heads and subdivisions, memorized something, but left the rest for extemporaneous consideration. And so I gradually passed over into the other method.

I was brought up in a part of the Church in which it was altogether out of the question for a minister to appear in the pulpit with a manuscript; I was brought up in the German Church. In Germany it is the rarest thing in the world for any one to preach from manuscript. Some of the ablest and most eloquent ministers in Germany have written and committed their sermons *verbatim* for years, but never appear with a manuscript in the pulpit. So that, in the very beginning of my ministry, it was, to me, almost a *sine qua non* to prepare myself to preach without a manuscript before me.

I am strongly in favor of extemporaneous preaching. Different persons must try different methods, but the object should be to arrive at the extemporaneous method. Of course the written method has its advantages. A man can prepare his language more carefully; he can be more precise; the manuscript that he has prepared is of service afterward; he is always ready, and he is not subject to those various disturbing circumstances and influences that very often affect the extemporaneous preacher.

REV. DR. WEDEKIND.

I have never been absolutely wedded to either written sermons or extem-

poraneous preaching. My practice has generally been the use of a manuscript in the morning, and of a tolerably full skeleton in the evening. Of late years I rarely take a manuscript into the pulpit.

My conviction is decidedly in favor of thorough preparation, and then of free, or, as it is commonly called, extemporaneous delivery. Nine-tenths of the laity, I am pretty sure, are generally in favor of this method.

The practice of writing a sermon and then committing it to memory is simply monstrous.

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#### SHUNNING EVIL MEN.

*Then said Saul \* \* \* I will no more do thee harm.*—1 Sam. xxvi: 21. *And David said \* \* \* I shall now perish one day by the hand of Saul.*—1 Sam. xxvii: 1.

The two passages show us Saul profuse in professions of penitence, and David more than ever afraid of this royal penitent. David had several times spared Saul's life, when he had the power to slay him. After each act of mercy Saul repents, and David takes new precautions.

*Saul never sincerely repented.* After the disobedience at Shur (see chap. xv.) Saul repented in fear of a penalty. After each escape, by David's forbearance, he repented that he had been in great peril. But his wicked will remained unchanged. He was deliberately and persistently wicked.

*There are other such evil men in the world.* We are apt to forget it; we want to believe that all men are as good, or as bad, as ourselves; and so good people are always surprised at a deceit or a crime. David's lesson—that he had to do with a man who could not be trusted—we also may have to learn. There is no value in a sentimental good opinion of all men: it is as unwise to deny that the bad man exists, as to doubt that there are good men.

*A wise caution in shunning the bad man is a duty.* Perhaps, like David, we may have our chances of personal victory over him: but David could not touch the Lord's anointed: we cannot do evil to evil men, but we can avoid them.



## THE MISSIONARY SERVICE.

*"The Gospel in the regions beyond."*—2 Cor. x: 16.**The First Band of Christian Missionaries.**

*They therefore that were scattered abroad went about preaching the Word.*—Acts viii: 4.

THE late Dr. Wayland said that "this little band did more for the conversion of the world than all the Christians of the present day united have done." This was so—

1. Because every individual felt that the conversion of the world was a work for which he himself, and not an abstraction called the Church, was responsible.

2. Instead of relying on man for aid, every one looked directly up to God to forward the work.

3. God was exalted. His power was confessed, and very soon, in a few years, the standard of the Cross was carried to every part of the then known world.

**Texts and Themes of two Prominent Missionary Sermons of the Past.**

I. William Staughton, D.D. (Philadelphia, 1798): "*Ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*"—Isa. lv: 12.

Theme: A review of the old dispensation leads one to justify the application of this text to the Gospel times, and to explain it as illustrative of the influence of Christianity—

1. On the missionaries themselves.
2. On the people to whom their mission is directed.

II. Horace Bushnell (New York, 1847): "*Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.*"—Judges xvii: 13.

Theme: Barbarism the First Danger. After many illustrations of tendencies to barbarism to the emigrant from life in the woods, etc., he asks: "What, then, shall we do?" In answer to which, he says: "We must throw ourselves out, therefore, upon Home Missions as the first and sublimest Christian duty that the age lays upon us."

**Ho! for Alaska!**

"If a bishop and four clergymen, with at least \$12,000 per annum, could be secured for Alaska, and these men could get into the field and take possession before *whiskry* settles there and the people are demoralized by it, there might be a work done among these Indians equal to that in the Fiji Islands, and in as short a time."

"There will be no trouble about the men or the money; and, even though the new bishop should have 'no cathedral, no staff of clergy, and no endowment,' he could have a good support, a steam yacht, and a dozen dog teams, and with these, if he were the right man in *body* as well as in *spirit*, he could convert that world."

This is the way the Episcopalians talk about Alaska. Such a spirit will insure success.

THE BARBARISM OF CHRISTIAN NATIONS.—This work in Alaska should be undertaken at once, before our mariners, explorers and traders lodge and deep-root in the minds of the natives prejudices against the whites. Even now it will take many a good word and many a good deed to overcome the educational effect of the unnecessary destruction of a village on the Alaskan coast, a year or so ago, by one of our government vessels. Familiar Anglo-Saxon cruelties begin to crowd each other. Lieutenant Schwatka, of fair Arctic fame, telegraphs across the continent that he found it necessary to shoot three out of six of his native guides, because they would not pilot him through the rapids on the Yukon River! After half their number were shot the "others submitted," we are naively told, "and the rapids were run." No doubt! To these surviving simple natives the rapids did not seem so cruel as the guns of the Christian whites. These are the kind of John the Baptists we are sending into heathen lands, to prepare the way for our missionaries. Is it a wonder that our Christian teachers make so poor headway? The barbarism of the whites, more than anything else, stands in the way of the conversion of our American Indians, of the success of the Gospel in Africa, in India, in China.



## LIVING ISSUES FOR PULPIT TREATMENT.

*The world will not let die a religion which helps it to solve its vital problems.*

### Divorce—An Alarming Evil.

*Every one that putteth away his wife and marieth another, committeth adultery: and he that marieth one that is put away from a husband, committeth adultery—Luke xvi: 18.*

Among the social problems which are forced upon us for solution, none are more radical in their relation to society at large than the matter of divorce; none are charged with greater danger for the future of the United States. "If the foundations be destroyed, what can the righteous do?" (Ps. xi: 3.)

#### I. THE LAW OF CHRIST IN RELATION TO THE SUBJECT.

This is found in the passage given from Luke; also in Matthew v: 31, 32; xix: 3-9, and Mark x: 2-12. Observe how Christ increased the scope and strictness of the Jewish law (Deut. xxiv: 1) and put the woman on a footing of equality with the man. According to Christ's precepts marriage is dissolved by adultery, so that the innocent party may marry again, *but for no other offence*. And yet divorces have come to be granted for other causes; causes often of the most trivial character. Human law is thus brought into direct antagonism with the divine law.

#### II. THIS SIN AND SOCIAL EVIL IS SPREADING LIKE A CONTAGION AMONG US.

Recent statistics are appalling. Where we should least expect it, as in New England, the land of the Puritans, the evil is assuming large proportions. The ratio of divorce to marriage in several States is now as one to ten, or even greater in some States, and in one State the ratio has within twenty years increased from one to fifty-one, to one, to twenty-one! In this city, in only three of our courts, nearly 3,000 divorces have been decreed since 1870, and the number in 1892 was almost double that in 1872. Whereunto will this grow? Is it not time to sound the alarm? Is not the marriage bond fast becoming a mere *heap of sand*?

#### III. THE CAUSES OF THIS TERRIBLE LAXITY.

They are manifold. Among them may be specified—

1. The tendencies of modern social life. Extravagance in living. The attractions away from home life. The general loosening of moral restraints.

2. Secrecy in obtaining divorce. Instead of the publicity of an open court, cases are now generally sent to a referee. This favors collusion. "Detectives," too, are employed to collect or manufacture testimony.

3. The rapacity of a class of lawyers, who agree to obtain a divorce without publicity, for a consideration.

4. The extreme laxity of divorce laws in several States, by which every facility is afforded for annulling the marriage contract.

5. The recent decision of the Court of Appeals of this State, which practically removes all restraint upon the subsequent marriage of persons, even where they were divorced for acts of marital infidelity.

#### IV. THE REMEDY.

1. The Church has a duty to perform. (1) To vindicate the law of Christ in relation to divorce. (2) To maintain discipline and duly punish offenders. (3) Her ministry must refuse to marry divorced persons, unless they have a clear right to remarry, according to Christ's precepts.

2. Our courts have a duty in the case. In the interest of morality and public virtue, they are bound to frown upon this growing laxity, and lay a strong hand upon the evil to the full extent of their power. Also to take the lead in a movement for a reform of State divorce laws, and to secure a national law that shall be uniform and wholesome in its operations. "No more important question can come before Congress than that of preparing for a national divorce law by a constitutional amendment. Eminent judges and lawyers favor that

mode of relief from our present embarrassments."

3. The community at large are profoundly interested in this matter. They should agitate it; rouse public sentiment; form leagues everywhere, as they have in New England, in which

all denominations are heartily united petition Congress; offer special prayer. No time is to be lost. The peril is imminent. In striking down the family, you destroy the "foundations;" and the State and the Church must fall with it.

### HINTS AT THE MEANING OF TEXTS.

"It is not always best, I think, to have the frame of a sermon like the frame of a Swiss cottage—all shown on the outside."—R. S. STORRS, D.D.

#### Funeral Service.

##### PRAYER IN DEATH.

*Lord Jesus, receive my spirit.*—Acts vii: 59.

A CHRISTIAN should die praying. Other men die in a way fitting their lives. The ruling passion of life is strong in death. Julius Cæsar died adjusting his robes, that he might fall gracefully; Augustus died in a compliment to Livia, his wife; Tiberius in dissimulations; Vespasian in jest. The infidel, Hume, died with pitiful jokes about Charon and his boat; Rosseau with boasting; Voltaire with mingled imprecations and supplications; Paine with shrieks of agonizing remorse; multitudes die with sullenness, others with blasphemies faltering on their tongues. But the Christian should die praying. For

"Prayer is the Christian's vital breath,  
The Christian's native air;  
His watch-word at the gate of death,  
He enters heaven with prayer."

"Lord Jesus, receive my spirit!" This is the prayer of faith, commending the immortal spirit to the covenant care of Jesus.

#### THE CERTAINTY AND PROXIMITY OF THE LIFE BEYOND?

*To-day shalt thou be with Me in paradise.*  
Luke xxiii: 43.

1. *To-day.* No long period of sleep in the grave. No intermediate state. The transition direct and immediate.

2. *Heaven a place,* as well as a blissful state. "To-day shalt thou be with Me in paradise." "With Me"—not in the grave, not in the spirit world simply, or in a sinless state, but with Me in the world of glory. A place so near that it could be entered that day. "I go to

prepare a place for you," said Christ to His sorrowing disciples, "that where I am there ye may be also." "In my Father's house are many mansions." It is a precious thought that we can locate our friends, who have died in the Lord; think of them as actually in heaven, before the throne, and in fellowship with angels and the spirits of the just made perfect.

3. *The ground of this faith.* (1.) We have Christ's own words, "To-day," etc (2.) Christ knew whereof He affirmed. He came down from heaven and knew all about the spirit world. He knew also His power over death and the grave. At His word Lazarus came forth from the grave, and the widow's son of Nain, while on the way to burial, was restored to his mother. "I am the resurrection and the life!" He proclaimed as a cardinal doctrine of His teaching. We can implicitly trust His teachings, and they illumine the Christian's death chamber and the grave with celestial radiance.

#### Revival Service.

##### REVIVALS AND SINGING.

*I will praise Thee with my whole heart.*  
Ps. cxxxviii: 1.

COTTON MATHER says: "It is remarkable that when the kingdom of God has been making any new appearance, a mighty zeal for the singing of psalms has attended it and assisted it." During the great awakening in this country in the last century, the people so abounded in the singing of praises to God that President Edwards felt there was need of guarding and restraining influences. Hence he wrote some cautions concerning this subject, and discussed the pro-

priety of "companies singing in the streets going to or coming from the place of public worship." But if there be joy and shouts of praise among the angels over repenting sinners, why should there not be in the Church below? Singing is the fitting expression of a joyful heart. There is never so much singing as in a revival. There is power in sacred song not yet fully developed. The devil understands this and reaps a great harvest from song. The "service of song" ought to be made a permanent feature in our public worship. The burden of the Psalms is praise and song. We have quite too many *doleful* Christians, and not enough *singing* Christians.

"Why should the children of a king  
Go mourning all their days?"

#### THE SILENCE OF SIN.

*And no man after that durst ask Him any question.*—Mark xii: 34.

##### I. HOW CHRIST SILENCED SIN.

1. *He was conclusive in His reply.* He did not endeavor to evade the questions put to him. He resorted to no subterfuge, no tricks of logic, no beclouding with technical terms. He spoke right to the point, simply, directly, clearly, and *stopped when His answer was complete.*

2. *He was consistent in His life.* It is comparatively easy to silence a man as far as your reasoning is concerned, but your practice must correspond to your theory before you can be invulnerable. Jesus had just expressed the highest truth of the Gospel, the one most difficult of attainment, "Thou shalt love the Lord thy God, with all thy heart, \* \* \* and thy neighbor as thyself," and yet by the side of such a standard His life afforded no ground for criticism.

##### II. WHAT THIS SILENCE INDICATED.

1. *That they were dumbfounded.* They had been trained all their lifetime in the discussion of these matters, but Christ spoke to them from a higher plane, where they could not hope to meet Him with success. They were wranglers; He was a lover of truth, and He refused to descend to their level. Let Christians imitate Him.

2. *That they were insincere.* Here was one who spoke words of wisdom, such as they had never heard, yet *they had nothing to ask Him.* They cared nothing for the truth, everything for an argumentative triumph. Now all their doubts might be set at rest, but they hug them to their hearts, and are silent.

##### III. A PRACTICAL APPLICATION.

There are many who refuse to come to Christ because they have doubts and perplexities which they cannot set at rest. But He can set them all at rest if they will bring them to Him. He is the fountain of truth, and if they will not resort to Him their insincerity is confessed. They do not wish the light because of the darkness of their hearts.

##### DUTY PERSONAL AND IMPERATIVE.

ANONYMOUS.

*What is that to thee? Follow thou Me.*—  
John xxi: 22.

PETER was more concerned about the duty of another than about his own, and hence our Lord's rebuke. Peter has a multitude of imitators in this thing. One of the strongest tendencies of human nature is to shuffle off individual obligation; to note and blame faults of character and omissions of duty on the part of our neighbors, while unconscious of our own sins, and neglecting the plainest personal duties. What John shall do or be has no connection with Peter's responsibility or welfare.

##### I. VARIOUS CLASSES OF SINNERS TO WHOM THIS REBUKE APPLIES.

1. Those who refuse to follow Christ because there is so much that is difficult and hard to be understood in the Bible.

2. Those who are not willing to repent, and obey the Gospel, until they have settled all the great doctrinal questions involved in the plan of salvation.

3. Those who refuse to repent of their sins and believe in Christ because they cannot know just how they became sinners, or whether or not they are responsible for Adam's sin.

4. Those who refuse to take a bold,

open stand on the Lord's side, because there is such a diversity of religious opinions among men. They scarcely know what to believe, and so they excuse themselves from believing anything.

5. Those who stand aloof from Christ and His people because they see so many faults and failings in professing Christians.

"But what is that to **THEE**? Follow **THOU ME**" Christ's claim is obligatory on every man; not one is excused. It is not my neighbor's vineyard that I am to keep, but my own. If all the world refuse to follow Christ, it will not lessen my obligation one iota. In the last great day I must "answer for myself, and not for another."

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### SERMONIC CRITICISM.

*"And how did Garrick speak the soliloquy last night?"*

*"Oh, against all rule, my lord, most ungrammatically; betwixt the substantive and the adjective, which should agree together in number, case and gender, he made a breach thus—stopping as if the point wanted settling; and betwixt the nominative case, which your lordship knows should govern the verb, he suspended his voice in the epilogue a dozen times, three seconds and three-fifths, by a stop-watch, my lord, each time."*

*"Admirable grammarian! But in suspending his voice was the sense suspended likewise? did no expression of attitude or countenance fill up the chasm? Was the eye silent? Did you narrowly look?"*

*"I looked only at the stop-watch, my lord."—STERNE.*

**PREACHING TO THE INDIVIDUALS.—**  
Daniel Webster once said: "If ministers in our day would preach more to the individuals and less to the crowd, there would not be so much listlessness among their hearers." By this we suppose he meant to say that a sermon was not an oration to a great audience so much as a personal address of one speaker to one hearer—as the address of Nathan to David—"Thou art the man." And it can scarcely admit of a doubt that the efficacy of pulpit addresses would be greatly increased if ministers would borrow more of the spirit and manner of Christ's addresses to Nicodemus, to the woman at the well, rather than the lofty style of the orations of Edward Everett or Mr. Webster himself. But there is a danger, in the other extreme, in our cultivation of this conversationalism in the pulpit. We must not allow ourselves to fall into a habit of urgency and iteration of appeal. We have no illustration of this in any address of Christ. In His most urgent and impassioned invitations or warnings, He never lost His dignity. He gave the invitation, or the warning, or the rebuke, and then left it with His hearers. After He had put the whole truth before the young ruler, he only added: "How hardly shall they that have riches enter into the kingdom of God."

**THE REASON NOT THE ONLY TEST.—**  
"B. T.," in a sermon before us, deduces from the text, "Come, let us reason together," the theme, "The reason the only test for truth." The text does not teach this theme, nor is the theme true. There are other tests for moral and spiritual truths besides those supplied by reason; tests equally, perhaps more, infallible. The instincts of a well-developed soul reach upward and inward into the spiritual world. Says Christ: "If any man *willeth* to do His will he shall know of the teaching, whether it be of God or whether I speak from myself." (John vii: 17.) He will know as a Mozart knows that a combination of sounds is a harmony or a discord; know as an Angelo knows that a painting is beautiful. The truths up to the level of which a soul has risen need bring no credentials. They are a matter of course—self-evident. As we said in a previous article, the *developed soul is its own touch-stone for spiritual truths*. The affections, the moral sentiments, have an illuminating power.

*"For when the heart goes before, like a lamp,  
and illumines the pathway,  
Many things are made clear, that else lie hidden  
in darkness."*

They have more than an illuminating power; they have eyes with which to see, they have the sense of spiritual touch.

**SIMPLICITY IN A SERMON.**—Many preachers despise simplicity, as evidence of shallowness. They wish to be thought profound, and so they elaborate, and mystify, and crowd into their discourse irrelevant matter. But great minds are generally simple. The grandest thinkers and preachers are simplicity itself. The highest style of art is, really, the simplest. As deep water runs still, so great minds work out their processes and results quietly, without any show of effort, and with such seeming ease and directness that a shallow mind will mistake simplicity, transparency, for lack of power and profundity. A text should have, and usually does have, but *one leading thought*, and the object of the sermon should be to work out and enforce that thought. To that single purpose the divisions, and arguments, and illustrations should all contribute. Not a thought or a word should find place that is foreign to the main thought. To disregard this rule is to confuse the minds of the hearers, and throw away the chance of making a deep impression. Here is where so many preachers fail. They will not confine themselves to the one great truth contained in their text. They get into their sermon a "body of divinity;" they press into their service a score or more of texts or points that have no immediate connection with the text under treatment. We have an instance of it in an outline of a sermon sent us for criticism, based on that grand text (Rev. xxii: 17), "And the Spirit and the Bride say, Come." The meaning of the text lies on the surface. It is single, simple, direct; and there is no mistaking its scope or application. It makes its own divisions: 1. The invitation. 2. Who invites. 3. Who are invited. There is so much embraced in the text as to call for a somewhat general treatment. But in the outline before us there are nearly a score of divisions and sub-divisions. The continuity of the main thought is thereby broken. The attention is distracted by a great number of minor issues. Topics are introduced that are not germane to the subject. A number of the illustra-

tions would admirably fit into a sermon on education, or the power of habit, but we cannot see what they have to do with these closing, glorious words of inspiration, which seem to catch up and emphasize and give a trumpet-tongue to the message of redeeming grace to a sinful and lost world.

**THE CLOSING WORDS.**—To begin well and to close well are the hardest things in preaching. Both require brains and skill in unusual measure. Both fix the usefulness of the sermon. A bad start costs the good will of the hearer and endangers the preacher's chance of getting "ears to hear." The bad ending spoils the effect of the sermon by leaving a bad taste behind it. Therefore both ends of the sermon should be carefully fixed. It is common for extempore preachers to leave the ending to the feeling of the moment; and those who read sermons often depend on a few familiar religious phrases. Some of both classes often close by a reference to death, judgment and eternity—no matter what the theme may be. The defect of such generalizing is that, if it has any effect, it puts new thoughts in place of the sermon, whereas the closing words should fix the sermon's main thought in the mind. Perhaps the most important caution is this: *Close the sermon without spoiling it or depreciating its value.* There is so much danger of this that one often hears extempore preachers described as "kicking over a full pail of milk" at the end of their discourses. This strong figure is most frequently applied to those who deliver a general exhortation unfitted to the theme. After taking precautions against spoiling a good effect at the close, the preacher may wisely consider how he can *add to the value and impressiveness* of his sermon. It is certainly not best to make a long general application. The hearer should be notified that the end of the sermon has come, and the closing words should be few, but not too few. There should be no shock of an unexpected stop; there should be no wearying prolongation. The things



said should be appropriate and well said. A skillful way of driving the nail home in each case may wisely be studied out and worked out—fitness, brevity, force, being the qualities sought for. Apply the sermon; but do it carefully and quickly. The *tone* of the close may be as fitting as the *tune* which is sung after it; but this is a matter beyond instruction. The wise preacher will seek this harmony; at all events, he will not spoil all by an entire change of key and notes in a wild exhortation.

**PERSONALITY IN THE PULPIT.**—Is it admissible? Is it wise? Is it, on the whole, beneficial? Doubtless there are occasions when the use of personalities might be justified, but we believe they are exceedingly rare. Circumstances may possibly arise when the cause of truth and righteousness might demand such a course; but, as a rule, and a rule having few exceptions, we believe personalities better not be indulged in from the pulpit. It is a cheap way to get notoriety. It is a species of mock heroism that deceives nobody. Precious little good ever comes out of it, and a great deal of evil. Men are not reformed in that way, nor convinced of wrongdoing, nor made ashamed of their sins. The truth is not vindicated, nor errors exposed, nor the guilty brought to justice by such a course. On the contrary, evil passions are excited, strife is kindled, contention is let loose, injustice is often done to the innocent, and the preacher suffers in the estimation of the wise and the prudent. Besides, there is unfairness, often *meanness*, in it. The preacher takes advantage of his position and place to hurl charges at his personal or theological enemies, or to cast odium upon them, when they are not present to defend their good name, or, if present, not allowed by custom to do so. There has been a marked improvement in this respect during the last fifty years. There is still, however, quite too much of the evil habit remaining, and now and then we have exhibitions of it so gross in char-

acter as to shock all propriety, and bring reproach upon the ministry and the Church. Let there be no more of it.

**THE DISCIPLES IN THE UPPER CHAMBER.**—It seems a pity to speak of any fault in so excellent a sermon as that of Rev. G. F. Kingsolving, given in outline on page 213 of the January MONTHLY (Vol. VIII, No. 4). Yet one statement strikes me as so great a mistake that I ask the attention of your critical readers to it. The gathering of Christ's disciples in the upper room at Jerusalem is spoken of as "an hundred and twenty men and women full of distrust and despair." Now, when we remember that they were held in that room, or at least in the city, by the express command of Jesus (Luke xxiv: 49), and when we read the account of their feelings given by Luke (xxiv: 50-53), it seems evident that their attitude was quite the reverse of "distrust and despair." The sermon goes on to say, "Aye, but they had faith enough to pray; the upper room was left open to them," etc. Now, if we consider Acts i: 15-26, we see that prayer constituted by no means the entire occupation of the "tarrying at Jerusalem." They were making arrangements to start fully equipped on their world-wide mission so soon as the Holy Ghost should give the signal. Nor (See Luke xxiv: 53) did they morbidly seclude themselves from the world in that upper room. Are men who pray in "distrust and despair" likely to receive the Holy Ghost?

J. P. O.

**QUITE WIDE OF THE MARK.**—"Clergyman" writes us:—

"I preached a sermon on the theme, 'The Triumph of Woman.' Speaking of the victories she has wrought in achieving her present position in the world, and the marvelous influence that will be hers in the future—she being the superior of man spiritually—I chose as my text, Revelation xii: 1: 'And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.' Was this text admissible?"

Plainly not. It has not the remotest relation to "Woman." It cannot



be twisted or tortured to make it the basis of such teaching. It seems trifling with Scripture to force such an unnatural and utterly foreign meaning upon it. By the "woman clothed with the sun," we are to understand the Church of God, glorious, and of divine origin; with the moon under her feet to signify the conquest which the Church should gain over sublunary things; and upon her head a crown of twelve stars, in allusion to the twelve tribes of Israel, or, as others think, to the twelve apostles, by whom the Gospel was first preached. Had "Clergyman" read the context and got a vision of the "great red dragon," which "stood before the woman to devour her child as soon as it was born," he must have seen the absurdity of his interpretation. Such amazing conceits and blunders weaken the power of the preacher, and serve to inspire his hearers with distrust as to the soundness of his exegesis of God's Word.

**MAKE POINTS.**—Without them a sermon is fatally defective. A few weeks ago a candidate stood in a Brooklyn pulpit. He was young, he was pious, and said many good things, but failed utterly. One of his hearers remarked of him, "He talked and talked and talked, but said nothing!" That is, he made no points. The query of any common mind, "What is he driving at?" could not be answered.

Lecturing before a class of colored students of theology, the late Dr. Colver remarked, in that vivid, quaint style for which he was distinguished, "Always have at least two mule's ears to every sermon." The white visitors saw no sense in the simile, but the students seemed to enjoy it greatly, for they were wont to ride mules with neither saddle nor bridle, and were compelled to lay firm hold of the two ears in order to keep their seat.

Ordinary congregations fail to keep up with a speaker who has no points. Not only the ignorant but the cultured crave them. The best thinkers think orderly, and the best talkers talk orderly. A pointless discourse is but an

arrow shot at random into the air; but a definite, personal, pointed argument or appeal is like the nail that Jael drove clear and sheer through the brain of the Canaanitist captain, Sisera. God's word is sharp and pointed, and the diction and style of the pulpit should be modeled after the same pattern.

Brooklyn.

E. P. T.

**TOO MUCH ILLUSTRATION.**—There are too many preachers who feel called upon to illustrate truths which are already as clear as sunlight. They light their little match of illustration to guide their hearers to some glorious Gospel truth that has been glowing on the world ever since they were born, and before. I see so much here, there, and everywhere, about the necessity of "illustrating," that I really feel like a heretic in making the above observation; but I don't propose to sign my name, so I shall be brave and finish. Old Diogenes never found the man he sought. Of course not; he didn't deserve to find him. If he had thrown away that lantern of his, and depended upon the clear sunlight streaming all about him, he might have been more successful. Lights are for the dark, and illustrations are for obscurity. Let us have them flash upon every dark corner, and in every night of ignorance; but if you are so fond of them you must use them at high noon, go down into the cellar where they are needed, and frighten away the rats.

G. J. P.

**NEW TEXTS FOR OLD SERMONS.**—A great many good sermons have been preached from "The Anchor of the Soul" (Heb. vi: 19). The best plans are those which show how human hope is an anchor, how these anchors fail, and how the Christian hope is sure and steadfast, and therefore gains "a strong consolation." Of course the "anchor" is clung to all through such a sermon. The worst use of this text which we have noticed is that of a very good preacher, who refers neither to the anchor nor to hope in his discourse. He apparently had a sermon on "Be ye steadfast"

—very pat to that text—and for some reason wishing to change the text (probably for the sake of seeming to have a new sermon), he looked for another text having the word “steadfast” in it, and fell foul of Paul’s anchor. His mishap is a warning against fitting new texts to old sermons. A good sermon is apt to be indissolubly married to one text and to refuse to commit bigamy.

### Things a Preacher Should Remember in the Pulpit.

- That to his Master he standeth or falleth.
- That the life is quite as effective a preacher as the tongue.
- That “a word fitly spoken is like apples of gold in pictures of silver.”
- That he is God’s “ambassador.” “As though God did beseech you by us, we pray you, in Christ’s stead, be ye reconciled to God.”
- That the most glorious and responsible of all callings is that in which he is engaged. He must demean himself accordingly, both in the pulpit and out of it.
- That long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language, will find response in the hearts of the people.
- That the spirit and impression of the devotional part of the service will gauge the interest

and effect of the sermon. It is the best possible preparation for seed-sowing.

—That the infinite treasure of God’s grace is committed to “earthen vessels; that the excellency of the power may be of God, and not of us.” Not I, but Christ. Not talent, gifts, genius; but the Holy Spirit must be his main reliance.

—That preparation, mental and spiritual, to lead the devotional service, is quite as important as preparation for preaching. Preaching would be far more effective than it is, if more life and power were put into the praying and the singing.

—That some soul may have come to God’s house disconsolate in spirit, or burdened with a sense of sin, or hungry for the bread of life, or feeling in the dark after Christ. To remember this will touch his heart, and help him to divide the Word aright, and give to each a portion in due season.

### Things a Preacher Should Forget in the Pulpit.

- That he has a reputation to look after. If he does his duty, God will take care of that.
- That some of his people are given to criticise his sermons and find fault with his methods of work. Possibly he gives them some occasion.
- To “trim his sails” lest a fearless and faithful utterance of God’s Word, and a firm adherence to Christian principle, should give offence and drive away his supporters.
- That social distinctions have any significance in the kingdom of grace. “There is no difference”—no rich or poor, no high or low, no class or caste—but all are on a footing of equality before God. The Gospel levels all human distinctions. He must recognize none.

## PREACHERS EXCHANGING VIEWS.

*Some said: “John, print it;” others said, “Not so.”*

*Some said: “It might do good;” others said, “No!”—BUNYAN.*

### Church Entertainments.

As the season when they are most in vogue is near at hand, is it not desirable that pastors should discuss the whole subject in the light of Scripture and experience, with the view, if possible, to ascertain what is the best course to pursue in reference to them? That they are carried to excess often, and in many ways are injurious, I think few thoughtful persons will deny. I am willing to contribute some thoughts and give the fruit of my observations as to their effects.

I do not believe it wise to suppress them altogether. I know some pastors who are so strongly opposed to everything of the kind as to interdict them, and talk and preach against them, much to the disgust of a portion of their people. They see nothing in them but frivolity and sin, and the desecration of God’s house. This is not wise. I ob-

serve that such pastors lose their hold on the “young people,” and sour the minds of others, and come to be regarded as morose, “strait-laced,” and unwilling that their people should have even innocent amusement. The social element in man is strong, and just begins to be understood by the Church; and, instead of ignoring this element, the pastor should press it into the service of religion. The young people, especially, are bound to have entertainment and amusement; and if they cannot find it in church circles in which they move, they will seek it elsewhere—at the club, the theatre, the saloon, and even worse places. Hence there is necessity laid upon the Church to provide rational entertainment and the opportunity of social intercourse so far as it can be done consistently. And I fully believe that pastors, in the way of suggestion and co-operation, might render

important service in arranging for concerts, readings, charades, sociables, etc., for their people, and thus help supply a felt want, and keep many of them away from the theatre and other places of evil resort.

On the other hand, it is too true that many churches have gone to excess, even the "excess of rioting," in these matters. The house of God has been turned into a house of merchandise, and feasting, and frivolity. All sorts of worldly "entertainments" are given by the church, or its representatives, and questionable methods, if not the principle of gambling, are resorted to in order to raise money. I have been pained beyond measure at such exhibitions which I have witnessed and known of. Surely, no pastor ought to countenance a thing of this kind. He should set his face as a flint against it, and use his utmost endeavor to reform these excesses, or do away with them entirely. These things have become a great scandal. The world, the secular press, sneer at them. Money thus raised is raised at too great a cost. The tendency of such entertainments is in the direction of worldliness and questionable amusements and practices, if not of something worse.

MODERATION.

### Pulpit Exchanges.

THERE is a diversity of practice among pastors on this subject, and also of opinion in reference to its beneficial effects. I know some pastors who are so exclusive in their devotion to their own particular church that they never seem to have a thought or wish in regard to neighboring churches and ministers. They are known to be averse to exchanging services, and so they are never seen in any pulpit save their own, and the people to whom they minister seldom if ever hear the voice of neighboring brethren. I know other pastors who make it a habit to exchange very frequently. They are always ready for it, always seeking it, and will scour the country far and near for the opportunity. Now, is such a course a wise one in either case? I should like

the testimony of observation and experience on this point. Obviously the thing may be carried too far. If a minister resorts to frequent exchanges to get rid of preparing sermons, it is a personal injury to him. If every three or four Sabbaths the pastor is away and another takes his place, the continuity of his preaching and ministry is broken, and it cannot fail to induce bad habits on the part of his people. As a rule, people much prefer to hear their own pastor, and his services are more likely to do them good. On the contrary, it almost seems selfish, heartless and egotistic for a pastor never to leave his own flock to serve another, and never to invite a neighboring brother to his pulpit. I believe it will do any minister good, mentally and spiritually, occasionally to break away from the established routine and put himself in different circumstances, and look into new faces, and cultivate a feeling of sympathy and good fellowship beyond his own immediate circle. And, certainly, every people like sometimes to see a new face and hear another voice in their pulpit. They may hear no better preaching and praying than they are wont to, and yet it may do them more good; get them out of the ruts or grooves in which their minds have been running. And then such interchange of service promotes Christian fellowship. If it extends to different denominations, so much the better; it will tend to draw them together and break down the walls of separation.

EXCHANGE.

### A Clean Press.

THE virtuous public are not half awake to the tremendous power for evil of a perverted, prostituted press. It is impossible, even to those who have given attention to the subject, to gauge the corrupting and demoralizing effect of the sensational books and papers, "cheap and nasty," which by the million are printed and sold and make their way into the homes of the people, and are stealthily read in our academies, and colleges, and female seminaries, and public and private schools, and

even Christian families. Boys and girls everywhere read them. So does the laborer at noon-time, the servant girl in the evening, and the shop-girl in going to and from her place of work. So great and terrible has this evil grown to be, that the friends of virtue, and morality and religion, must arouse themselves to stem this flood-tide of social and moral corruption, or utter demoralization and ruin will ensue. To the Church, first of all, we must appeal. She must lead in the crusade against it. Ministers must sound the trumpet long and loud from the pulpit, from the religious press, by means of Pastoral Letters, by the action of Synods, Conferences, Presbyteries, and Associations, and a standard must be lifted up high against it before all the people.

In this evil literature, which is now spawning all over this great and fair land, like "the frogs of Egypt," we have the sum of all "villainies," the germs of all manner of vice and crime. Let us arise in the might of virtuous indignation and throttle the monster. Since the antidote—good literature, at equally low rates—is at hand, the task is not impossible. The victory is sure if the battle is pressed hard. J. S.

### Ministers Gambling in "Futures."

ALLOW me to congratulate you on your excellent and timely rebuke to the clergyman who is speculating in "futures" (see September HOMILETIC, p. 723). I am painfully surprised that any man professing to be a Christian minister should be guilty of such practices. The case is an isolated one in my experience. Is it possible that "A. G. W." has ministerial company in his ventures? D. L. H.

Cincinnati, O.

If we are to believe the statement of Wall Street brokers, ministerial visitors are not altogether unknown to their offices. They enter hastily, and depart soon. If there is a side-door they display a preference for it. Soft felt hats, with turned-down rims, they seem to regard as more business-like than their ordinary silk hats; and they are too modest to place the "Rev." before, or the "D.D." after, the name they give. A few days ago we received a letter to

be forwarded to "A. G. W.," and, as we have not the latter's address, we took the liberty of opening the letter, expecting to find some good brother's good advice on letting "futures" alone. The letter ran about as follows:

"A. G. W.:

"DEAR BRO.—I see, by THE HOMILETIC MONTHLY, you have had some experience with brokers in Wall Street. Now, I should be greatly obliged if you would refer me to a reliable broker, to whom I could safely intrust a few dollars," etc., etc.

After reading this outcome of our "rebuke," we were somewhat discouraged.

### The Church-going Bell.

WONDERS will never cease. We live in an age of progress. A hue and cry is heard in some quarters against this venerable and hallowed institution. "It must go," we are told, for it grates on delicate ears, disturbs the repose of sleepers, and worries the sick. It can no longer be tolerated. We suspect the real ground of complaint is a moral one and not physical. If there is a sermon in "stones," there certainly is in the tones of the church bell. And it is just possible that they disturb the consciences of some people, and so they vote them a "nuisance." But the sentiment of the Christian world is in favor of retaining this ancient and hallowed usage. Church bells have been in use some 1,500 years, and were introduced when Christians could openly meet to worship God.

"The cheerful Sabbath bells, wherever heard,  
Strike pleasant on the sense, most like the voice  
Of one who, from the far-off hill, proclaims  
Tidings of good to Zion."

—CHARLES LAMB.

There are tender and solemn memories, and hallowed associations, connected with the church-going bell which we are not yet prepared to sacrifice at the bidding of a few graceless brawlers. S.

### Working Through Hope.

I overheard a layman speak of his pastor as follows: "He tells us plain truths, points out our faults, but doesn't stop with that, like some

preachers do, leaving us in a slough of despond. He goes right on, pointing out the way, clear as light, in which we ought to go, and, what is best of all, makes us feel that we can go in that way. He works through our hope."

I found a practical lesson in these words, which I do not think I will ever forget.

PASTOR.

### **How Frequently May Collections be Made?**

Dr. Deems, when asked how often he took up a collection in his church, answered: "I always take up a collection; in fact, I take up a collection at every service except family prayer,

although the report that I take up a collection at funerals is not true."

This question of frequency of collections has vexed me a good bit. May we not overdo it? Where is the line of prudence? I would like very much to read the experiences of some brother ministers on this point.

N. E. S.

### **Cheap Mucilage.**

There is nothing simpler or better than gum arabic, as I know from many years of use. A half pound, procured from a wholesale druggist for fifty cents, will last, with ordinary use, for years.

J. G. B.

*Pine Hill, N. Y.*

## **AROUND THE EDITOR'S TABLE.**

*"The secret of tiring is to say all that can be said."*

### **Objections to Spiritualism.**

#### **AN INTERVIEW WITH A SPIRITUALIST.**

—"THEN, if I understand you correctly, you do not believe that there is any communication between this world and the world of spirits?"

"We did not say so; on the contrary, we believe in the communion of saints, and do not believe that death ends it. All Christians we know of believe in the ministry of angels. But that does not require belief in communication earthward through rappings and table tippings and materializations."

"You think it impossible for spirits thus to manifest themselves."

"All things are possible with God. That is not the question. The question is one of fact: *Do they?* That they can and would do so if there were need, we do not doubt. Were there occasion, as in the Bible times, the inhabitants of the world of glory would make known their presence by physical manifestations. Who doubts this? What Christian doubts that spirits are about us, good and bad? It is a consoling thought, and the Bible does not forbid it, that our departed loved ones are nearer us than before the veil of flesh parted. Could we see with the opened eyes of Elisha's servant we should behold, we do not doubt, the mountains and plains covered with angels, giving help in the

great battles for right, healing the broken-hearted, guiding into right paths the footsteps of the erring. In the Wilderness, on the Mount of Transfiguration, in the Garden, spirits ministered to the Savior. If need be, said Christ, a legion of angels would come at His summons. Now, as then, the heavenly hosts are near, and so are the powers of darkness."

"Then why does the Church so object to Spiritualism?"

"For many reasons; but chiefly for two. It does not accept as satisfactory the *proofs*. There is not evidence sufficient that there is at work in the séance room anything but trickery—generally, at best, what seem to be subtle physical forces under control of certain abnormally constituted persons. Admit all you claim—admit that intelligence outside the medium operates—you have still a long way to go before you have proved *what* that intelligence is. Your task is but barely begun when you have demonstrated that the power there is an intelligence outside of earthly life. The inner, or spiritual universe, is a vast, unexplored universe. As to what it is capable of, we know nothing outside the Bible. The other objection is, the communications are almost always unworthy of the world of light. We believe that Christ was sent by God



not because of His miracles. He put little stress on them. He rebuked those people who sought for evidence in this direction. He said, it is a wicked and adulterous generation that seeketh after a sign, that is, physical evidence. We believe Christ, because the truths He uttered are divine truths. 'The utterances that come from séance rooms are unworthy of their professed source.'

—"You wouldn't believe though an angel spake—"

"If an angel spake we should expect to hear angelic truths. If instead we heard nonsense, we should doubt the evidence of our eyes if our eyes reported that it was an angel speaking, and doubt wisely."

#### Preaching Past and Present.

CHARLES H. HALL, the eminent rector of the Church of the Holy Trinity, Brooklyn, writes us the following bit of interesting reminiscence, which doubtless will have its echo in the memories of many of the more aged among the clergy:

"When I began preaching we were compelled to study only the ponderous sermons of Barrow, South, Robert Hall, and other giants of the olden times, who wrote at leisure exhaustive essays, not without numerous learned quotations, and called them sermons. Our little efforts seemed the squeaks of pigmies, and I recall with pleasure the effect of certain small volumes by Hooker

of actual discourses by living men. Suddenly it occurred to me that

*Tempora mutantur et nos,*  
and that something less, something shorter, was wanted."

Sept. 28, 1883. CHARLES H. HALL.

#### The Swiss Pulpit.

WE quote the following from a letter just to hand from the eminent commentator whose name is appended:

"The Swiss pulpit is not a unity, but a plurality of twenty-two cantons with a great number of churches. There is no little variety in pulpit preparation and in pulpit delivery. Not many of the sermons delivered in Switzerland are published. The publication of sermons is not so common here as in some other countries."

F. GODET.

Neuchâtel, Switzerland, Sept. 20, 1883.

#### An Admirable Hint Touching Funeral Sermons.

WE clip the following from a letter lying open on our table, written by one of the most successful pastors in America:

"In reference to funeral sermons let me say, that I *never wrote* a funeral address and never expect to. The more off-hand, tender, simple, and adapted to the peculiar circumstances of the individual case they are, the better.

THEODORE L. CUYLER.

Sept. 2, 1883.

### QUERIES AND ANSWERS.

"K. T."—A.: We easily may go too far in our admiration of *form*; substance is of infinitely greater value.

"A. R. S."—A.: Avoid blind imitation as you would a plague; that way does not lead to a high level. Nature unfolds variations, and these are complements of one another.

"S. L. A."—What books would be the best helps in preparing a series of biographical sermons on Biblical characters?—A.: Schaff-Herzog's great encyclopædia, Dr. W. M. Taylor's "Elijah, the Prophet," and "David, King of Israel"; and Dr. Van Dyke's "Through

the Prison to the Throne," and "From Gloom to Gladness," would afford you valuable aid.

"H. T. B."—What work would you suggest as affording the greatest aid in the preparation of a course of expository lectures on the Epistle to the Romans?—A.: "Godet on Romans" is an invaluable commentary for this purpose. And Meyer's great work, which we shall bring out early next year, is said by eminent scholars and divines to be unrivaled. Meyer is pronounced "the prince of exegetes." "Robbin's Commentary," published by Draper, of



Andover, Mass., is also an excellent work.

"A. N."—Do you believe it right, or good policy, for the clergy to take so absorbing an interest in politics as have our Ohio brethren in the October election? By so doing do we not antagonize a large portion of the community, and that through the advocacy of a principle or policy that is not vital to salvation? Would it not be better to seek first the kingdom of heaven, knowing with that all things will be ours—prohibition and the rest? A.: A religion which does not antagonize wrong and wrong-doers will fall into contempt. To oppose wrong and stand by the right, is to be in the way that leads to the "kingdom of heaven." It is the way to seek and to find that kingdom. The clergy in Ohio fought under the prohibition banner, and did yeoman service. May God bless them, and raise up many like unto them in our other States! The whiskey interest had thrown its entire weight against the Scott law, which was moderate in its provisions. Their cry was free rum and free Sunday: "Boodle and Beer *versus* Betsy and the Baby." If there is a question to-day in agitation that involves the deepest principles of morality and religion, it is the question of temperance. That religion is altogether too ethereal for earth which is too ethereal to grapple with this question. All honor, again we say, to the Ohio clergy and the Ohio women who so bravely fought this fight.

"W. K. D."—I mail to you a criticism on a text used by Rev. C. H. Spurgeon for the sermon in April number of THE HOMILETIC MONTHLY—"The Use of the Bow." The point is this: The verse (2 Sam. i: 18) appears to be an incorrect rendering, and the thought expanded in the sermon, although found in the English, does not belong to the original; it is not "the use of the bow," but "the song of the bow." Authority for this: Gesenius, De Wette and Keil; also "Bagster's Comprehensive Bible," and the annotated paragraph Bible. I would not pretend to criticise Mr. Spurgeon,

but would like to know if I am misinformed?—A.: It is a difficult thing to determine with certainty whether the passage should read "*the use of the bow*" or "*the song of the bow*." There is no word in the original for either "use" or "song," but these words are supplied in the English by the respective translators as they may incline to either word. The weight of authority seems to be at present in favor of "the song of the bow," as Oehler in his Old Testament Theology states that it was a very ancient custom to teach the youth songs in order to establish memory of great events and of the history of past days. (Deut. xxxi: 22.) Dr. Gill thinks that if this was the meaning there would have been no need of the following reference, as the whole song is here recorded. And it is also suggested that the book of "Jasher" might have been a sort of a military order book in which David's orders were recorded, and the method to be observed in their execution.

"SCIENCE."—Modern science has proved the Bible at fault in many of its astronomical and geological teachings. And since science has done this, why do you pretend respect for both science and the Bible? Both cannot be true.—A.: What science—last year's or this? Science is yet in its infancy. There are not yet enough facts clearly established by it to warrant generalization, much less ultimate conclusions. Scientists are not at all agreed among themselves. The theories and conclusions of one school or clique are rejected by another class. The last hobby of the infidel scientist, an evolution based on the theory that "matter contains the promise and potency of all things," is denounced by very many of the most eminent scientific minds both of Europe and America. Even many of its earliest and most radical advocates have greatly moderated their tone. Besides, the attacks of infidel science are really not against the Bible itself, but its fallible interpreters. Thus the testimony of geology is found to be not antagonistic to the record of creation in Genesis but in singular harmony with it, when cor-

rectly read and interpreted. And if the hypothesis of evolution shall ultimately be proved by scientific evidence, some of our most eminent Biblical scholars and interpreters of Scripture assure us that it will not necessarily conflict with the Bible. On the whole, therefore, we think it will be wise not to throw away our old Bible until "science" is sure of its foothold and has attained its majority, and demonstrated that Scripture, rightly interpreted, is irreconcilably in conflict with *true* science. We feel perfectly confident that

if we hold on to the Scriptures that long we shall hold on forever.

### Answers to Queries Referred to Our Readers.

"A. K.," in October number, asks: What is the best undenominational work giving a collection of Scripture passages for use in visiting the sick and the afflicted? "J. H." answers: "I have a little work which I use, called 'The Visitor's Book of Texts,' by the Rev. A. A. Bonar; published by James Nisbet & Co., London."

### GERMS OF ILLUSTRATION.

*Good sir, reject it not, although it bring appearances of some fantastic thing at first unfolding.*—  
GEORGE WITHER.

**Michael Angelo was once commanded**, by Pietro de Medici, to mould a statue out of snow, and he obeyed the command.

**It is a very observable but significant fact** noticed by the authorities that in the "Iliad" of Homer, among all its *dramatis persone*, there is no villain. See "Ecce Homo," p. 252.

**A little bird will sit and sing on a spray**: the spray may be so small as to seem to be quite insufficient to support the bird, but still he sits and sings. *He has wings*. The storm comes, it beats against the spray and drives it every-whither-way, but the little bird still sits and sings. *He has wings*.

**He would be considered a very foolish man** who went into a store and spent his money for wrapping paper and string, such as merchants use freely to wrap up their goods; for if he would buy something of value and use, the merchant would throw the wrapping paper and string in, and say nothing about it.

**The tuning of a piano is a very inharmonious and annoying process**. Few do not wish to shut their ears or run away, but when it is accomplished, or nearly so, the tuner will now and then bring out not only harmonious chords, bits of choice tunes, but at last he may treat us to a grand symphony that causes us quickly to forget all that we have endured in the tuning.

**A touch of nature**. A little country boy was selling cherries on a railroad train. As he passed through the cars his attention was arrested by two prisoners handcuffed and under guard on their way to prison. His heart was touched; the great tears started in his eyes. They were strangers to him; he only knew that they were guilty and about to be locked up in jail; and in his sympathy, he as quick as thought put a handful of cherries in each of their laps and

passed on. In another moment he turned, emptied his whole basket on the seat between them, burst into a flood of tears, rushed out of the car and quickly disappeared.

**The natives of South Africa have a very odd way to catch monkeys**. They take a dried calabash or gourd, cut a little round hole in it, just large enough to admit the open paw or hand of the monkey; they then fill the calabash with rice and fasten it up in a tree. The monkey thrusts his open hand into the orifice, grasps a handful of rice, but is not able to get the *clenched* hand out. He doesn't incline to open the hand, lose the rice and get away. So he is caught.

**"It will na' stand the book."** Mr Peter Carter, of Robert Carter & Bros., publishers of New York, tells the following: Some years ago, in the days of "wild cat" currency, an old Scotch woman came into the store to buy a Scotch psalm book. In payment for the book she tendered a five-dollar bill. The old woman was doubtless very honest, and she thought her bill was good, but she knew it had been refused by several who had carefully examined it and compared it with a book, she knew not what, and so the moment I took up Thompson's Bank Note Reporter, and began to examine it, the old lady, throwing up her hands, burst out with the exclamation! "O Mr. Carter! Mr. Carter! it will na' stand the book! it will na' stand the book!"

**A touching scene**. Fourteen men stood in line, all that was left of a regiment after one of the severest battles in the late war. A woman, the late colonel's wife, approached them, having a flag clotted with human blood. She addressed them as follows: "Boys! I have come from a visit to the hospital, where many of your comrades lie dying; there I found this flag, saved by them from the hands of the enemy. I have

\* This page is under the editorial charge of the editor of the Book Department.

given to my country all I have to give, my husband; he led you to battle, he was left dead, as the most of your comrades, on the field. The dearest object left to me is this flag. This flag waved proudly over your ranks when you entered the

conflict. Soldiers, this flag I give to you, knowing that you will ever remember the dying words of my husband, "Never surrender the flag." The officer in command received it from her hand.

## NOTICES OF BOOKS OF HOMILETIC VALUE.\*

BY J. STANFORD HOLME, D.D., EDITOR OF BOOK DEPARTMENT.

**THE BOHLEN LECTURES, 1882. THE RELATION OF CHRISTIANITY TO CIVIL SOCIETY.** By Samuel Smith Harris, D.D., LL.D., Bishop of Michigan. New York: Thomas Wittaker.

This is a course of lectures on the foundation of the John Bohlen legacy, delivered at Philadelphia, 1882, by Dr. Harris, Bishop of Michigan. The subject, "The Relation of Christianity to Civil Society," is one of especial interest, and Bishop Harris is an enthusiastic American. The objective idea of the work may be gathered from a single sentence: "Here, under these open heavens, I believe the world is destined to witness the establishment of the true relation between Christianity and civil society." In the first part of the book he gives us the history of the planting and training of civil society in America; in the latter part he considers the tendencies, and what he regards as likely to be the ultimate issue. He presents some pretty strong claims for especial services in the cause of liberty in this country for parties not much heard of by some of us before. He is disposed to be a little iconoclastic in relation to some primitive idols, and he does not think that all the good seed came to this country in the "Mayflower." But, when he comes to discuss the great fundamental principles of our civil society, he is very clear, truly American, and very decided in his views.

These lectures will be found to be of especial interest to ministers, as they present many practical suggestions as to the treatment of a class of pulpit themes of interest, but not without perplexity.

**THE INNER LIFE OF CHRIST, as Revealed in the Gospel of Matthew.** By Joseph Parker, D.D., Minister of the City Temple, London. Vol. II, **SERVANT OF ALL.** By same author. New York: Funk & Wagnalls. Cloth, \$1.50 each.

We would refer our readers to the April (1881) number of *THE HOMILETIC* for a notice of the first of this series of discourses, "These Sayings of Mine." That volume was good, this is better. Perhaps we understand Dr. P. better, and therefore appreciate his work more than we did. The difference between this and other lives of Christ is that they are generally biographical or theological; this is homiletic. In them we have an army enrolled, and an arsenal stored with ammunition and equipments, and storehouses well filled with provender. In this we have an army mobilized, in active service. Every sermon is like a battle; and, as it is said that everything is

fair in war, Dr. Parker does many things in a way that would be inexcusable save in the heat of battle, or under the pressure of a deadly struggle. You never know what he will do next. But he never descends to buffoonery nor to charlatanry. He is in dead earnest, and his earnestness gives dignity to things which, otherwise, would be inadmissible.

His style is rough, dashing, and bold; to refined taste sometimes offensive; especially if an occasional sentence be detached from its connection, and looked at by itself from a near point, it is a deformity like the crooked tree in the landscape; but when looked upon from a distance, this very deformity becomes a beauty.

Dr. Parker is a sort of Doré in the pulpit. He could not paint in colors to save his life, but in rough illustrations with the crayon he is one of the most vivid and effective artists that ever lived. This free, off-hand manner gives freshness to ordinary thought. Such smooth, sophisticated, specious, and superficial fellows as Monseigneur Capel are dispatched in a way not agreeable, but quite effective. "The mischief," says Dr. Parker, "for which I blame the priests of every age, is, that the Book has been separated from all the literature of the world, and been locked up with a death's-head in a closet of its own."

The discourses in this volume are like framed pictures, as they have all the advantages which can be afforded by the accompanying prayers at each service.

**THE PREACHER AND HIS SERMON: a Treatise on Homiletics.** By Rev. John W. Etter, B.D. Dayton, Ohio: United Br. Publishing House.

This is a book on preaching, by a Moravian, and the source from whence it comes will secure attention and awaken interest. It is broader than most books on Homiletics. It discusses all kinds of sermons, from the most stately and elaborate to the most familiar and popular. The introductory sermon, the farewell sermon, the funeral sermon, the holiday sermon, sermons to the young and to the old, to man, woman, and child; in-door and out-door sermons; sermons with figurative illustrations, and sermons illustrated with figures on the blackboard and the canvass. In short, every possible kind of a sermon will be found to be discussed in this book, and it would seem to be Dr. Etter's purpose "by all means to save some."

The work is well written and well arranged.

\*At the beginning of this new volume of *THE HOMILETIC MONTHLY*, the Editor of the Book Department wishes to say that the meshes of his net are quite too large to catch small fish; that the bad fish are quietly thrown overboard, and the good ones only are held up and commended as especially worthy of notice.

**THEMES AND TEXTS OF RECENT LEADING SERMONS.**

1. Relation of Religion to Our Natural Affections. "And the men said unto Lot, Hast thou here any besides?"—Gen. xix: 12. P. S. Henson, D.D., Chicago.
2. The Salvation Army: The Military Spirit in Religion. "The sword of the Lord and of Gideon."—Judges vii: 18. Geo. C. Lorimer, D.D., Chicago.
3. A Tight Grip of Truth. "His hand clave unto the sword."—2 Sam. xxiii: 10. T. De Witt Talmage, D.D., Brooklyn.
4. The Church and Young Men. "And he numbered them from twenty years old and above, and found them three hundred thousand choice men," etc.—2 Chron. xxv: 5. Emory J. Haynes, D.D., Brooklyn.
5. The Worship of Wealth. "After these things did King Ahasuerus promote Haman, the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants that were in the king's gate bowed and revered Haman: for the king," etc.—Esther iii: 1, 2, 5. J. M. Pullman, D.D., New York.
6. The Divine Claims of the Church of Christ. "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—Isa. xli: 6. John Hall, D.D., New York City.
7. The Spiritual Life of Man. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv: 4. H. B. Thomas, D.D., Chicago.
8. With Faith Nothing is Impossible. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."—Matt. xvii: 20. Samuel E. Herrick, D.D., Boston.
9. The Unending Conflict. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. xxvi: 41. Prof. David Swing, Chicago.
10. The Coming Sermon. "Go thou and preach the kingdom of God."—Luke ix: 60. T. De Witt Talmage, D.D., Brooklyn.
11. Martin Luther and His Work. "And He turned Him unto His disciples, and said privately, Blessed are the eyes which," etc.—Luke x: 23, 24. Geo. C. Lorimer, D.D., Chicago.
12. The Dignity of Labor. "My Father worketh hitherto, and I work."—John v: 17. R. S. Storrs, D.D., Brooklyn.
13. The Flattery of Present Prospects is Often of Great Peril. "And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete."—Acts xxvii: 13. R. S. Storrs, D.D., Brooklyn.
14. The Ground for the Christian's Gratitude. "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ."—1 Cor. i: 4. Phillip Brooks, D.D., Boston.

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**SUGGESTIVE THEMES.**

1. God Glorified in the Life rather than the Death of the Christian. ("I shall not die, but live, and declare the works of the Lord."—Ps. cxviii: 17.)
2. The Power of Memory. ("That which hath been is now, and that which is to be hath already been, and God requireth that which is past."—Eccl. iii: 15.)
3. Man, not God, the Cause of Sin. ("Lo! this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. vii: 29.)
4. The Sure Grounds of Faith for a Spiritual Harvest. ("He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."—Eccl. xi: 4.)
5. A Man's Religion may be his Ruin. ("For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isa. xxviii: 20.)
6. Christ Compared to Rivers of Water. ("And a man shall be \* \* \* as rivers of waters in a dry place."—Isa. xxxii: 2.)
7. The Enormity of Human Egotism. ("Is not this great Babylon, that I have built," etc. Dan. iv: 30.)
8. Christ a Physical as well as a Spiritual Reality. ("And when the disciples saw Him walking on the sea, they were troubled, saying, It is an apparition. And they cried out for fear."—Matt. xiv: 26.)
9. The Blindness of the Mere Student of Nature. ("When it is evening, ye say, It will be fair weather, for the heaven is red \* \* \* Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times."—Matt. xvi: 2, 3.)
10. Selfishness Defeats its Own End. To Save Life is to Lose It. ("For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake, shall find it."—Matt. xvi: 25.)
11. To be Kept from Sin, Better than to be Delivered from Afflictions. ("I pray not that Thou shouldst take them from the world, but that Thou shouldst keep them from the evil one."—John xvii: 15.)

# THE HOMILETIC MONTHLY.

A MAGAZINE

DEVOTED TO THE PUBLICATION OF SERMONS AND OTHER  
MATTER OF HOMILETIC INTEREST.

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## SERMONIC.

### THE BIBLE A BOOK FOR ALL NATIONS.

By MOSES T. HOGE, D.D., OF RICHMOND,  
VA., IN THE FIRST PRESBYTERIAN  
CHURCH, SARATOGA.

*The law of the Lord is perfect.*—Ps. xix: 7.

A VERY interesting meeting of the Bench and Bar of the American Association closed its sessions in this city last Friday morning. Among the proceedings of that association, I noticed that resolutions were adopted in memory of a distinguished jurist, one of whose distinctions was his loyalty to the Word of God, his hearty belief in its inspiration and its efficiency, and whose last hours on earth were cheered and tranquilized by the blessed hope which the Gospel of Jesus Christ alone can inspire. Thinking of this, I am reminded of a meeting which I attended a few months ago in the city of Richmond—a meeting of the Bench and Bar to commemorate the virtues of the late lamented Judge Moncure, who, for thirty years, was the President of the Virginia Court of Appeals. One of the speakers on that day, in paying a tribute to his memory, said that a young man about to commence the study of the law, once asked the venerable judge

what book he had better take up first. The answer was, “You had better begin with the Bible.” Well did he say that; for well he knew that the Bible was the foundation, not only of all true morality, but of all just jurisprudence; and it was by its divine teaching that that venerable man walked throughout his long career, wearing his judicial robes spotless, until he went up to put on bright robes in heaven.

And, my friends, I may ask, Of what is not the Bible the foundation and the inspiration? What department of public, social, or domestic life may it not penetrate and purify? Of what science is it not a friend? Of what art is it not a patron? What literature is not made more noble by its influence, and more healthful? What form of government is not made more symmetrical and more enduring by its power? To what interest in human life does it not give its great benediction? Thus it has been from the time when this Book came in its perfected beauty from the hand of its divine author, and thus it will continue to be until the great drama of this world’s history is completed.

My subject this morning is, THE BIBLE: A BOOK FOR ALL THE RACES OF

The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

THE WORLD, AND FOR ALL THE GENERATIONS OF THE WORLD, TO THE END OF TIME; that the system of doctrine and duty which it contains is a fixed and final system, not a progressive one and one introductory to a higher; that the Bible will never become obsolete, and will never be supplemented by any other revelation.

Of course, I do not overlook the fact that this proposition has been most flatly contradicted. You have not forgotten the stir that was made in theological circles a few months ago, when a distinguished divine delivered a sermon upon the Bible, the first sentence of which was this: "The old view of the Bible is fading away from the vision of the age;" and then he went on to argue that the prophecies of the Bible had never been fulfilled; that its miracles were incredible; that the characters it portrayed were forced and unnatural; that many of its narratives were indelicate; and that even the Christ that it revealed was, as he called it, "humanity's evolution of the divine ideal." Well, my friends, if that be so, then I would echo the voice of the preacher, and say: Let the Bible fade. If that be true—if the Bible is nothing more than a collection of cloudy myths, and of unfulfilled prophecies, and of narratives that need censorship and an expurgated edition—if this be true, then, I say, let it fade.

But is it true? Three or four years ago I was making a tour with a dear friend of mine in the Highlands of Scotland, and I was very much surprised, inasmuch as he was a dear lover of natural scenery, to find how indifferent he was to everything that was most attractive in that land of mountain and of field, until one day he said to me, "I am disappointed in this scenery; the colors are not as bright, and the outlines are dim, and, on the whole, I am disappointed." This was astonishing; for there were the fabled Grampians, and the little lakes nestled among the hills, with harmonies in every ripple of their waves. But the explanation of the indifference of my friend was some-

thing very pathetic; he was unconsciously becoming blind. And so, oftentimes, it may be with revelation. There are Sinai, and Calvary, and Tabor, and Hermon, and Carmel, with its flowery top; there is the Lake of Genessaret, and the river Jordan, not faint and dim, but all bright in the clear light of the serene sun; and yet, even this vision may fade from the spiritual eye that is insensibly becoming blind. The fault may not be, after all, in the scenery of revelation so much as in the vision of the beholder.

I might fill up the limited time allotted to a discourse by quotations from eminent modern writers, who tell us that the Bible has accomplished a very good purpose in the world, and is still accomplishing a good purpose, but that it cannot long satisfy the world's need, because it does not keep pace with the world's progress; that, being filled for the most part with a history of institutions and economies that have passed away, it has not kept pace with the world's progress; and therefore, in the nature of the case, by-and-by the time will come when we shall need a broader basis upon which to construct what these writers and preachers are so fond of calling the religion of the future. The line of argument by which they sustain their position is a very plausible and ingenious one. They call our attention to the fact that the first revelations of God made to men were so exceedingly simple as evidently to be designed for the infancy of the race; but, as the world grew, and as men became more capable of comprehending, God made other revelations according to the expanding capacity of mankind, until the time came when the last book in the canonical Scriptures was written. But they say the world's progress did not end with that event. All the sciences—physical, mental, and moral—have been making advances; new literatures, new phases of political economy, new social problems, new forms of civilization—all these have risen; and inasmuch as the old legal dispensation is not suitable now, nor the old patriarchal



institutions, the time must come when the theological also will become too narrow in its range for the demands of the race, and too dogmatic in its tone for that more liberal, general, comprehensive religion of the future.

We are invited also to mark the universality of this beautiful law of progressive development in nature, in literature, in the fine and in the useful arts, in human laws and institutions. In nature, for example, they tell us that the great trunk and spreading limbs of the oak were once wrapped up in the little heart of the acorn. In the fine arts, take music as an illustration. The musical scale is exceedingly limited, and yet out of those few, simple primary notes what marvelous progress has been made as the ages have run on! What a development from the time when Hudal struck his corded shell, to all the marvels of the modern oratorio and opera; from the first song sung by old Arcadian shepherds down to the symphonies of Beethoven and the superb compositions of Wagner! So, too, in the sciences. Take mathematics, for example: the foundations were very small out of which the whole science of mathematics is developed. A better illustration, perhaps, is law. The old principles were exceedingly few and simple, and in many nations they were unformulated, though they existed at a time to which "the memory of man runneth not back to the contrary," and yet what marvelous developments have sprung out of these general principles of law! From them have sprung all the codes, and institutes, and pandects of the earliest civilizations, as well as the law of England itself, adapted to the common exigencies of life, and the great equity law, mitigating the rigors of the sterner common law; together with admiralty, criminal, ecclesiastical, commercial and international law, and all the codes and all the institutions by which society seeks to protect itself. What a growth, and what a development!

Now, when, by a grand natural transition, we pass from human to divine law, another question is asked: Why should

not this be progressive also? Why should the canon of Scripture, as we now have it, be the completion of God's revelation to the world, and why should revelation be the exception to that law which regulates and prompts all other growths? All this is plausible enough, and yet, my friends, how easy it is to detect the sophism that underlies the whole argument!

Those who reason thus overlook, in the first place, one great distinction—a distinction which ought always to be sharply made between the apparent and the real progress of man. Perhaps some of you recollect that Canon Liddon, in one of his University lectures, has said that the true progress of man is the progress of man's self, apart from all organization, apart from all the outward appliances and embellishments of life, apart from everything that is external to him. But he goes on to say that those who eulogize modern progress confine their attention to what man does to promote his convenience and comfort. Vast political reforms, vast national enterprises, great accumulations of capital, sanitary law, the inventions that economize labor—these are progress; and yet, my friends, how plain it is that all this progress may go on while man himself is utterly debased and selfish! How absurd it is to mark the progress of a man by that which a man manipulates and moulds and makes subservient to his use! There is no progress to the individual except as he is impelled upward and onward by divine force until he succeeds in expressing within himself and developing everything that is pure and noble. But, my friends, the fact is, however gratifying it may be, that every man comes in this world with a debased nature; therefore every man needs regeneration; and, therefore again, if the Bible establishes the principles by which the individual soul may be regenerated, if it can regenerate one soul, all souls of that generation may also receive this life-giving power; and the book that establishes the principles that regenerate one age of the world

and put it on a new plane, and give it a new, higher and nobler development, is the book that will suit the next generation as well, and all generations that come after it. The Bible is the book for the soul, and God put into it exactly those truths that He knew were calculated to regenerate the soul; and, unless the human heart receives new powers and faculties in future ages, what can regenerate one mind and heart in this age will answer for all coming ages. Unless the soul needs to be made over and given new faculties, you do not want a new Bible, or any annex to the old one. And, therefore, the invitation, "Behold the Lamb of God, that taketh away the sin of the world," will be as full of celestial beauty a thousand years hence as it is to the inquirer after the way of life in this house to-day. And I hope that in this great congregation there is some one to whom the question, "What must I do to be saved?" is the most important of all questions; and as long as this is so, the twenty-third Psalm—that singing angel in the choir of psalms—will be just as sweet in the ears of the last child of God that dies on this earth as it was in the ears of your own dear mother, when, soothed by its strains, she passed from her life of painfulness to her death of peace, into her immortality of joy.

2. I remark, in the second place, that those who reason thus reason sophistically, because they overlook another great distinction. When we say that the canon of Scripture is closed—that not another line will ever be added to the written record—we do not mean that the principles contained in the Bible, as we now have it, do not admit of endless expansion and endless revolution; and, while the Bible is fixed and will never be supplemented, the principles contained in it are admissible of universal and of endless application, and for that reason the Bible will never need to be supplemented. You remember, in one of the books that charm infancy, and that charm old age as well oftentimes, we have a story of Prince Ahmed and the fairy Paribanou. The

fairy one day gave to Prince Ahmed a walnut. He opened the walnut, and in it there was a tent made of materials so elastic that it could be folded up and contained in a walnut-shell, but when opened it could be expanded so as to extend over the palace yard, and, when opened out still further, it covered the king's palace, the courtyard and the whole of the king's army. Precisely so it is with the principles contained in this book. It is a little volume—you may put it in your pocket; and yet the principles can be so expanded as to embrace the world, mankind, and everything in human life. It is with this Bible as it is with nature. No new laws have been given to nature from the beginning. Is not that a very plain proposition, my friends—that in this vast material universe, so complicated and wonderful, not a new law has been made since God produced it out of nothing to what it is? No law has been added, and yet how constantly are men discovering laws that for long ages were hidden from human eyes; and men of science will tell you that there are now many latent forces in nature awaiting the genius of the occasion when they shall be discovered and applied to the use of man. And who can tell how many latent forces there are in revelation awaiting the occasion when, in the providence of God, they shall be discovered and receive their legitimate application? What the world wants is, not a new Bible, or new principles, or new truths, but an appreciation of the old, the recognition of the old, and the legitimate application of the old to the purposes for which they were intended.

To illustrate my meaning exactly: That a force can be generated by the expansion of vapors is a truth that is as old as Christianity; but the application of steam as a motive power is a modern recognition and a modern use of the old power. Gravitation has existed from the beginning; but Newton discovered it and builds on it a splendid science. Now, as Newton's discovery in science, so the discovery of these latent laws in the Bible, and their ap-

plication, are the things that mark the progress of the Church. We admit that the Scriptures are capable of development, but they are not capable of a supplement.

What a glorious illustration of this we have in the history of missions! I suppose there is no theory that the Church now understands better than the theory of missions; and there is no duty that the Church recognizes as a more onerous duty than that of sustaining them; and yet the theory and the practice of missions was lost sight of for long centuries. Why? Because they were not in Bible? Oh, no; they were there all the while. The Bible is full of both the theory and the practice; and, my friends, no missionary hymn was ever sung sweeter and higher than those of David and Isaiah, when, with the light of morning in their eyes and the glories of Messiah's reign in their ears, they hailed the advent of the day when His name would be known on earth, and His saving health among all nations. And yet the missionary development in modern times is not a hundred years old. What the world wanted was not a new revelation of missions; it only required some one to look into that book and tell us of the missionary principles which are there taught.

Take another illustration: Would not you think I was spending time in a very remarkable manner, if I should argue this morning that every man has a right to worship God according to the dictates of his own conscience? "Why, my friend," you say, "that is a self-evident truth." It is not any such thing; that is a truth that very few people recognize. Why, there are men in this house who can recollect the time when that long-protracted and bitter discussion took place in the Virginia Legislature, that ended in the bill for religious freedom, which was afterward incorporated in the laws of the United States; and Mr. Jefferson, the author of that bill, was so proud of it that he directed this inscription to be placed on his tombstone: "Thomas Jefferson, author

of the Declaration of Independence, the founder of the University of Virginia, and the author of the bill for religious freedom." "But," you say, "is not religion free all over civilized Europe? Do they not, all over Europe, tolerate every form of religious faith?" I beg your pardon; toleration is not religious liberty; and the government that arrogates to itself the right to tolerate any particular form of faith, by an arbitrary exercise of the same power may suppress any form of faith. I do not wish to accept toleration of what God has given me as a free heritage of my birth. How many governments are there in the world under which religion is free? Cannot you count them? How many are there? What Christendom wants is, not a new revelation, but a recognition that God has given us an inalienable right to worship our God according to the dictates of His Word, interpreted by our enlightened consciences.

So, too, when new forms of old errors arise, we do not want a new Bible to find new truths with which to antagonize these old errors. And, when I talk about old errors, do not misunderstand me. The fact is, there are no new forms of skepticism. Those forms of skepticism that now go masquerading over the boards are nothing but the ghosts of the old heresies, slain a thousand years ago; they are only the old heresies dressed up in new forms. But if there are new attacks of skepticism in the armory of the divine Word, there hang the swords of the mighty, and those weapons of celestial temper that can smite and pierce any foe, and all we have to do is to go and open the armory and take down from the walls the neglected weapons that have long been rusting there, and put on the panoply of God and go forth to meet any foe-man.

What an illustration we had of this, when the gigantic error arose in the Church, that salvation could be purchased by self-inflicted penalties, or by meritorious sacrifices! And what a memorable day that was in the Church, when Luther (whose anniversary we

are to celebrate in a few months all over the world), studying the epistles in his cell, suddenly recognized there the great doctrine of justification by faith! But Luther did not invent that doctrine; he only discovered it. Augustine had preached it long before Luther; Paul preached it before Augustine; and Habbakkuk had preached it long before Paul; and it was a doctrine that had been practically illustrated in the life of Abraham centuries before Habbakkuk was born. It was the very corruption of the times that gave that vindictive roll to Luther's thunder, as he rebuked that dangerous error and vindicated the ways of God to man.

II. Thus far I have argued the subject, as you see, rather negatively; but I now proceed most positively to assert that we do not need any other Bible, nor a supplement to the old, because the Bible is a book that has a friendly voice and a helping hand to every race. Now, I recognize the distinction that God has made in race. It is as clear and plain as the distinction He makes in trees. There are radical distinctions in the characteristics of races; and yet, my friends, I say the glory of this book is that it has a voice for every race, and a helping hand for every man. If there is a doctrine that I detest, it is the doctrine of the survival of the fittest—the doctrine of men who say, “Let the weaker race perish; let the strong survive, because it is the fittest.” That is not a Christian doctrine. The Christian doctrine is: Let the gentle and strong hand of the Church be reached down to the weaker races, and let them come into the light and glory of the great salvation. If there was a race in this world for which the Bible would not bring salvation, and if it could be proved to me, I never would preach another sermon. A few years ago I attended a meeting in the city of Glasgow, where, in discussing the superiority of races, it was argued that there were some races so debased and so depraved as to be beyond the reach of civilization; and among others, it was said that the Bushmen of Africa—that stunt-

ed, ape-like, jabbering race—were degraded beyond redemption. There was a stranger present, and he arose and said: “Mr. President, might I be allowed to make some observations?” “Oh, yes,” the president said; “this meeting is open to every one.” “Well,” said he, “I don't pretend to be able to dispute with these learned gentlemen; but I can tell you what I have seen, for I used to live there at the Cape. There was a Bushman—one of these same little fellows that you speak of as incapable of either intellectual or moral development—that had been educated by a missionary. He lived in a forest. One night an English cavalry officer, while traveling in that neighborhood, became absolutely lost, and was almost filled with despair, until at last he saw the twinkle of a taper in a window at some distance, and the Bushman, hearing the clatter of the horse's hoofs, stood in his open door, and when the officer approached made a very low and profound obeisance, and humbly invited him to enter his house. He took care of the stranger's horse, provided him with a frugal supper, and after the supper was over, he said: ‘My friend, it has been our custom in this house, before retiring to rest, always to read a chapter in the Bible and to have a little prayer; but I would not presume to take that liberty in your presence, and therefore I will be obliged to you if you will conduct our family worship.’ The English officer looked very much confused. Said he: ‘My friend, I am ashamed to confess I have never learned to pray for myself.’ ‘Would you have any objection,’ asked the Bushman, ‘to my conducting the services?’ ‘No; I will be delighted to follow you.’ So the Bushman knelt down and, among other things, prayed that God would bless the stranger whom Providence had thrown under their roof. When the prayer was over, the family rose from their knees, but the officer remained upon his. The Bushman thought perhaps he had fallen asleep. After a little time he went and gently touched him on the shoulder;

his surprise, he found the man kneeling, and as he knelt there he convulsed all over with irrepressible emotion. When he arose, he said, "and, I came from a Christian land, to this pagan land, and I find Christianity; and on my part I have vowed to God that when I return to my own country I will be a Christian." Well," said the other, "that is all my story. I think the Bushman is capable of being brought to civilization."

It is a book equally adapted to the Oriental and the Occidental mind; alike to the Mongolian and the European mind; a book that can address itself to the reason of man and to the heart of woman, a book that has addressed a message for all the different stages of life—from old age to middle age, youth, and childhood. Here is a book that is adapted to all the different classes into which society is divided, the rich, the poor, the free, the slave, the man, and birth, and wealth, and poverty; a book that can permeate all the classes of men—the merchant, the soldier, the farmer, the professional man; a book that suits the sailor that is tossing on the sea just as well as it suits the student in the university; that suits the man that works in a manufactory as well as the man of pleasure and idleness; that roams where he pleases and enjoys the sweets of life that he can find in the Bible; that fills the heart with happiness and joy, and the sanctities of our Christian religion; and comforts the wanderer in a foreign land; that gives its benediction and blessing, and festivity, to baptism and marriage; that ennobles life and transcends death, and gives to man the glory, which no human genius can reach.

Now if you were permitted to select from the writings of the best authors of the world whatever was sweetest in poetry, whatever was wisest in proverb, most instructive in biography, most beautiful in parable, most profound in philosophy—would the result of the selection be a book comparable to the Bible? You can select from Homer and Plato, from the *Iliad* and *Odysses*, from Newton and Ba-

con and Locke, from Baxter and Bunyan and Butler, and from all this world's greatest authors, and produce a volume that would so speak to the world's reason, and so sing to the world's sadness? No; we could not frame another book that has this universal adaptation.

I remark again, in my positive argument, that the Bible is sufficient for the world's need, and always will be, because it goes down to the very foundation of man's mental and moral structure, and takes hold of that which is sinful in his soul's life. And so, when it tells us how sin came into the world, and the connection between sin and sorrow, if it stopped there we would not care much for the information; but it goes on to tell us how our sins may be forgiven, and how our very sorrows may be sanctified and made serviceable to our everlasting joy. And, therefore, as long as sin and sorrow are in the world, as long as unrest has its home in the human bosom, as long as the desire to peer into futurity stirs the soul of man, as long as hope overleaps the boundaries of the seen and visible—so long will this book take hold of that which is deepest and truest and profoundest in the soul's immortal life. Here is the book that gives us the most perfect ideal that human power can conceive, the most perfect standard that the human mind can form—a standard beyond which there is nothing higher, and an ideal beyond which there is nothing more perfect.

It will not be denied that the Bible gives us a perfect ideal in the character of our blessed Savior. We know how the disciples in the early Church regarded Christ. You recollect that Canon Farrar says, in one of his books, that Jesus Christ, in the middle ages, was to the knights the pattern of chivalry; to the monks, the pattern of asceticism; and to the scholar he was the founder of all philosophy. A man like Murat has said that the character of Christ leaves nothing to be desired. A man like Goethe has said, that the New Testament shows the exemplar, the pattern of all virtue. A man like John



Stuart Mill says, "The character of Jesus Christ is the divine picture for the human soul to copy." And even Mr. Lecky says that Jesus has given us not only the model, but the incentive to the practice of virtue. And, therefore, we have in this Book a divine portraiture, than which nothing can be more beautiful; and as long as the world stands, whatever progress it makes, it can never pass beyond the inspired portraiture of Jesus of Nazareth, any more than the mariner, who sails upon the sea, can outsail the great rim of the horizon. It matters not what islands he may sail by, or what new constellations may appear above him; that perfect ring still shines down upon him, the blue heavens, the hollow of God's hand, still overarch him. So it will be with Jesus of Nazareth, as long as the world stands.

So, too, we do not need a new Bible, because we do not want any new motives to the practice of the greatest virtue. I cannot with proper patience, perhaps, listen to the cant of men who call themselves "Humanitarians," and who reject the Bible as too narrow to live by. What is more, they reject the Scriptures and steal into the divine Word and steal the weapons that would never have existed if it had not been for the Bible. Why, if these men's fathers had not believed in the Scriptures, their degenerate sons would be still in the barbarism from which the Bible took their ancestors. When a certain battle was over, and when the gallant commander leaned upon his sword, wiping the blood from his brow, a ringletted fop came up and claimed the honor that the soldier of valor had won. And so we feel when these men undertake to regenerate the world without the Scriptures, by certain discoveries; they have to steal from religion the truths that are intended to supplement the truths of the Bible.

These writers are always scoffing at Paul. They say he formulated cold, hard doctrines. Did you ever hear of a humanitarian that wore out his life trying to rescue men from the barbar-

ism of heathenism? Well, Paul, who formulated these cold, hard doctrines, girdled this world with a zone of life and light as a missionary. The great apostle of humanitarianism in modern times has told us that "God is something without us that makes for righteousness;" that is his definition of God; and he says that the great incentive to virtue in man springs out of what he calls "sweetness and light." Did you ever hear of a humanitarian that could say, "For the space of three years I have warned every man to fear God, and they would not believe in the power without us that works for righteousness?" Did you ever hear of a man who drew his inspiration out of his own sweetness and light who could say, "Thrice have I suffered shipwreck; a night and a day have I been in the deep," in trying to bring men to God?

The grandest sufferings that man has ever endured for humanity's sake have been endured by men who drew their inspiration out of the Bible, and who were filled with the constraining love of Christ.

Let the world make progress, and may God bless and speed its progress! but the world will never get beyond the Bible. The Bible will always march in advance of the race. I know not to what sublime heights human speculations may ascend; but I know that human thought will never conceive of anything grander in the religion of the future than the definition the Bible gives us of God, as a spirit, invisible, eternal, unchangeable. I know not what success may be attained in the researches of the coming years; but I know that in men's passion for research they will find no ideal higher than Christ which this Book presents to us. I know not what form of beauty the heaven of heavens may contain; but I know that the heaven of heavens contains nothing sweeter and diviner than the crucified Jesus. I know not what pictures the heart touched by sorrow may draw; but I know there is no spectacle more calculated to fill and thrill the heart of man than the spectacle of



the dear, dying Lamb of God upon the cross. I know not what conceptions bereaved affection, untaught by revelation, may form of the future life of recognition and communion in the glory everlasting; but in the deep sorrow and anguish which come when the tender ties of love are severed, and when the heart in its anguish cries out, "What and where are now my beloved ones?" I know of no answer that falls on the listening ear of the heart, so full of celestial beauty as this: "They are before the throne of God, and serve Him day and night in His Temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

That is the final vision; that is the inevitable, fadeless vision of perfected, long-separated humanity—a new Eden at the end, as Eden was at the beginning of human history.

### THE DEEP THINGS OF GOD.

By NEWMAN SMYTHE, D.D. [CONGREGATIONAL], OF NEW HAVEN, CONN., IN THE OLD SOUTH CHURCH, BOSTON.

*The deep things of God*—1 Cor. ii: 10.

WE walk in a daily wonder, ourselves the strangest of mysteries. Our lives are as the bubbles upon the waves of the great deep. Our knowledge is only the glimmer of light upon the surface of the ocean of existence. Beneath are the deep things of God. If any one here present is attending to the plan of his life as though yesterday, to-day, and to-morrow were the whole of it, and there is nothing to be thought of beyond; if any are satisfied with what they are doing in this little market-place, thoughtless of eternity which lies around time, our text this morning is a word for them. And it may be profitable for us all, in this Sabbath stillness, to pause from our pleasures and our cares and ponder the deep things of God.

To a thoughtful man the most familiar things are among the greatest marvels of our existence. We need not go far to stand on the shore of the deep things of God. You have but to look up and to glance out of your windows to see a world which passes knowledge. Every familiar thing around our homes is still an unexplained mystery to us. What do you know about the nature and constitution of a single thing mirrored in your eye as you glance out of your window? What do you know about that strange process which changes those things, having apparently form and color and motion, into a picture of your mind, or a state of your consciousness? The moment you begin to question appearances, your thoughts are out fluttering over the deep things of God. Our science has not gone to the root yet of a single blade of grass; how it grows is still one of the unrevealed secrets of God. It is my purpose now to consider, for a few moments, a little more closely these mysteries of which I am speaking.

To begin with the first and lowest, what do we know about the nature of matter? You can tell me as easily what the angels' wings are as tell me the ultimate constitution of a single particle of matter. Common oxygen and hydrogen, and all elemental principles, belong by nature to the unrevealed deep things of God. We have been learning, indeed, not to trust our first impressions of things. We have come to recognize the fact that beneath the familiar face of nature there may lie a diviner secret than we have eyes to see, and in its commonest speech there may be a diviner meaning than we have ears to hear. This common, every-day matter, which we handle and shape, and call by many names, and speculate about, the very dust of the earth upon which we tread, is in its real principle as unknown to us as the nature of God Himself. It belongs to the deep things of God. But if the common earth is thus the wonder of science, much more is that dust a mystery when, by unknown forces, it is taken up and woven dex-

terously after a predetermined pattern and organized into a thing a life. Nobody pretends to have caught a glimpse of the machinery by which living tissue is woven. Sometimes investigators, pressing hard after the molecules of matter, have thought they had almost won the secret of life; but just as our science seems about to put its finger upon that fugitive thing, life, it flies from its hand and we are no wiser than before. Life is one of the deep things of God, whose origin no man can discover, and of whose future what we call death is only our ignorance. To see the inner spring of this universal phenomenon, life, is as impossible for us as it is to see God. Perhaps to see the spring of life would be to see the living God Himself.

But if the life which colors the petal of the flower, and finds wings in the bird, and culminates in the form of man, is an unrevealed mystery of the creation, what shall we say of that life when it has become conscious and is a thinking, willing mind? The human soul is one of the deepest things of the deep things of God. All the ways of God up to it are reflected in it, and then it opens out toward worlds unknown and unrealized as yet. The human brain, with its six hundred millions of gray nerve cells, and their numberless connected fibres, is a wonder to be compared only with the mystery of the sky, with its countless stars and their infinite network of attractions. We have opened more of these mysteries above us than the ancients knew, but with our increasing knowledge has only grown the wonder. Every summer repeats before our eyes a fresh miracle of creation, but in nature's robe of beauty we touch only the hem of the garment of the Creator as He passes by. The face of God is turned from us.

If, then, common matter, as I have been saying, is an unknown  $x$  to us, standing for something which does not as yet appear in the equation of things; if matter organized into a living body is a redoubled wonder to us; if conscious life and mind connected with body, a

soul dreaming of spiritual things and cherishing unearthly affections, is a marvel of marvels to us; what shall we say, then, of all those further problems of life of which these things—matter, body and soul—are, as it were, but the terms or elements? If the simple terms of life's problem are unknown quantities, what are all the complicated equations of them? What shall be the final solution of the whole problem? Our thoughts flutter over these deep things of God as the seabirds dip their wings in the ocean's waves. They only shake from their feathers the spray of the surface. Yet out over these deep problems our thoughts must fly. We cannot help thinking of the deep things of our soul's past, of the deeper things of its future. Whence came the evil that gives the good a bitter taste? How did death ever gain dominion over us? How did this hard, poisonous core of sin ever grow in the midst of this fair, luscious life? Who shall lift the shadow from the mighty past? What was there in the darkness before ever our members were fashioned in the secret parts of the earth? In this maze of questionings our reason flickers as the blaze of birch-bark held out by the lost hunter in the woods: it only brings out the surrounding gloom. It is enough, perhaps, to enable him to see the stones just before his feet upon which he is about to stumble; but it makes the surrounding darkness visible. And who thus shall lift the veil for us from the future? Certain great currents of things seem to be sweeping us on in directions which we can only partially measure. We can see the good growing and the bad decaying, virtue ripening and vice rotting, in the same sunshine of God. We can see signs all around us of a great system of retribution. There is no doubt but that what a man sows that shall he also reap; and physical death seems to be a significant sign of something worse prepared in the very nature of things, and to be feared, for all those who shall not be delivered from it by a mightier grace. The present retributive tendencies of things no sane man can deny. And

they extend into the future; they work on and on. We can follow them out until they disappear in the unknown depths of futurity. We cannot follow them until they come anywhere to an end. That this life is a great process of character siftings, every one can see; that, if there is a God, He has an eye which is not color-blind to moral distinctions, and that He can see and will distinguish between a white soul and a black heart; that there must be a judgment day, a great final process of moral discrimination and rewards—all this seems to be the prophecy of the future which every man may hear who listens to his own conscience as it repeats to him the laws of the Eternal.

But if the blessedness of the redeemed passes knowledge, still more is the final condition of the incorrigible hidden in the deep counsels of God. The Bible shuts from our view the final condition of the impenitent.\* As in Eastern countries they used to place a veil over the face of the doomed as they carried him out to execution, so, it has well been said, does the Bible draw a veil over the face of him who is impenitent still. And thus, after all our reasonings, we must leave the whole problem of evil and its final consequences before the judgment throne of the Omniscient. It is certain that we are abundantly warned ourselves to flee from the wrath to come; it is certain that now is our opportunity; it is certain that the Lord of all the earth, at the end of this probationary world-age, shall give to every man his due; and it seems to me as certain as the law of moral growth that the dying thief who went to Paradise could not possibly have started therefrom the same vantage-ground as the apostle who had kept a good conscience before men and who died a martyr to the truth.

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\* Does not this statement conflict with Matt. xiv 41; Mark ix: 43-48; Rom. vi: 23; 2 Thess. i: 8, 9, and parallel passages in God's Word? It is difficult to conceive how "the final condition of the incorrigible" in the future world could find expression in human language in more positive terms, or in words of more appalling significance.—EDITOR.

But sure as are these moral facts and tendencies of things, clear and imperative as is revelation, within the limits of our practical duties and needs, it is also true that the Bible neither compels nor permits us to explore the shadows of its own dark background. We know not that the disciples ever dared ask Jesus to explain his own words concerning the last judgment; they seemed to have listened in silence. Perhaps there may have been something in the tender solemnity and awe of his manner, as he spoke of the consequences of sin in the future, which silenced their questionings. They believed Him, though they understood not always what he said. And shall our theologians be wiser or better than the apostles? This, too, is one of the deep things of God. The light of revelation gathers around the Redeemer, who stands out the central and radiant figure in its foreground; the burden of apostolic preaching is the gospel of the forgiveness of sin; and it is the office of the Church to lead men into the light of revelation, not to dogmatize about the unrevealed background of God's counsels.

If enough, then, has been already said to help us realize over what depths our common daily lives are floating—we mere travelers between two shores, hanging between a measureless sky above and a bottomless profound below—we are ready now to draw from such reflections some very useful and, I think, pertinent conclusions.

First, we may infer that there are some people in this world—some, perhaps, in Boston—who know altogether more than their Creator ever intended that they should know. There are some, for example, who know that the Bible is false, and religion a superstition, because, in this cast-iron world, as they conceive of it, a miracle seems impossible, prayer folly, and there can be no access of God's free spirit to human lives. Before they can be sure of that, however, they should know vastly more of the structure of this material universe than any mortal eye has as yet ever seen. Possibly this may not be a

"cast-iron" universe; possibly it may be something more than a mere museum-world of biological specimens; possibly this material system of things may keep all its threads unbroken and yet wave to every breath of the Spirit of God. For all we know to the contrary, this material system may be as permeable to divine influences as this earth, which seems a globe so solid, is supposed to be open as wicker-work to all movements of the ethereal waves. "There," said the famous priest, Lacordaire, as he overheard in a Paris restaurant St. Beuve saying, "I cannot believe in God, because I believe only in what I understand,"—"There is St. Beuve, who does not believe in God because he does not understand Him; nor does he understand why the same fire melts butter and hardens eggs, and yet he eats an omelet."

Again, there are people who know there can be no such place in this universe as hell, because God is good. I could trust better their comfortable assurance if only they could make me believe that there never could be, and never was, on this earth such a place as Sodom, because God is good. Surely it is the part of a wise man not to dogmatize, but so to live as not to pitch his tent toward any Sodom, either in this world or in the world to come.

Then, there are persons so wondrous wise as to know that God cannot exist as a trinity, because three are not one. We, too, wish to have it understood, that ever since we learned, as very little children, to count our fingers, we have probably known that three are more than one; but there is a puzzle of mental arithmetic which we at least have not solved yet, and that is, how I can be at one and the same time the subject and the object of my own thinking—these three in one; and I could credit more easily the man who says God cannot exist as a trinity were it not for this strange unity of distinctions in my own personal consciousness. When I cannot as yet hardly comprehend my own imperfection, I will, at least, allow God to exist in a perfection

which passes my knowledge; and if revelation leads me to worship Him as a unity, complete in Himself, and not as a mere lonely, loveless unit, that needs something else to make it blessed, surely it is a better wisdom to believe in, though we can but dimly comprehend, the unity of three eternal distinctions in the ineffable society of one blessed person.

But it would take too long to mention the people both out of the Church and also in it, who are so satisfied with their knowledge of the profound problems of theology, simply because they have never come to the surface exhausted after trying to sound a single one of the deep things of God. Only let me add that popular infidelity, especially, knows a marvelous amount concerning the unknowable. I speak not now of the unwilling skeptics, who have lost faith as they have sought to fathom creation's mysterious deep; but it is pitiful, sometimes, to see young men assume the air of superior knowledge who have never so much as learned how to take soundings in a single deep passage of thought. Popular skepticism merely flits over the surface and the shallows of things. So, I dare say, the sea-gull dips its beak in the crest of a breaking wave, and thinks it knows all about salt water.

But I have in mind a more serious purpose than this of characterizing those who already know so much about religion that they have lost the teachable spirit and heart. My object rather is to remind you, by these questionings, of what our errand in this life really is. It is very evident that the deep things of God are intended for finite minds to search. God has given us great problems for our mental exercise; God means us to think, and to think hard—to turn over facts and to look at them, to pry behind appearances and find out what we can of His thoughts—and we have found out a vast deal. The centuries have made solid acquisitions in knowledge, and the study of God's ways grows every year more fascinating. We are always trembling on the verge of

some great discovery. Truth opens new vistas to us at every turn. Knowledge is glorious, and he who nowadays will not read and think is like a man deaf and blind in the midst of all the beauty and glory of the opening summer. Science is romance, and there is no novel so exhilarating as is the story of truth. But having said all this, I say more: that it is just as clear that to gain knowledge is not our chief errand here. We have a higher calling; we have a more urgent duty. This mortal stage, in all its lights and shadows, seems arranged for scenes of probation; it is fitted out for the formation of character. Our errand here is to go and bring character out of this earthly life. It is to bring—even though we learn it through our losses and sufferings—the capacity of loving out of this earthly trial and sorrow. Our object is salvation; to work out in this large, grand way our salvation is the end for which all things here are fitted up and adapted. And so God follows through all man's history this supreme moral purpose: the salvation of our souls, the redemption of the race; and to this end everything else in His providence seems to have been subordinated. That our moral redemption is our main errand here appears clearly enough from the reflections which we have just been pursuing concerning the deep things of God; for God gratifies our love for knowledge only in so far as it seems to be for our moral good. How easy it would have been for Him to have granted us revelations of some of these mysteries! A single sentence in the Bible might have settled centuries of theological dispute. It may be better, however, for the Church to be taught, by ages of controversy, the sweet lesson of charity, than to have all knowledge. The silence of the Scriptures and God's secrets in nature show that our lives here are for probation. The day of the revelation of all things must, of necessity, be the day of judgment. Too much as well as too little light might preclude the trial of character. Probation seems possible only in a twilight world; and

God, therefore, seems to have drawn the curtains over the windows of our earthly habitation and not to have granted us the open vision of the great realities which lie in the sunlight of truth without, darkening His revelations to us as a wise friend would draw the shade of the sick chamber and temper the light to the sufferer's eye, in order that brightness of the whole day might not excite the diseased brain to a delirium, and too great a flood of air and sunshine sweep away the very hope of his recovery. Let us remember, then, this fact of revelation: that while the shadows lie over many a field of knowledge, the light does fall directly and straight from the face of God over the narrow path of *duty*; and though we may not see far into the shadows of the forest on either side, yet, if we will, we can keep with resolute feet the narrow path of duty, and that is the path which leads up into the open day.

Let us remember, then, in conclusion, that the great duties of life are the illuminated texts of Scripture: "Repent," "Believe," "Be converted," "Strive," "Pray," "Have the spirit of Christ," "Set your affections on things above." These commandments of the Lord are "plain, enlightening the eyes" of whosoever wishes to see. There are many things which Jesus said to the disciples we shall know hereafter; and it is enough, is it not, to make death a welcome thought to us to reflect what wondrous knowledge it may bring to our opening eyes in heaven?—a welcome thought, if only we are doing that work here and now which is the condition of all happiness hereafter.

Our business here, then, in one word, is with conscience. Conscience is our schoolmaster here; conscience is the teacher sent from God to every one of us—conscience which hears the voice of Jehovah and sends us in penitence to the great Teacher for the secret of the new heart. Oh, brethren, it is of minor consequence, after all, what acquisitions of knowledge we may make in this world; it is of minor consequence how far we may be able to peer into the



deep things of God; but it is of supreme urgency that we should gain, every one of us, Jesus' secret of the new heart. May He give us that; may He teach us that blessed, that divine secret. If you have not already sought upon your knees for that, if you have not begun to find the hope and the joy of it, is it not time for you to begin to live now, really to live? Do not be content with mere existence: the trees exist through all the winter's cold; in the spring they begin to live. So let us seek after life—the life of beauty, songfulness and joy, whose secret is the secret of the Lord. He only can teach us how to live, how to cease from dying and to begin to live—to live the true, the real, the eternal life, that pure, loving, blessed life which is hid with Christ in God.

### THE FIRST CHRISTMAS MORNING.

BY REV. DAVIS W. LUSK, IN UNITED PRESBYTERIAN CHURCH, NEWARK, N. J.

*And the angel said unto them, Be not afraid; for, behold, I bring you good tidings of great joy, which shall be to all people.*  
—Luke ii: 10.

THE birth of Christ is the gladdest event of history. The advent of princes, born to a crown, amid luxurious surroundings, has often been the occasion of great rejoicing all over a kingdom. But when Mary gave birth to the infant Jesus in a stable at Bethlehem, the very heavens rejoiced. The shepherds at midnight on the Judean hills saw the glory of God, and from that effulgent light the angels sang, "Be not afraid," etc.; and down from the heavens came the grand chorus, in which a great multitude of angel voices joined: "Glory to God in the highest, and on earth peace, good-will toward men" (v. 14).

That was the first Christmas morning that dawned on earth, and it was a morning of joy; joy among the stars, joy among the angels, joy in the heart of God, joy that thrilled all heaven and will yet fill the earth, and be caught up and embalmed in the everlasting song before the throne.

I wish to-day to illustrate the truth

of this angel message to the watching shepherds. I can, of course, in a single sermon touch only on a few points of the grand and joyful theme.

I. The advent of Christ was good tidings to the slave. When He came, a large part of the race were held in abject servitude. Slavery prevailed extensively in cultivated Greece, in imperial Rome, and even in Palestine—in the very shadow of the temple of the Most High. Some Roman masters held from ten to twenty thousand slaves, and the condition of the slave was hard in the extreme. He was treated and held simply as a "thing"; bought and sold as men deal in sheep and horses, he was absolutely the property of his master; he had no rights as a *man*—no place under the law; could be beaten, scourged, and put to death at the will of the master. Such was the condition of half the world when the angel choir sang their *Gloria in Excelsis*. But that song was the death-knell to human bondage. The Infant that lay in the manger hard by was to be the great Deliverer. From His lips was to sound out the emancipation proclamation that was to give deliverance to captives everywhere, and set at liberty those that were bound. And this has been the blessed effects of Christ's mission and teaching wheresoever the Gospel has prevailed. Slavery cannot exist under the clear light and benign influence of Christianity. Its cardinal principles—the unity of the race, the common Fatherhood in God, the Golden Rule, the new commandment, the doctrine of oneness in Christ and absolute equality in all things spiritual—are fatal to the system and the principle of servitude. And history traces, in characters of light and glory, the career of the Cross as it has made the round of the nations, until there is scarcely a foot of soil redeemed by the blood of Jesus trodden to-day by the foot of a slave. Glorious emancipation! Glorious harbinger of that spiritual liberty which Christ is yet to achieve!

II. The advent of Christ was good tidings to the laborer. The mass of men belong to the laboring class—are



forced to earn their bread in the sweat of their brows. The honor, the dignity, of labor was not at all understood before Christ's advent. Labor was looked upon as a disgrace. Men were despised who had to work as a means of livelihood. Philosophers taught that all forms of manual labor were degrading. In Rome only three kinds of occupation were considered respectable, viz: medicine, commerce, and architecture. Free men had to work side by side with slaves.

But Christ taught a new doctrine. He consecrated and made honorable all honest labor, both by the precepts He taught and by His own example. He was a carpenter, the son of a carpenter, and wrought at His humble trade until He began His public ministry. He chose His disciples from the humblest occupations. And just as the spirit and teachings of the great Master prevail, the laboring classes will be elevated and prosperous, and human society will approximate the heavenly world.

III. The advent of Christ revealed to earth the true idea of humanity. The ancients had no just conception of man as man. At best, he was considered of no account, except as related to the State or the crown. The infinite value of the human soul, the amazing dignity of manhood—of man, made in the image of God, a creature of God, and an heir of immortality—had not dawned on the conception of the world at the time of Christ's advent. He, the Divine-Man, the Son of the Highest, conferred an infinite boon on the race when He revealed and taught the true idea of humanity—the real grandeur and nobility of *man as man*, both in his intrinsic nature and in his relations to God and to immortality. The incarnation and the death of Christ to save individual man is a stupendous testimony that has not been lost on the world, and never will be; and its final effect will be to lift man to an equality with angels.

Skeptics and others babble about "the religion of humanity." But their humanity is a humanity utterly desti-

tute of one element or principle of divine life; it is "of the earth earthy." The only genuine religion of humanity—a religion that regenerates the soul and lifts man up to fellowship with God and companionship with angels—is the religion taught by Jesus of Nazareth in wonderful words, in His still more wonderful life, and in His death on the cross.

IV. The advent of Christ was good tidings to the family. The ancients had very imperfect ideas about it. Marriage was simply the means the State had to produce citizens. The sanctity of marriage, the sweetness of the domestic affections, the power of family influence in training, both for the state and the Church, had no place in the world's estimate. But, oh, the power, the blessedness, of the religion of Jesus on the family! It relays, cements, and sanctifies this old foundation. It gives to woman her true sphere and her golden sceptre. It makes the family the type of heaven, the type of Christ's Church, and invests it with a power for good that is well-nigh irresistible.

V. The advent of Christ was glad tidings because it gave the world a new hope. The old religions offered none. Philosophies shed no light on the grave and the great beyond. Skepticism, infidelity, false science, agnosticism, materialism, all end in despair. The best they offer man is the motto of the Stoics: "Let us eat and drink, for tomorrow we die."

The song of the angels on that eventful Christmas morning was the song of hope to a despairing world. It shot light and sunshine into the sad and desolate heart of guilty, lost man, and down into the grave, and athwart the sky of the unknown future. On the gloom and despair of the ages, without God and without hope, the Sun of Righteousness arose in noontide splendor, and illumined the world. Before it the night vanished in the sinner's soul, and joy and peace and blessedness were experienced.

Oh! gladdest day of all the year—the day when angels came down to earth

with their message of glad tidings! To-day we join with the immortal Watts, and sing:

"Joy to the world, the Lord has come!  
Let earth receive her King;  
Let every heart prepare Him room,  
And heaven and nature sing."

### THE CHURCH OF THE LIVING GOD.

BY JOHN HALL, D.D., IN FIFTH AVENUE  
PRESBYTERIAN CHURCH, NEW YORK.

*Cry out and shout, thou inhabitant of Zion:  
for great is the Holy One of Israel in the  
midst of thee.—Isa. xii: 6.*

CIVILIZED countries have many institutions of a voluntary kind for useful purposes. These are usually the outcome of social instincts, and are found to be necessary to the well-being of society, and to attain great common objects. But it is optional to every man whether or not to associate himself with these institutions. Some of them are the product of the spirit of Christianity, as in the case, for example, of Young Men's Christian Associations. But even with them it is left to the freedom of the individual will to join them or not.

There is, however, another institution in the world, in relation to which men have not their option—where men are laid under direct obligation to Him who has established the institution, viz.: the Church of God, in relation to which the earnest appeal in the text is made. This truth of the divine institution of the Church and the consequent obligation upon men to be in it, is one that needs to be stated with clearness, and defended against misrepresentation. It is the policy of Satan, in his work of deceiving men, to connect his lies with half truths, or with a whole truth misplaced, so as to recommend it to the judgment and consciences of men. This he has done in the matter of the Church. The so-called Catholic Church, outside of which, as it claims, there is no salvation, is a gross perversion of the truth. For nearly four centuries this theory has been rejected by the most enlightened of the human race.

The result is that the statement of the whole absolute truth is regarded by many with dislike and suspicion; so that men do not listen to the real claims of the Church of Jesus Christ as they are presented in the Word. Hence it is necessary to clear up the matter, and learn to what extent and in what sense it is that God has founded this Zion, and in what sense it is an obligation laid upon us all to be members of the Church of the living God.

The Church is described by various words. In the Greek language, by a word which signifies "house of God." This refers to the place in which the servants of God met to worship. Another word describes, not the place, but the worshipers. In that sense "God has founded Zion," and His people are "the inhabitants of Zion." Very distinct and definite words are used to describe the members of the Church. They are called "the glory" inspired of God. They are called the faithful, showing that there has been divine communication with them, and that they are believers; and in the third place they are called "holy," consecrated and accepted. These three terms mark and describe the members, the assembly of the people that make up the Church. They are the glory, they are the faithful, they are holy, and when the Church becomes a body of holy, consecrated people, bound to serve and represent God, and to carry out His gracious, blessed will always, it is a holy Church; it is a Church of the living God, having distinct claims upon the attention of mankind. Men forget or overlook this fact. They reason as if all religious systems had the same origin, and rest upon the same basis. But Christ did not die to found Confucianism or Mohammedanism. But that is true of Christianity, and of no other system of faith. So that Christianity is unique; it is matchless; it has claims upon the conscience and over the individual soul that can be claimed by no other religious system.

Accepting this view, we see the meaning of various Scripture terms; for

instance, of the Church as being "the family of God." We know what are the constituent parts of a family. Now, God has made in Zion a blessed counterpart of all that is in His family. Two conclusions inevitably follow from this truth.

I. This Church presents to us the way, under God's hand, to true personal goodness. Men devise many recipes to correct evils and excite to virtue. But Zion accomplishes all these results by one simple method. To be in the Church of God is to be in the way of all goodness. Well may the inhabitants of Zion rejoice, for all spiritual blessings of God's kingdom are given to it.

II. Another logical conclusion follows, viz.: that all of us ought to be in that Zion. We are to be in it, not because the Church itself demands it; not because the minister calls for it; not because the influences around us have inculcated it—not for any or all of these reasons. We are to belong to the Church because God, who founded the Church and created us, has laid this obligation upon us. That is the one solid and sufficient reason by which we are to be influenced. We are to be in Zion, because God has been pleased to enjoin it. We have no option here, because we are but creatures, and bound to obey the Creator. We may use our human wisdom with reference to the institutions that man has founded. But this unique, match'ess, unparalleled institution that God has founded, and founded for us, we are bound to be in, if we would be obedient to Him. And we are not to be simply visitors to His Church, or occasional attendants, and especially not to be patrons. We are to be inhabitants, dwelling in it; being in it with our whole souls, and complying with the obligations that are incumbent upon its inhabitants, if we would be pure men. And this is no unreasonable command. 1. The way in which the Word came is both significant and instructive. 2. Another consideration is that, "Great is the Holy One of Israel in the midst of her." That is the culminating and crowning glory of God's Zion.

It is the Zion of the ordinary human being, and it is the Zion of the Lord. You may take the great political parties of the day—the Republican and the Democratic—and you will find varieties of intelligence, varieties of motives, and greater or less degrees of intensity. But the party retains its unity, notwithstanding these individual varieties. The same thing is in the Church of the living God; it is composed of human beings of different degrees of energy, of capacity. There are times of coldness and times of ardor; times of weakness and times of strength; there are men of the meanest motives and men of pure motives. There is a great deal given for organization and instruction, and I want to make the thing clear to you as a spiritual truth. God is with Zion by His very nature. He is omnipresent and omniscient, and this being so, there are certain natural and necessary results that follow. When you are on the street, you must see things that are going on around you. You know that they are not the same that you would see in your own home. So it is with God. He is with His Church, not only because He has these natural attributes, but because it is His Church that He has founded in Christ, and over which He exercises watchful care. The Church is made Christ's because he is the Son of God. Not a mere man could be capable of filling that high place. He is God also. But it is not simply as God that he is King and head of His Church. He says Himself, "This is the kingdom given to Me," but that would not be true if given to Him as God. It was, therefore, as the God-man that the Church was given to him. As a mere man He could not have the kingdom. He is, therefore, in it in His mediatorial capacity. No mere man could fill that conspicuous place, and it is because of the God-man that we see so great human sympathy with divine power in the head of the Church. It is the especial glory of the New Testament that explains and expounds this.

So much for the second teaching of the text with reference to the transcend-

ent glory and dignity of Him who is in Zion. Now, as to some practical reflections growing out of the lesson.

1. We must see that this Zion is a home of great dignity. We speak of it as the home of the family; but it is more than that, it is His kingdom. It must be respected as His kingdom. The question is not what would men have? what would society have? but what would God have? and in the degree that the Church is true to God, does she feel herself to be in His kingdom.

2. If this be God's Zion, then what have we to do to be in His Zion and to feel the pleasures incumbent upon members of His Zion? We are to obey Him, because He who has founded this community makes it incumbent upon us to do His will, and if we would be wholly subservient we should conform to His way. We are not only to come to His Zion, but we are to come in the right spirit, and to carry that into our occupation of Zion. We speak of this Church as being holy, as a place of sanctity. Where is the sanctity? Is it in the walls and pews? No. Is it in the worshipers? No. Is it in the minister? No. Where is it? The cry is that "the Holy One of Israel is in the midst of thee." It is His presence, His power, His relation to us, that give sanctity to God's house and God's service. Everything we do is because we are God's creatures. It is that alone which gives dignity and glory to the service.

3. Now, let me speak a word to any that may hear me, who are still without God and without hope of eternal life. If I can I would address an earnest word to such. This King summons you from rebellion; He summons you to peace and good-will to Him. I bring His message to you. I do not say to you, "Be reconciled to the Church;" I say to you, "Be reconciled to God." That is His claim upon you. Reconciled! Then there has been alienation, there has been a quarrel. Why will you not be reconciled to Him? "Come unto Me." Trust Jesus Christ. Rest

upon Christ, and when that reconciliation is effected, and the spirit of adoption takes possession of you, and you learn to love God, because He loves you, and you see that He will help you, you will feel that Christless souls can be reconciled to God, and have the blessings of this spiritual unity.

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### A ROYAL RULE OF LIFE.

By R. S. STORRS, D.D. [CONGREGATIONAL], IN THE CHURCH OF THE PILGRIMS, BROOKLYN.

*Not slothful in business, fervent in spirit, serving the Lord.*—Rom. xii: 11.

ONE of the most common and clamorous criticisms of Christianity, urged by those who are unwilling to submit their lives to its control, is this: that it is a system of speculative doctrine only, a matter of ingenious analysis and logical discussion, but it does not relate to practical life. It is mainly concerned with the future life, and does not concern itself, they say, with every-day affairs. Now, it is enough to point to a text like this, by way of refutation. This is a royal rule of life, and if heartily adopted it would consecrate all our work. It is not, however, alone, and isolated from other parts of Scripture, but in harmony with all other details of Christian duty. "In diligence not slothful; in spirit, enthusiastic; serving the Lord." This is the way to make life divine; to enter into its mystery and learn its value and beauty.

Our daily business is largely secular, and many of our cares trivial, and prompted by self-interest alone. We have domestic and social relations as well. Much of our work is routine toil, and it may seem that the moral element cannot be readily superimposed. This is looked upon as a rule in the air, and not a practical one. But it must be kept in mind that it was first addressed to men who led lives even more obscure than ours. The text was not spoken to the Roman Senator, charged with the affairs of State; to the philosopher, involved in profound investigation, or to the poet, who, in breathing lofty musi-

cal numbers, was making for himself a name to endure through all the centuries; but to the Roman Jew and the Roman slave; to those dwelling in the Ghetto across the Tiber, men and women in humble life. So, now, this royal rule is for the sailor at sea, the mechanic bending over his bench, and the merchant in his counting room; and it involves, as a condition for its obedient observance, an intrepid, intelligent and far-sighted soul. Such a reverent regard for this commanding principle will insure a life truly sublime. Let us, then, look at some particulars, and see how we can accomplish the end.

I. Character comes out of work. It is what we do that educates us, rather than what we read or speculate about. The work of life, with the temper and spirit we put into it, trains and molds. It not only illustrates but cultivates virtue. High, honorable integrity of act cultivates integrity of heart; enthusiasm in effort resupplies the founts of enthusiasm in the will, and sympathetic activities nourish the emotion itself out of which they flow. Christ was a workman. We cannot say that his work developed holiness in him, because he was ever holy; but it continually illustrated the holiness of his soul. And this, too, in the minor affairs of life. The Gospel gives great space to small particulars concerning Him. He ate and slept and talked. The glory of the divine shone out in the smallest as well as in the greatest acts. He taught the supernal and eternal significance of little acts, like the giving of a cup of cold water for His sake. He taught that he who was faithful in the least would be faithful in that which is greatest. As the roots of the oak reach down and out in the soil to the slenderest end, so the strength of character is found in those small and unseen acts of life that run through the hours and moments of each day. It is not by one stroke that the sculptor chisels the marble into artistic beauty, or by one touch that the painter puts upon the canvas the glowing conceptions of his fancy; so

"Heaven is not reached by a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

2. Daily work assists us to larger and clearer views of divine truth. We may not see how the minor and distracting duties of daily life—those of the home, the school, the shop—can be made tributary to advancement in piety. There is, however, a proverb older than Christ, that says, "In all labor there is profit." While the Word of God puts discredit on labor that is dishonorable or useless, it extols the labor of the wise. Fidelity in work and a fervent, enthusiastic temper—"boiling or bubbling, like a fountain," is the figure hinted at in the text—will assuredly freshen our faculties and give tone and balance to the mind. The crazy fancies that have shattered or darkened communities came not from artisan, miner or sailor, but rather from some secluded recluse, deluded by his morbid fantasies. Healthful, honorable work gives strength to the mind and brings it to that point to which the Gospel makes its appeal. Then leisure has a charm, and inquiry has a zest after toil, provided it be not protracted, exhausting toil. The best scholars have been trained in cities. There is something in the stir and whirl of these great centers that keeps our faculties alive, that trains us to sharp attention, and develops a masterful resolve. In the country there is something of languor and indolence, but in the emulous activities of metropolitan life we make our faculties more acute and our inquiry of truth is more successful.

3. By work we enable ourselves to influence others for good. We are confederated in continual alliances in society—youth and age, want and wealth, culture and ignorance. Dissolve society into repellant unities, and you arrest work, but under a law of life like that indicated in the text you secure harmony in combination. Every one affects all. There is indeed peril in this fact. An unfaithful workman may by neglect introduce into your dwelling disease and death. A negligent pilot



may cause disaster to a ship and plunge hundreds into sorrow by the sacrifice of human lives. A bludgeon is not needed to destroy the eye, or a hammer to ruin a watch. A grain of sand or dirt is sufficient in either case; and so it is with secret and subtle influences at work for good or ill in society. Noble work will bless those we may never see and give progress to what is best in human life. We can by the temper of Christ in us impress others and become preachers of righteousness in our day, even more effectively, perhaps, than the occupant of a pulpit or professor's chair.

It is not wealth inherited that is the mightiest lever, but that which is gained by work. He who lays aside for Christ a portion of his daily wage of work, preaches to the world and thereby advances the cause of the Redeemer.

Lastly, if we are obedient to this rule of life we shall gain the clearest impression of immortality. It is not in day dreams or in night visions that we come under the full power of the world to come; but often it is in obscure and even servile toil that we feel the dignity of manhood within us that is not yet revealed. It is in diligence and fidelity and patience of toil, that we come to realize something of the force and splendor of expression that is a sensibility not yet developed, but which will be in the life immortal. The philosopher in his cell, rapt in speculation, may doubt, and the enthusiast may feel that he has not grasped it; but the mother, immersed in her petty cares, and busied with her humble service, does feel that a time is coming when her work will be recognized and rewarded. The devout and obedient disciple of Christ sees that, not over the Lord's Day alone, but over every one of the six days of toil, there hang the bending, brooding heavens, bright with immortal light. Of course we may be so ardent in earthly pursuits as to forget everything else; but to the thoughtful worker this truth comes as an inspiring impulse. So the Lord's Day comes, not as the Sabbath to the Jew at the end of

the week, a memorial, but at the beginning, to exalt, direct and quicken.

"Diligent in business, fervent in spirit, serving the Lord." This is the rule for us, now and here, in the midst of our eager, earnest industries. We gaze on the loveliness and quiet of the country, and fancy that there is the place to lead an unworldly life. Nay, there is worldliness there as truly as in Wall Street. Men fight about fences as we do about contracts. Here, indeed, in wealth and fashion and sensuality, worldliness takes root with Satanic force; but here, also, are the finest specimens of Christian character illustrated. Here holiness may be written on the bells of the horses; arts and inventions become allies of the Gospel and aid in its accelerated advancement. Thus, under the beneficent influence of this divine rule of life, the light of this world's history will finally mingle into the spiritual beauty of Christ's immortal reign! Write, then, over the archway of your hearts, over the portals of your office, and your home, "Diligent in business, fervent in spirit, serving the Lord," and in the joyousness of this earthly service for Christ you shall find a bright prophecy of the opportunity and the work that shall be yours in the immortal realm above!

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### THE GRADUALNESS OF DIVINE INSTRUCTION.

BY CANON LIDDON, IN ST. PAUL'S CATHEDRAL, LONDON.

*I have yet many things to say unto you, but ye cannot bear them now.*—John xvi: 12.

WHEN our Lord tells His apostles that He had many things to say to them which they could not bear as yet to hear, He may well have taken them by surprise. They may have thought that a discourse like that in the supper-room, on that eve of what they felt to be an approaching crisis, would contain the final instructions, the final exhortations, the last consolations which they were to receive from their Master. He warns them that there is much still to be told them in a coming time. It would be



told them partly during the forty days after the resurrection; much more after the descent of the Holy Spirit, who was to guide them into all truth.

What our Lord did speak of with the apostles during the forty days between His resurrection and His ascension is told us in general terms by Luke at the beginning of the Acts. He was "speaking of the things pertaining to the kingdom of God." What His kingdom was to be, what laws were to govern it, how it was to be organized, what were to be the sources of its life, and, above all, how it was to assist, and expand, and perfect the spiritual life of single souls that found a home within it—such-like topics, we may dare to infer, were handled by our divine Lord during those solemn days. And the result may be seen in the apostolic epistles, especially in those of Paul, who would have learned what had passed at some later time after his conversion. When, in the epistle to the Corinthians, he compares the Church of Christ to the human body, we learn that its members were to be many, but that its life was to be one. When, in the epistle to the Ephesians, he calls it "the Body of Christ, the fullness of Him that filleth all in all," we see that it was to be no mere voluntary and human association. When he instructs Timothy and Titus how it was to be governed, how ministered to, how provided for, we learn how great a place the Church was to have in the practical life, as well as in the thought of Christians. But it was especially after the descent of the Holy Ghost, and through Him, that our Lord was to say many things to His apostles. "When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak; and He shall show you things to come. He shall glorify Me; for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine and shall show it unto you." This was to be the illuminating work of God the Holy Ghost after the day of Pente-

cost. He was to enable the apostles to understand the real meaning of what they had heard from, and had observed in, their now ascended Master. "He shall glorify Me; He shall receive of Mine and shall show it unto you."

#### I. THE INSTRUCTION OF THE APOSTLES.

Why did not Christ teach everything Himself? Why leave so much to be proclaimed by those who came after Him? He gives the answer: The apostles could not bear these added burdens of truth in those earlier days. The reception and assimilation of religious truth is, from the nature of the case, a very gradual process. In the New Testament it is compared to the erection of a building. The apostles were not in a state of mind to receive the whole truth; besides, the Holy Spirit had not been sent down to reveal and to help in the way of understanding and receiving it.

#### II. THE INSTRUCTION OF THE CHURCH.

Our Lord's words apply to the Christian Church. To this Church He had many things to say, which she could not bear to receive in those days of her infancy. This does not mean that in all the coming centuries He would go on adding to the truths of the Christian creed by a process of continuous revelation. The faith for which Christians were to contend was, Jude says, "once for all delivered to the saints" in the age of the apostles. Later ages might explain and unfold and bear witness to, but not add to, the sum of inspired teaching. The Church is a society; and the life of a society, like the life of a man, is a history of experiences. And in this field God is continually saying new things to the Church with the lapse of time. This language of God is uttered in the sequence of events which are ordered by His providence. What manifold lessons has God been teaching our own country during its fifteen centuries! Look, too, at the history of Israel. Will there not be teachers hereafter for whom we of to-day are unprepared? Can we suppose that the Eternal Word has, as yet, said His last word to Christendom?

## III. THE INSTRUCTION OF THE INDIVIDUAL.

The human mind has its distinct stages of growth. So, the purely spiritual life of the soul has its stages of experience, and truths are welcome at a later stage, which are unintelligible at an earlier one. Then there comes the stage of spiritual illumination, when the horizons of revealed truth are opened out to the delighted gaze. And then a higher stage still—union with God in and through union with Christ—when the soul in rapture exclaims: “My Beloved is mine and I am His.” Now, the truths appropriate to the higher stages would be unintelligible to the stages below.

## IV. SOME PRACTICAL SUGGESTIONS.

1. We have the true method of educating children in religious truth.

2. How does this line of thought add to the solemn interest of life! Oh, the possibilities of the future! The day may come when Christ will say many things to us under the discipline of sorrow, and losses, and sufferings, which we could not bear now. There is a picture of Louis XVI. and Marie Antoinette on their wedding day, which suggests this thought. All, as yet, looks as bright as a great position, and the smiles of friends, and human care, and human prospects could make it. The young couple are scarcely more than children. It is the unclouded morning of a summer day. “I have many things to say unto you,” might well have been the motto of those young lives. As yet, the long anxiety, the indecision, the struggle, the flight, the enforced return, the trial, the imprisonment, the scaffold—these are hidden. Each stage of suffering was bearable when it came; each brought with it lessons in moral and spiritual truth, which else might never have been learned. It could not have been borne if it had been prematurely disclosed.

3. Finally, these words suggest the duties of hope and patience in respect of the, as yet, veiled future, in respect of the many questions which haunt every active and thoughtful mind when it

looks out on the eternal world. Of that world the poet says:

“Thither we send our thoughts to dwell,  
But still the wall impassable  
Bars us around with sensual bond.  
In vain we dive for that beyond—  
Yea, traverse o’er and o’er the bound—  
Walking in the unseen profound,  
Like flies, which on the window-pane  
Pace up and down again, again;  
And though they fain would break away  
Into the expanse of open day,  
They know not why, are traveling still  
On the glass fence invisible.  
So dwell our thoughts with the unseen,  
Yet cannot pass the bourne between.”

Aye, if He were to gratify us—if He were to withdraw the veil while we still live in the life of sense—could we bear it? Is it not better as He in His great mercy wills it to be? The day will come to each one of us when He will have many things to say to us. We could not bear them now.

### A CHRISTOLOGICAL VIEW OF HEAVEN.

BY REV. A. C. GEARY, IN REFORMED EPISCOPAL CHURCH, REEDYSVILLE, MD.

*At thy right hand there are pleasures forevermore.*—Psa. xvi: 11.

THAT view of heaven which makes due account both of the real and the ideal, holds closely and consistently to the person of Christ, as the one of whom it is said, “All things have been created through Him and unto Him; and He is before all things, and in Him all things consist.” His presence centrally and essentially characterizes the “right hand” of God. So much is implied in the faith of Christendom as expressed in the Apostles’ Creed, “He ascended into heaven and sitteth at the right hand of God the Father Almighty,” and such is also the teaching of God’s Word throughout. While the Psalmist himself may not have conceived of it in this form, the fact itself is yet undoubtedly comprehended in the full import of his inspiration.

The glorified humanity of Christ, exalted to the right hand of God, furnishes a human and earthly basis or anchor upon which the mind and heart

of man may lay hold. But it is only when His divine nature is contemplated, in union with the human, that the door of heaven is fully opened; for then redemption is brought into view in its entirety. The glorification of the Redeemer at the right hand of God, therefore, involves infinitely more than the mere elevation of a righteous man. The halo of glory that shines forth from His person reflects the very brightness and effulgence of the entire Godhead. This divine human constitution of Christ's person forms the true basis for the real and the ideal, upon which every conception of heaven beyond itself, that is not crudely naturalistic, on the one hand, or abstractly spiritualistic on the other, must rest.

As the Redeemer sustains a central relation to the other persons of the Godhead, and thus pre-eminently represents the glory of God, so does He sustain a similar central relation to the saints in glory, out of which also grow the "pleasures forevermore" referred to in the text. In virtue of this mystical union with Christ the redeemed are made to share largely in the glory that essentially belongs to God's own being, as also in that which grows out of the creation, redemption and glorification of the world.

The bond of unity, furthermore, that obtains among the saints themselves, likewise has its origin and foundation here; and the "communion of saints," involving the recognition and the glorification of earthly ties and relations, is a fountain whence flow rivers of delight.

The same is true of the relationship in which the redeemed stand to the other heavenly beings. On account of their possessing a common nature with that of the Redeemer, the saints stand above the angels. These "ministering spirits" are their delightful attendants and companions.

The activity and employment of the saints in glory are also determined and inspired by their peculiarly exalted position at God's right hand, and are another abundant source of joy to them.

This substantially consists in worshiping and glorifying God. In this they are greatly aided, if not entirely led, by their fellow worshipers, the angelic hosts, whose special mission it is to engage in acts of adoration and ascriptions of praise to Almighty God. Such was their office already when the Savior was born, according to the record: "And suddenly there was with the angel a multitude of the heavenly host praising God." In the Apocalypse these beings are spoken of as crying out continually, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come;" also as being "harpers, harping with their harps." The hosannahs and hallelujahs, the melodies and harmonies, uttered and produced by this heavenly choir, added to the sounds of their own voices, must fill the saints with rapture unspeakably great.

But what will doubtless be a source of still greater bliss to them, and which is likewise inseparably connected with their fellowship of Christ, is to be found in the beatific visions with which they are everywhere confronted. This inspiring element in the celestial worship addresses the eye, as the other spoken of does the ear, and thus the two highest senses are made to be the channels of receiving the greatest "pleasures," involving, however, the presence and activity of all the faculties and powers of the soul.

Of the triune God who will be the "all in all" of heaven, as revealed in Jesus Christ, and of the ransomed, it is said, "They shall be like Him, for they shall see Him as He is." The throng of the redeemed, arrayed in "white robes," with "palms in their hands," and "crowns of gold on their heads," and the other "innumerable hosts," will also present a glorious sight. Along with the beings are the "buildings," the "place," the "city that has foundations, whose builder and maker is God," with its "golden streets" and "pearly gates," its "sea of glass like unto crystal," its "emerald and sardine stones," the "Father's House," the Savior's "mansions," and our own "build-

ing of God, an house not made with hands, eternal in the heavens."

Of the appearance of the world of glory to us now, however, it must be said, in the language of Holy Writ: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Our only safety, as regards a true apprehension of those blissful realms, lies in cleaving firmly to Him who is the "Alpha and Omega, the beginning and the end, the first and the last."

### THE PEACE WHICH PASSETH UNDERSTANDING.

BY REV. STOPFORD A. BROOKE [INDEPENDENT], IN BEDFORD CHAPEL, LONDON.

*Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.*—John xiv: 27.

THESE are musical words; but the music is not of earth alone. They touch a strain above the world. In their consciousness of vast spiritual power, in their farness from the strife and trouble of men, they are of that true supernatural which abides in the secret of God. But in their tenderness, in the thoughtful care for those who loved Him that He who spoke them had, in the sweetness of expression, which brought together in them human sadness and the divine power which could so boldly promise peace, and give it; they are of that exquisite quality which forever moves the heart of man. Sorrow, power, and beauty meet and mingle in them.

Yet it was a strange legacy. He gave them peace, He said—but had they peace? Was their life a life of peace, were their hearts at peace? Did trouble never touch them, or the storms of life; did sorrow, and fear, and passion never make a tempest within them? If His gift of peace was given as the world did not give, it was also not the peace that the world calls peace. What was it? That is our first question. It is answered by the words—*My peace.*

It could not be peace from the outward pains that beset life. For Christ says that it was His own peace He left to them, and when He spoke the words there gathered round His head all the storms that can befall a man.

Nor were His followers any better off.

"In the world ye shall have tribulation." And they had it.

Let no one dream, then, who follows Christ, that he will be saved from outward battle. Not peace, but war, and storm, and the cross, belong to those who receive the legacy of the peace of Christ. Nor let them dream that they will have peace from the sorrows of mankind; that loss will be less bitter, ingratitude's tooth less keen, treachery less a fire in the heart, broken love less unbearable, a shattered home less lonely.

It was not, then, the peace of the human heart that Christ had, or that He left to us. What was it, then? It was a spiritual peace; peace in that inner life which, striking its roots into eternity, is linked unbrokenly to God; nay, which is a part of God. It was spiritual peace that was His peace—it was that which He left us. Can we define it? It escapes analysis. Though we cannot define its deepest emotions we may reach some definition of it. Its quality is to exalt the whole nature into a quick life in which all things act in harmony. It is the living and uplifted harmony of the whole being under a divinely good will, which will is felt by us as an unspeakable and personal love. This is the unutterable which Paul felt when he was caught up into the third heaven. This is the joy that Christ possessed in His peace.

But we can say something of the actual things in which this peace consists, though we cannot of the feeling it creates.

1. It was the peace which comes of fulfillment of duty. "I have glorified Thee upon the earth; I have finished the work Thou gavest Me to do." All was completed, and completed perfectly. And He knew its results on mankind. Can you conceive a higher peace than

that which must have filled His heart? And not only in this last hour, but all through His life, there had been this peace of duty done. And this peace may be ours—may be Christ's legacy to every true disciple—all along the way of life and in the final hour.

2. The peace of Christ was the peace which comes from the triumph of love.

He endured a world of evil. But over all love rose triumphant, as the sun above the clouds of night; and rising into the region of perfect calm in which the love of God abides, the triumph of love made peace. Think what that spiritual calm must have been which looked from the Cross in the hour of death upon the mocking crowd, and cried, "Father, forgive them, for they know not what they do." And this victory and reward of perfect love may be ours.

3. The peace of Christ consisted in conscious union with God. "I and My Father are one." Take one example—*peace from union with perfect truth.*

This is something of Christ's peace, and because it was not of this world, it was given not as the world gave. It was given for eternity. It is everlasting life without sin. All the storms that arise from the battle of the lower nature with the higher will be hushed to rest by the lower nature being lifted into goodness. The peace of God is righteousness, and it will rule the heart. The peace of God is loss of self, the loss of bitter craving, of restless vanity, of the hideous activity of decay. And it is the gain of love, and through love of that beautiful and musical life that lives in the life of all that lives, in utter joy.

And to that, some of you prefer annihilation! Very well, take your nothingness. Take the death of thought, the ruin of love. Take the vanishing of joy, the corpse of beauty, for your eternal bride. Take the corruption you desire. But let us prefer the life, and peace, and joy, and beauty, and love, and thought that lie hid for us in Christ's promise—"Let not your hearts be troubled, neither let them be

afraid. In My Father's house are many mansions; I go to prepare a place for you."

### FREEDOM OF CHOICE IN RELIGION.

BY REV. WILLIAM FAWCETT, IN THE GRACE M. E. CHURCH, CHICAGO.

*And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.*—Heb. xi: 15.

THE chapter from which the text is taken is a record of the faithful. Abraham was called of God to enter upon a special work. He went into the country pointed out to him never to return. The evidence of his consecration rested upon his perseverance. It was so with Isaac and Jacob. They went out never to return; not because of an interdict forbidding them; not because of natural obstacles, lofty mountains, swollen streams, or impenetrable woodlands; but because they desired to remain where they were sent. They were there in obedience to the command of God, and they were content to remain. They were in the way of duty. So it is with all true Christians. They are not Christians merely because they are obliged or foreordained to be. On the contrary, they are what they are from personal choice, being made willing in the day of God's power. Christianity draws much of its life from the natural desire of man to better his condition and prospects. We are at liberty to go back to the country from which we went out—to return to our state by nature. We started out at the call of the Spirit, and from a conviction of duty to God and to our own highest interests; but we are not compelled to go forward—to work out our salvation.

1. Almost hourly we feel an impulse to return. Nature lusts after the fleshpots of Egypt. Ten thousand influences draw us back. They are potent, and ever active, and draw with the strength of a leviathan. Retrogression, backsliding, apostacy, are not caused simply by opportunities or temptations, but by mighty forces, material, social,



spiritual, without and within, against which we have to fight constantly and earnestly.

2. Opportunities to return arise out of many things. In his business relations man may be surrounded by ungodly men. There is nothing to stimulate religious fervor. There is no opposition to a return in the life around him. Trials and afflictions beset us, and in the closet we almost feel like cursing a God seemingly unjust. Adversity quickens our pace. Rich and poor alike have opportunities; but it is a mistake for the destitute to suppose that cushioned seats and carpeted floors are not willingly shared with them by the well-to-do. The plea of poverty is merely an opportunity to fall away from holy living. We must all think how great harm slight causes may work. A word or a sneer may be the loss of a life to God. The Alpine traveler by the crack of his rifle or by the slightest misstep may precipitate an avalanche upon his head. Just as finely poised is the balance between righteousness and unrighteousness.

### THE PRECIOUSNESS OF CHRIST.

By REV. BENJ. F. WHITTEMORE, IN CUMBERLAND PRESBYTERIAN CHURCH, ARROYO GRANDE, CAL.

*Unto you therefore which believe He is precious.*—1 Pet. ii: 7.

WHILE Christ is as a root out of dry ground to the great mass of mankind, yet to the sincere Christian, who has received the baptism of His love

and Holy Spirit, He is inexpressibly near and dear.

I. Christ is precious to the genuine believer.

1. As Preserver. "By Him all things consist."

2. As Redeemer. "Sold." Bought back.

3. As Advocate and Intercessor.

4. As Friend. Earth's friends. "Loveth alway."

5. As Elder Brother. "Ye are my brethren."

6. As "Our Righteousness." "Filthy rags."

7. As "The End of the Law." "No condemnation."

8. As the *Only Savior*. "No other name."

II. Times when He is especially precious:

1. At conversion. "End of strength."

2. In times of trouble. "In six troubles," etc.

3. In times of affliction and distress. "He is afflicted." "He will deliver," etc.

4. In times of spiritual darkness. "I will guide thee with Mine eye."

5. In sickness and death. "Maketh bed." "Thy rod and staff," etc. Christ is precious!

III. To whom He is thus precious:

1. He is thus precious *only to believers*. What is it to believe?

2. The sin of unbelief. It makes God a liar. It brings condemnation.

3. The folly of unbelief. If the infidel is safe, the Christian is.

4. Would *you* find Him thus precious? Only *believe*. Love and serve Him.

### PRAYER-MEETING SERVICE.

By REV. LEWIS O. THOMPSON.

DECEMBER 12.—DANIEL.\* (Dan. xii.)

THIS royal youth was carried into captivity by Nebuchadnezzar in 588

\* In addition to his great prosperity three prominent features in his life are to be noticed: 1. His devotion to principle. 2. His distinguished wisdom, skilled in interpreting visions and in statecraft. 3. His fearlessness. He does not hesitate to tell Nebuchadnezzar of his fall, and Belshazzar of his doom.—*Schaff-Herzog Encyclopedia*, Vol. I.

B.C. His name, "God is my judge," explains the Shakespearean line, "A Daniel come to judgment."

I. He was steadfast in adhering to his convictions of right and duty under all circumstances and temptations.

1. He had adopted principles of temperance in meat and drink, and could not give them up, even to please the king.



2. His religious duties were due to his God, and not to the king, and therefore not subject to the unjust and capricious decrees of earthly kings.

3. He knew that God could protect him amid all the dangers to which his fidelity would subject him; at all events, "an immortal soul can receive no harm from a mortal accident."

II. His hopes and zeal for the restoration of Israel.

1. These were inspired by the divine promise.

2. He set himself diligently to search out God's will and favored time, by fasting, penitence and prayer.

3. The answer thereto.

III. Conclusions.

1. Have good principles, and live up to them under all circumstances.\*

2. Maintain them with sweetness, love and a spirit of reasonableness.

3. Duties are ours, consequences rest with God.

4. In matters of conscience the path of duty, though seemingly the path of danger, is, after all, the path of safety.

5. A firm trust in God will give us courage for every emergency in life, and fill our last hour with the hope of a glorious resurrection: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

DECEMBER 19.—THE LORD IS A SUN AND SHIELD. (Ps. lxxxiv: 11.)

In this Psalm the writer expresses the benefit of public worship and the delight of a devout soul in the public ordinances of God's temple. It is as if the Psalmist, by reason of sickness, or otherwise, had been deprived of these delightful privileges for a season.

I. Consider the Lord as our sun. Dr.

\* The character of Daniel. Let me—I. Open to you the constituent parts of his character. Here we behold, in combined and unintermittent exercise—1. Piety; 2. Wisdom; 3. Consistency; 4. Firmness. II. Urge you all to the attainment of it. Let me invite you to consider—1. How it honors God; 2. How it disarms prejudice; 3. How it tends to the welfare of your own soul.—  
REV. C. SIMON.

Morris, in *The Celestial Symbol*, gives a number of remarkable parallelisms:

1. As the sun is our primary globe, so in the Scriptures Christ is presented as the central and supreme orb, the Sun of Righteousness, who infinitely transcends all created beings in wisdom, power and glory.

2. As the sun is the source of light, so Christ, as the Sun of Righteousness, is the unfailing fountain of truth and wisdom upon all around Him. In Thy light shall we see light.

3. As the sun is the source of all our heat, so Christ, as the Sun of Righteousness, is the fountain from whence the whole system of revealed truth derives its spiritual vitality.

4. As the sun is the source of chemical power, or actinism, so the beams of the Sun of Righteousness not only enlighten and warm, but regenerate every soul into which they enter.

5. As our earth is ever in magnetic sympathy with the globe of the sun, so the Church, or body of believers, is ever in loving sympathy with Christ, the Sun of Righteousness.

6. As the sun's gravitation is the ruling force of our planetary system, so the love of Christ, as the Sun of Righteousness, is the efficient power that perpetuates the activity and guarantees the safety of the Church.

II. Consider the Lord as our Shield. The shield is a piece of defensive armor that was much used in ancient warfare. We have a conflict to wage with sin, Satan and the world, in which the Lord, as our Shield, protects us from dangers and defends us from the darts and assaults of our spiritual foes. Rev. T. T. Munger, in *The Freedom of Faith*, presents us with four instructive particulars:

1. The Lord is our shield against the forces of nature.

2. The Lord is our shield against the inevitable evils of existence, such as weakness and decay.

3. The Lord is our shield against the calamities of life, such as poverty, disappointment and despair.

4. The Lord is our shield against our-

selves, such as self-love, self-care, and self-exaltation, not less than against inordinate desires, appetites and passions.

### III. Reflections.

1. We need not walk in darkness, for the Lord is our light and our salvation.

2. The Lord, as our sun, will dispel the darkness of sin and sorrow.

3. In the light of the Sun of Righteousness we may grow in grace, spiritual beauty, strength and fruitfulness.

4. We need not fear dangers, nor our spiritual foes, for the Lord is not only our sun, but also our shield, and at last our exceeding great reward.

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DECEMBER 26.—THE SPIRIT IN WHICH TO CLOSE THE YEAR. (Phil. iv: 20-23.)

With these stirring words the apostle closes this epistle. A similar spirit ought to fill us as we draw near the end of the year.

I. The Doxology. The apostle's thought overflows the channel of adequate expression, and all that he desires to say as a last word is summed in this grand ascription of praise.

1. We are to give glory to God as to our heavenly Father. We are not to regard Him as a tyrant, nor as a governor merely, but as a kind and loving Father.

2. We are to give Him the glory, that is, the honor and praise, of all His mercies to us. Not unto us, but to God, be the glory, for what He enables us to do, and for the recompense we receive in doing life's work.

II. Salutation. This is the token of brotherhood, for God is our Father; and it is the expression of personal interest and living fellowship.

1. The salutation of Paul alone to the brethren at Philippi without naming them individually.

2. That of those brethren then at Rome who were most intimately connected with him as his co-laborers.

3. That of the whole Christian brotherhood, of whom he designates chiefly they that are of Cæsar's household.

III. Benediction. Grace is the love

of God as displayed in Christ, whereby we receive all those unmerited favors which are included in the Gospel plan of salvation.

1. The beginning of religion is grace.

2. Its progress in the soul depends upon grace.

What better could Paul desire for them, each and all, than that God's rich grace, so free and transforming, might abound toward them and be in them?

### IV. Lessons.

1. We ought to praise God for all that He has bestowed upon us during this year; for all the gifts that have come to us through nature, for the opportunities His providence has sent us, and for the rich mercies of His grace.

2. Do we realize that God is our Father, and that all men are our brethren, toward whom we ought to exercise a lively interest, good-will, pity and help?

3. We have been surrounded all this year by the grace of God. Do we realize the importance of having that grace within us, and giving it free course to bring forth its heavenly fruit?

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NOTE.—With the present number I lay aside my pen as editor of this department—a position I have held for six years. And in so doing I quote the words of Paul, "Now unto God and our Father be glory forever and ever . . . The grace of our Lord Jesus Christ be with you all. Amen."

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### Prayer-Meeting Topics for 1884.\*

Jan. 2. The duty of sending the Gospel to the heathen.—Luke vii: 22. (Missionary service.)

" 9. How old art thou?—Gen. xlvii: 8. Ps. xc: 12. Ps. xxxix: 4.

" 16. The day of Pentecost.—Acts xi: 1-4.

" 23. The test of true religion.—Matt. vii: 18-20.

" 30. The great promise.—Matt. xxviii: 20. (Promise meeting.)

Feb. 6. Hindrances to the conversion of all nations.—Isa. xlii: 1, 2. (Missionary service.)

" 13. The prayer of faith.—Jas. v: 15.

" 20. Ask and it shall be given you.—Matt. vii: 7. Luke xi: 9. John xi: 22.

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[\* These "Prayer-Meeting Topics for 1884," neatly printed, we shall be happy to send to clergymen for distribution among their people at ten cents per one hundred copies (barely the price of postage).—PUB. OF HOM. MONTHLY.]

- Feb. 7. God's method of dealing with His people.—Zach. xiii: 9.
- March 5. Christianity adapted to the needs of the world.—Ps lxxii: 17. (Missionary service.)
- " 12. The inward witness of the Spirit.—1 John v: 10.
- " 19. Crucifixion to the world.—Gal. vi: 14.
- " 26. A call to men to praise God.—Ps. cvii: 8-9. (Praise meeting.)
- April 2. Human instrumentalities in the salvation of the world.—Acts viii: 30-31. (Missionary service.)
- " 9. The contrite heart.—Isa. lxvi: 2. Ps. xxxiv: 18; li: 17.
- " 16. Weary in well-doing.—2 Thess. iii: 13.
- " 23. Lovest thou Me?—John xxi: 16.
- " 30. Suffering and reigning with Christ.—2 Tim. ii: 2.
- May 7. Home evangelization an imperative duty. Deut. i: 21. (Missionary service.)
- " 14. Noah's faith.—Heb. xi: 7.
- " 21. Lead us not into temptation.—Matt. vi: 13.
- " 28. Great and precious promises.—2 Peter i: 4. (Promise meeting.)
- June 4. The moral discipline of giving.—Luke xi: 41. (Missionary service.)
- " 11. When God will be found.—Ps. cxix: 2; lvi: 18.
- " 18. Peter's fall and repentance.—Matt. xxvi: 69-75.
- " 25. Burdens cast upon the Lord.—Ps. iv: 22.
- July 2. Thy kingdom come.—Matt. vi: 10.
- " 9. Hindrances to prayer.—Ps. lxvi: 18.
- " 16. The early conversion of children.—Mark x: 4. 1 Sam. iii: 19. Prov. viii: 17.
- " 23. The sacrifice of praise.—Heb. xiii: 15. (Service of praise.)
- " 30. Why the revival spirit has declined.—Hosea vi: 4.
- Aug. 6. The baptism of the Holy Ghost the great need of the Church. (Missionary service.)
- " 13. How to have a revival.—Amos vii: 2.
- " 20. An evil heart of unbelief.—Heb. iii: 12.
- " 27. The tears of Jesus.—Luke xix: 41.
- Sept. 3. Watchman, what of the night? Is. xxi: 11. (Missionary service.)
- " 10. Little sins destroy much good.—Ecc. x: 1.
- " 17. Critical periods in a sinner's life.—Luke xix: 42-44.; xiii: 6-9.
- " 24. Zeal in religion.—Gal. iv: 18.
- Oct. 1. Christ the desire of all nations. Hag. ii: 7. (Missionary service.)
- " 7. Humiliation before exaltation.—James iv: 19.
- " 14. Perdition dreadful.—Ps. xxvi: 9. Matt. xxv: 46.
- " 21. The new song before the throne.—Rev. xiv: 1-3. (Praise meeting.)
- " 28. Difficulties in religion.—1 Cor. xiii: 9.
- Nov. 4. The final triumph of Christianity.—John xii: 32. (Missionary service.)

- Nov. 11. Confessing Christ before men. Mark viii: 38.
- " 18. Jacob at Bethel.—Gen xxviii: 10-22.
- " 25. Sowing and reaping.—Ps. cxxvi: 6.
- Dec. 2. Watching for Christ's appearing.—Luke xii: 37. (Missionary service.)
- " 9. Living to God in small things.—Luke xvi: 10.
- " 16. Enoch's walk with God. Gen. v: 22.
- " 23. The glad tidings.—Luke ii: 10-14.
- " 30. The Marys at the sepulchre.—Matt. xxvii: 61.

## THE OLDEST CHRISTIAN SERMON, PRAYER, AND HYMN.

### No. II.

BY PHILIP SCHAFF, D.D.

#### THE FIRST CHRISTIAN PRAYER.

THE same discovery of Archbishop Bryennios, in a Greek convent of Constantinople, which brought to light the first recorded written sermon, after the apostolic age, in the year 1875, put us in possession also of the first written prayer of the post-apostolic Church. It is contained in the concluding chapter (formerly unknown) of the First Epistle of Clement to the Corinthians, and is, therefore, an authentic product of that distinguished bishop and disciple of Peter and Paul; for the genuineness of the First Epistle is generally conceded, and is above all reasonable doubt. It was probably the public prayer used in the congregation of Rome, and thus contains the germ of the liturgy, which was long known under the name of Clement.

The prayer derives additional interest from the condition of the Church at that time. The epistle was written in full view of the terrible persecution of Nero and Domitian, to which allusion is made without naming those tyrants. Most critics put it between A.D. 90 and 100—some rather earlier; yet this prayer contains a petition for the welfare of those very rulers who were bent upon the destruction of the Church. This is the true Christian spirit of charity and love, even for enemies, according to the example of Him who prayed for His murderers: "Forgive them; for they know not what they do!" If the

Roman Church had ever retained that spirit which breathes in this prayer, instead of grasping at worldly power, and persecuting heretics and schismatics, she would not have lost control over the most vital and progressive part of the Christian world.

The following is a faithful translation of the prayer of the Roman Church, from the newly-recovered portion of St. Clement's Epistle to the Corinthians (chapters 59-61):

"Grant unto us, Lord, that we may set our hope on Thy name, which is the primal source of all creation, and open the eyes of our hearts, that we may know Thee, who alone *abidest Highest in the highest, Holy in the holy; who layest low the insolence of the proud; who scatterest the imaginings of nations; who settest the lowly on high, and bringest the lofty low; who makest rich and makest poor; who killest and makest alive; who alone art the Benefactor of spirits and the God of all flesh; who lookest into the abysses, who scankest the works of man; the Succor of them that are in peril, the Savior of them that are in despair; the Creator and Overseer of every spirit; who multipliest the nations upon earth, and hast chosen out from all men those that love Thee through Jesus Christ, Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honor us. We beseech Thee, Lord and Master, to be our help and succor. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; release our prisoners; raise up the weak; comfort the faint-hearted. Let all the Gentiles know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture.*

"Thou through Thine operations didst make manifest the everlasting fabric of the world. Thou, Lord, didst create the earth.. Thou that art faithful throughout all generations, righteous in Thy judgments, marvelous in strength and excellence. Thou that art wise in creating and prudent in establishing that which Thou hast made, that art good in the things which are seen and faithful with them that trust on Thee, pitiful and compassionate, forgive us our iniquities and our unrighteousnesses and our transgressions and shortcomings. Lay not to our account every sin of Thy servants and Thine handmaids, but cleanse us with the cleansing of Thy truth, and guide our steps to walk in holiness and righteousness and singleness of heart, and to do such things as are good and well-pleasing in Thy sight and in the sight of our rulers. Yea, Lord, make Thy face to shine upon us in peace for our good, that we may be sheltered by Thy mighty hand and delivered from every sin by Thine uplifted arm. And deliver us from them that hate

us wrongfully. Give concord and peace to us and to all that dwell on the earth, as thou gavest to our fathers, when they called on Thee in faith and truth with holiness, that we may be saved, while we render obedience to Thine almighty and most excellent Name, and to our rulers and governors upon the earth.

"Thou, Lord and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we, knowing the glory and honor which Thou hast given them, may submit ourselves unto them, in nothing resisting Thy will. Grant unto them, therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure. For Thou, O heavenly Master, King of the ages, givest to the sons of men glory and honor and power over all things that are upon earth. Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight, that, administering in peace and gentleness with godliness the power which Thou hast given them, they may obtain Thy favor. O Thou, who alone art able to do these things, and things far more exceeding good than these for us, we praise Thee through the High-priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations, and forever and ever. Amen."

## ON THE STUDY OF LATIN HYMNOLGY.

### No. I.

BY REV. SAMUEL W. DUFFIELD.

THERE are so many of our hymns which are derived directly or remotely from the Latin, that I shall use the space put at my disposal in THE HOMILETIC MONTHLY by way of giving what cannot elsewhere be easily obtained. I shall take it for granted that I write for my brethren who would gladly use hours of leisure in some such congenial pursuit.

If one wishes to know the history and incidents of *English* hymns, he naturally refers to the works of Christophers, Belcher, Miller, and the "Evenings with the Sacred Poets" of Saunders. The "England's Antiphon" of George MacDonald will introduce him to the religious poetry of his own tongue, and Schaff's "Christ in Song" will be found very helpful. I do not mention the better-known collections of verse, but only those which are historical and instructive. The notes of Prof. F. M. Bird, in the *Independent* (1882-3), are also good.

But for the *Latin* hymns an equipment is needed. The best and cheapest collection is an American work, "Latin Hymns," by Prof. F. A. March, of Lafayette College, published by Harper Brothers. Next comes Abp. Trench's "Sacred Latin Poetry" (third edition), MacMillan & Co. Both of these books are moderate in cost and satisfactory in selection, except that Trench will not include anything which is Roman Catholic, and thus shuts out the "*Stabat Mater*" of Jacoponus, and the "*Pange lingua \* \* \* corporis mysterium*" of Aquinas.

There is a small work called "The Seven Great Hymns," which has been much in vogue, and there is another, by Dr. A. Coles, "Dies Iræ: Old Gems" (Appletons, N. Y.), to which reference is sometimes made. Neither of these is of special account, if we have the works named above.

The best introduction to the general subject is Mrs. Charles' "Christian Life in Song" (Robt. Carter, N. Y.), a book with many errors, but written in a lively and interesting style, and with some excellent translations. Dr. Schaff's "Christ in Song" and F. M. Bird's "Songs of the Spirit" probably cover the best and most useful translations, with reference to the authors and their history.

If, now, one wishes to go more thoroughly into the topic, let him secure Daniel's "*Thesaurus Hymnologicus*," a German work, with Latin notes, in five volumes, and which is simply invaluable for its purpose. Its fifth volume contains the fullest index of the first lines of Latin hymns to be found anywhere. Starting upon this basis, I have myself proceeded to make an exhaustive index of the same kind, which, when completed, will show where every such hymn can be found in the original. Just now this exceedingly scarce volume of Daniel is the only resort of the student.

With Daniel may be classed Konigsfeld: *Lateinische Hymnen und Gesänge* (two vols. in one: Bonn, 1847-65). It is the most poetical and judicious foreign

selection, the hymns being translated into German.

F. J. Mone, another German, has made three volumes of hymns, to God and the Angels, to Mary, and to the Saints and Martyrs. The value of these *Lateinische Hymnen des Mittelalters* (Freiburg, 1855) consists in the fact that they are copied from secluded and unusual MS. sources. As an appendix to Mone and Daniel, we have a work by Morel: *Lateinische Hymnen des Mittelalters als Nachtrag*, etc. (Benziger Bros., N. Y., 1866). It consists mostly of the "sequences" of St. Gall, by Notker, Hartmann and others.

The most disappointing book of these German scholars is the latest, viz.: Kehrein: *Lateinische Sequenzen* (Mainz, 1878), which is, however, valuable for its fine glossary of mediæval Latin terms. There are similar works, like the large compendiums of Koch and Wackernagel, and the selections of Bässler, Grimm, and others, but the previous list I regard as embracing the best hymnologic results of that country.

When we turn to England, though, we find an admirable volume, the *Hymni Ecclesiæ*, prepared by Cardinal Newman (two pts. in one: A. MacMillan, Edinburgh, 1865). This contains hymns not to be found elsewhere. So, too, the "*Sequentiæ Mediævi*" of Neale, may be named. For the Latin with translations I especially commend MacGill: "*Songs of the Christian Creed and Life*" (Pickering, London, 1879); Neale: "*Mediæval Hymns*" (London, 1867), and Morgan: "*Hymns of the Latin Church*" (privately printed, 1871—I possess a copy with the translator's own notes). The books named in this article cover the ground handsomely. In my next two papers I shall speak of the great hymns and their history.

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LET us not dally with God when He offers us a full blessing, to take as much of it as we think will serve our ends, and turn Him back the rest upon His hands, lest in His anger He snatch all from us again.—*John Milton*.



## **SOME GREAT PREACHERS WHOM I HAVE KNOWN.**

No. III.

BY DANIEL CURRY, D.D., LL.D.

JOHN P. DURBIN, D.D.

ONLY very exceptional conditions could produce such a character and career as were those of Rev. Dr. Durbin—preacher, educator, and organizer. Born in Kentucky, near the beginning of the century, he grew up rather than was brought up, and before he came of age he was a traveling Methodist minister in Ohio. He was at once recognized as a prodigy of eloquence, and, if almost wholly deficient in every educational preparation for his work, he was eager to learn as far as his circumstances would allow him; and learn he certainly did, in spite of all hindrances, and at length became a decidedly scholarly man. The boy preacher, among the pioneers of Southern Ohio, soon attracted attention and became a celebrity, and his oratorical abilities were recognized by all classes—the educated and refined, for some such there were, as well as by the susceptible masses, who are always delighted with eloquent speech. But the young orator was aware of his own deficiencies, and used such diligence for their correction that at the end of his first decade in the ministry, during which he had become widely renowned for his eloquence, he had also become pretty well versed in most of the studies usually pursued by undergraduates in American colleges, and had received the appropriate collegiate degree. In 1831 he first crossed the Alleghenies, having been elected chaplain in the United States Senate, which opened to him the way to a national reputation, to which he rose at once, and ever afterward maintained it.

Dr. Durbin's distinctive reputation was that of a public speaker—chiefly but not exclusively as a preacher. That as such he excelled to an almost unequalled degree, is certain; but how he achieved his remarkable success has never been explained. His personal

appearance was not imposing, nor was it contemptible. He was of medium height, light and wiry, slightly stooping, with a wide-awake expression. If noticed in repose by a stranger, while he would escape contempt, he would fail to arouse, by his appearance, any particular interest. In conversation, he was ready and vivacious, and during his later years especially interesting for the breadth of his views, and the evident fervor with which he discussed whatever subject engaged his thoughts; and, though a good talker, he was not celebrated as a conversationalist.

As a pulpit orator, Dr. Durbin was both a prodigy and an enigma. Tested by the usual rules of oratory, he ought to have been a conspicuous failure. There seemed to be no art, nor indeed law in his speech; and its qualities could be estimated only by the impression they produced—of which the subject wrought upon could usually give no explanation. In the pulpit his introductory reading and prayer were usually quite the opposite of striking. His voice in these parts was weak and thin, and his whole expression decidedly unassuring. His movement in the announcement of his text, and his introductory remarks, were often hesitating and apparently timid, and the whole process of getting his subject before his audience seemed labored and unpromising as to the outcome. But just as the unaccustomed hearer would be resigning himself to the apparently inevitable dullness of the hour, his attention would be awakened by the deepening of the voice, and the more masterful thought of the speaker; or, perhaps, his interest aroused by some unusual and striking thought, or by the unique setting of some common-place remark; and from this point onward to the close the speaker would have the entire mastery of the situation, and the hearer, dazed, charmed, or persuaded, would almost involuntarily yield himself, in passive quiescence, to the spell that would seem to possess him. His discourses, though often extending beyond the conventional hour, were usually



heard with a kind of delightful fascination to the close, when the auditors would recover their normal state, breathe more deeply again, and remember with pleasure the sweet delirium which, for the time being, not only soothed their senses and pleased their tastes, but also commanded their assent.

But though in the days of his strength, covering the middle period of his active ministry, Dr. Durbin seldom made a decided failure in his preaching, yet he was never entirely free from a liability to do so, and then the failure would be indeed complete and conspicuous. In such cases his hearers, who knew his capabilities, could readily detect their manifestation, for at such times he often evinced his mightiest powers of thought; but they saw, also, the hopelessness of his efforts to arouse himself to the demands of the occasion. Nor was he less sensible than were his hearers, of the failure of his attempts to set forth, as he designed to do, the thoughts and mental images that were in him, but which for the time being refused to come forth at his bidding. But he had the good sense and force of will to rise above such discouragements; and, not infrequently, his next appearance would abundantly compensate his hearers for their former loss, and also avenge himself for his deep mortification.

As seen in the moments of his oratorical elevations, his appearance was peculiar and striking. His head was thrown slightly backward, and his face correspondingly elevated, and his eye-balls turned downward, so that half of the part visible was white—evidently entirely cutting him off from all clear vision. He himself confessed, among his friends, that at such times he saw nothing of the things before him, but was cognizant only of those of which he was speaking. It was evident that, physically, his brain became slightly suffused, which was evinced by the heightened color of his ordinarily pallid countenance, and quite evidently the imagination for the time had the mastery

over the merely speculative judgment; and, accordingly, he spoke in tropes and figures, with a rich gorgeousness of fancy, but with the steadiness of a stable conviction of the reality of the things declared. But in these highest flights of his oratory there was nothing strained or turgid, in either the imagery or the diction; his pictures were natural, and in good taste, and his language simple and classical, his enunciation clear, and his orthoepy even fastidiously correct.

During the last twenty years of Dr. Durbin's active life (1850-70) his duties as the executive head of the missionary work of his denomination called for other qualities than simply oratory, in which qualities he also evinced his distinguished fitness. He was indeed still called to address public assemblies, both official and popular; but the style of address was necessarily less impassioned than that which he had used in the pulpit; though even here his imagination and his skill in the use of words and of imagery were called into requisition. He also excelled in debate, in which, on certain great occasions, he displayed very high talent for argumentative eloquence, which may be seen in some of his written productions, in the form of reports, addresses, and arguments.

## LIGHT FROM THE POST-BIBLICAL LITERATURE OF THE JEWS.

### No II.

BY RABBI MAX MOLL,  
Minister of "Aitz Raanan" Congregation,  
Rochester, N. Y.

"AND God saw everything which He had made, and behold it was *very good*," *tob meod*, טוֹב מְעוֹד (Gen. i: 31). This refers to the creation of man; for the words *טוֹב* (*meod*), and *אָדָם* (*Adam*), consist of the same letters. And God saw everything, etc.

"Very good" also the sufferings? Yes; because through them man obtains eternal life. "Very good" also the death of the righteous? Yes; because in life the righteous man has constantly

to struggle with his passions, but in the other world he finds reward for the anguish of death which he has not deserved. (Comp. Job iii: 17,) "Very good" also the passions? Yes; for without them man would build no house, would not marry, nor care for society or business. (Eccl. iv: 4.)

These teachings were directed against the doctrine of the "absolute evil."

The harmony of the creation is thus allegorized in the Midrash: "On the first day God made heaven and earth. On the second He created in the heaven the firmament, and on the third day, on earth, vegetables. On the fourth day, again in heaven; on the fifth day, on earth. On the sixth day God made the man; but if He created him entirely of heaven or of earth, the harmony of the creation would be destroyed; so He made him of earth and heaven—a connection between earth and heaven.

"'And God blessed the seventh day' (vide Prov. x: 22). This is the Sabbath (Gen. ii: 4). 'On the day that the Lord [Jehovah] God [Elohim] created heaven and earth.' The word 'Jehovah' signifies mercy, and the word 'Elohim,' justice. That is to say, with mercy and justice was the world created. Like unto a king, who had empty cups, who said: 'If I pour into them hot they will crack; if I pour in cold they will burst.' What did he do? He mixed the hot with the cold, and then he filled the cups and it remained therein. Thus, also, said the Creator: 'If I create the world with the measure of mercy alone, sin will increase; and if I create it with the measure of justice alone, how can the world exist? I will create it with both, that the world may last.'"

Gen. ii: 7—"And the Lord God created (יָצַר, Vayeetser) the man." Why is the word יָצַר written with two י? Because man is a creature of the lower and of the higher world. Rabbi Josua said: "God has connected in man four attributes from below and four from

above. The four from below are eats and drinks, couples and inc empties and dies like the animal. The four from above are: He stands up, speaks, thinks, and can see, like a servant-angel."

Or, the two י in יָצַר indicate two creations—in this world and in the other.

Or, they refer to the two impulses in man, viz.: "Yatser tob," the good impulse, and "Yatser hārā," the evil impulse. Man alone possesses both.

The Talmud, speaking of the "Yatser hārā," observes, very pertinently: evil impulse is, at first, a 'wanderer,' then a 'guest,' and at last the 'master of the house.' (Comp. 2 Sam. x: 3; הלך Halach, wanderer; אֹרֵחַ, Guest; אִישׁ, Ish, master.) The evil impulse is first like a spider's web, last like a thick rope on the wheel. (Comp. Isa. v: 18.)

The Talmudical expressions, "Yatser tob" and "Yatser hārā," are derived from the Bible. (Gen. vi: 5; vi: 11; Deut. xxxi: 21; Ps. ciii: 14.) The word יָצַר (Yatser), according to its root יָצַר (Yātsār), signifies the inner form, the thought and will, the motive, the impulse from which it proceeds. If the action is a good one, then was a good thought, the impulse, good—Yatser tob. If the action is an evil one, then was an evil thought, the impulse, evil—Yatser hārā. Is the action an evil one? The thought musing on it was also evil, and is therefore called Yatser hārā.

## BOOKS AND READERS.

BY ROBERT COLLYER, D.D.

### THE SURE CRITERION OF JUDGMENT.

WHAT I deem the sure criterion by which we are to judge which, in this world, is good and which is bad, and which is good and which is bad, is: If, when I read a book, I find that it has put Him further from me than He was before; or a man, that it has put me farther from Him; or about this world of ours, that it has given it a new appearance of desolation, turning the green

\* While in referring to the creation of the animals the word is written יָצַר, with one י only. (Gen. ii: 19.)

into a desert; or about life, that it has made life seem less worth living; or about moral principles, that they are not quite so clear and strong in my heart as they were when this author began to open his mind to me—then I know that on any one of these cardinal things in our human life, my relation to God, to my fellow man, to the world I live in, to the world I hold in my own nature, and to the great moral principles on which all things stable rest and turn—*that*, for me, is not a good book. It may chime in well with some appetite, and be as sweet as honey to my taste; but it is not my book. It may be food for another; I can say nothing about that. I only know this: that in these great first things, if the book I read touches them at all it shall touch them to my profit, or else I must toss that book away and have done with it. Be it Carlyle or Calvin, the masters in fiction or poesy, philosophy or history or theology, as I set out in life, I must companion with those that can do this for me, or give them a wide berth; the grain and gist of their work must be sound and healthful for me. Here I must be a little selfish, and in this way get so much good by so much reading. I want bread, milk, meat. I do not want brandy, or opium, or hasheesh.

Or let the book discuss, as so many do now, the powers and passions of our common nature, and, as I read, let me find that the book tends to rouse those good servants, but bad masters, my passions, and to give them a certain mastery over my principles; or, in the relations of our lives, to make those relations less sacred and true between the man and woman, and start those questions which, in their solution, are so often only the skeleton keys that pick the guards of virtue, rather than the strong and safe bolts that keep it—then these are not good books for me.

And those are bad books for the youth of the republic to read, that set up the divine right of kings over the people; or teach that the more people have to do with their own concerns the worse it is for them; or that bemoan the advancing

and opening age as less hopeful and helpful than the past age—books that fill me with splendid dreams of what I will do some day, and paralyze my hand and my heart toward the humble work of *this* day, in this year of our Lord. As Milton says, I must have a vigilant eye “how such books bemean themselves, and if they are proven evil I must imprison them, and do the sharpest justice on them as malefactors; for books are not dead things, but contain a potency of life as active as that soul whose progeny they are.”

So it follows that in taking good and noble books to be my companions, these shadows so far must help me toward the light. Common fame can do something to guide me in my reading, but not very much. Criticism can do something, when your journal is not bought up at tariff prices to print any sort of notice. It is also a fine truth a dear friend of mine trusts and follows, that if you love good books, and there is a new one out, you are sure to lay hold of it within a year; but that is not always sure, because the last time he was in my study I pointed such a book out to him, a good deal over a year old, and he fell in love with it at once; but it being of a very choice make he did not ask to borrow it, but went right away to get a copy of his own.

These things may all help us. But the proof of the book lies still in the reading. If it be of religion, and brings God nearer to my heart and life; if it be of humanity, and brings me nearer to the world's heart and life; if it be of philosophy, and makes this world glow to me with a new grace; if it be a poem, or a story, a book of adventure, or history, or biography, and I feel that it makes me more a man, more sincere and trusty and true, then no matter who wrote it, or what men say about it, that is a good book for me and may be one of those friends and companions I want to keep by me all through my life.

So it is no superstition, but a clear human instinct, which makes our Bible what it is, and has been so long, the great divine book of the world.

Let our theories of inspiration be what they may, this is the book in which prophets and apostles, poets and psalmists, saints and martyrs, have hidden their hearts. The things are there which they waited for, and watched for, and fought for, and suffered; that stormed them, and surged through their souls, or entranced them, like the words and music of heaven. And to get at the secret of *this* book, and find its worth above all others, we must not rush through its chapters as we rush through a railroad dinner, or peep over a leaf to see if the chapter is a long one, and then perhaps give it up; we must watch and wait for its meaning to come out and to shine on the troubles or the joys that are one with the experiences of which they were born. It is the **ONE** BOOK, a great and deep thinker says, in which for thousands of years the spirit of man has found light, and nourishment, and an interpreting response to whatever was deepest in his own nature. I think he is right, and that the Bible rests on no man's say so, but on its own intrinsic truth and grace. And so I count it first among the good books one should make his companions and friends, who would try to live a noble and useful life. And of all books I know of, remember, "We get no good by being ungenerous to it, and calculating profits—so much help by so much reading." It is rather when we gloriously forget ourselves and plunge soul forward headlong into its profound, impassioned for its beauty and salt of truth. 'Tis then we get the right food from this book.

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## NEW READING OF FAMILIAR TEXTS IN THE OLD TESTAMENT.

No. II.

By G. W. SAMSON, D.D.

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### GEOGRAPHICAL AND HISTORIC NAMES.

A VISIT to the home of Washington makes the "Father of his Country" ever after assume the character of a *real* person; for the conviction that we have *seen* him is added to the idea that comes

from *hearing* of the man. Soing of the Bible lands to American as well as European has made even a Renan to acknowledge the historic facts as to Christ's as much certainty of their of the life of Alexander or Demosthenes or Cicero. The knowledge of the geographical and historic allusions in the Old Testament must influence modern designs and revisions of the Old Testament.

From the day when (A.D. 1099) the barbarous Turks took Jerusalem, Christian visitors began to be sent, fresh views of geographical and historic testimonies began to appear in Christian writings. Before the succession of European tourists, the Bordeaux pilgrim of A. D. 1099 made Bible geography as familiar to that of one's own country. Scholars revived this knowledge after two full centuries of the neglect entered by war, down to 1830, when European Christians dared to venture in exploring the Bible lands. Commercial, military, and diplomatic dependence of the Turkish empire on Christian powers since that time made the Bible lands again a subject of interest. Dr. Robinson, the American, led the way, and many have followed from every Christian land.

The question now is vital: what is to be made of this knowledge in new translations? When, two and a half centuries before Christ, at the command of Ptolemy, Alexander's second, the Hebrew of Egypt, "seventy" Jewish translators put the Hebrew of the Old Testament into Greek, the Hebrew geographical and historic names were exchanged generally for Greek; as "Ararat," in the antediluvian world, for "Mazai;" "Egypt" for "Misraim," in the time of Abraham and Moses; "Tarshish," in Solomon's history, for "Tarshish;" "Memphis" for "Moph," in the time of the prophets, etc. The translators of the Vulgate, at the Reformation, as Tyndale, Luther, and the English revisers under the influence of the Hebrew authorities; sometimes, how

ting in the margin names found in the Greek translation.

Modern missions and their explorations, yet more collations by scholars from ancient authors, have made these facts palpable. Eden and Ararat, as the allusions of the prophets, and as the terms of the Greek translation indicate, were located in the mountains, with their delightful valleys, now peopled by the Georgians, Circassians and Armenians—the fairest specimens of human organism. The four rivers flowing from Eden were the Euphrates and Tigris, already known, because great highways; and the Araxes and the Halys, flowing into the Caspian and Black Seas. In the dispersion of the families of the three sons of Noah, to the list of those whose homes have been largely known, Bible scholars now add many a newly-ascertained location, among which these are specially interesting: Of the thirteen sons of Joktan, brother of Eber, the father of all Hebrews, the eleventh, "Ophir," peopled farther India, bordering on China; while the twelfth and thirteenth, as their names indicate, take in the region of Eastern Asia, including Thibet and China. For "Havilah," both in the Hamitic and Semitic designation, is, like "Galilee" in later history, a "circuit," or extended district, peopled by different tribes, such as make up the vast Empire of China; while Jobab is a "mountain-wild," like those between Siam, Burmah, Thibet and Western China. Again, Israel's life as a nation in Egypt, Palestine and Babylonia, is now well fixed by modern explorations. Goshen was the east of the Delta of Egypt, the scene of the late armed conflict. The two treasure cities fixed in the Roman Itinerary of Antonine, and traced by the writer in 1848 as they are now refixed by German, French, and English collators of ancient history, were located, the one at the eastern, and the other at the western end of the valley which the fresh-water canal from the Nile to Ismalia traverses; while the three fortresses at the head of the Gulf of Suez, between which Moses and Israel encamped—two

of which Dr. Robinson identified—have as their third the ruined fortress walls of "Shalooofah." These, and a hundred others, should certainly be made familiar and home-like to the modern Bible student by the insertion of the modern names in the margin.

## LIGHT ON IMPORTANT TEXTS.

No. XXVIII.

By HOWARD CROSBY, D.D., LL.D.

*Who shall declare His generation?—*  
Isa. liii: 8.

THE Hebrew word for "generation" is translated "age" in Isaiah xxxviii: 12, but it more properly means "lifetime." The Septuagint translators have, however, hit the true idea of this passage in making the Greek word γενεάν, instead of βίον or αἰῶνα, for the thought regards the apparent brevity of Messiah's career. "He comes and He goes, and there is the end of Him. Who will take the trouble to think about a life that is cut off so soon and leaves, apparently, no trace? He has no successor, no family, no descendants to preserve His name." The Septuagint reading, therefore, while not a literal translation of the Hebrew, follows its thought. The Hebrew literally is, "Who shall think upon His career?" The Septuagint is, "Who shall describe or recount His race or generation?" The one refers directly to His lifetime, but indirectly to His posterity; the other confines itself to the posterity. Now, both questions are answered in verse 10: "He shall see *His seed*, He shall prolong *His days*." The Messiah will have a spiritual seed on the earth, and in them He will continue His own earthly life.

In this same wonderful Messianic chapter we find: "He shall divide the spoil with the strong" (v. 12); and this is generally interpreted as picturing a conqueror sharing with other fellow-conquerors in the booty of the conquered. But could that figure have any analogy in Christ's triumph? Who could be His fellow-conquerors? What.



could be the booty of His conquered ones? Much better is it to consider "the strong," or "the mighty ones," to represent the powers of darkness, who have made spoil of the human race, and the division of the spoil with them by Messiah to be the rescue of souls from their grasp. The "many" (v. 11) whom He saves will then be the spoil He snatches from the great enemy, and we can read the whole passage: "By the knowledge of Him shall my righteous servant give righteousness to many, and He Himself shall bear their iniquities. Therefore will I divide Him the *many* as His portion, and He shall divide the spoil with the mighty ones."

This allusion to the powers of evil gives completeness to the prophetic description. The humble birth, unattractive position in society, and unfavored career through life, are given in verses 2 and 3. His partnership with distress and His own sufferings are exhibited in verses 4, 5 and 6. His meekness is portrayed in verse 7. Then comes the apparent failure of His life, followed by its complete triumph in saving souls. We need a word regarding the enemy triumphed over to make the wonderful prophetic sketch complete.

### Criticisms and Replies.

To The Editor:

"In Dr. Crosby's explanation of Joshua x: 12-14 (*HOMILETIC MONTHLY*, October, p. 47), he says:

"Probably, through the laws of refraction miraculously administered, the sun and moon were made, apparently, to remain in the same position, and then, after a few hours, resumed their natural places. The day was no longer than any other day.

"I do not see any light in such an explanation. If the sun and moon apparently stood still, it was apparent only, and not real, and then there was no miracle. If they remained in the same position and then resumed their natural places, it would seem that the sudden passage of the sun and moon across the heavens would have excited equal remark with their standing still. It seems to me that Dr. Crosby has, *first*, taken away the whole miracle by admitting that the standing still was apparent only; and, *second*, has added another miracle, which is not found in the story, namely, the sudden passage of the

sun and moon to their natural places after an apparent detention.

"Again, I do not see how the denial of one supernatural event logically compels the denial of all others. Dr. Crosby says that this incident related in Joshua is just as well founded as any other incident in Scripture. But this is one of the things to be proved; and assertion is not proof. S."

### DR. CROSBY'S REPLY.

1. An apparent standing still of sun and moon was not an apparent, i. e., non-real, miracle. The miracle consisted in making an apparent standstill at the command of God's servant, Joshua. The miracle was real, although the standing still of sun and moon was apparent.

2. There could be no other standing still of the sun but an apparent one, as in reality the sun always stands still, and the earth is the moving thing.

3. There was no "sudden passage" of sun and moon necessary. Simply, the sun and moon having for an hour or two appeared, each in one spot, suddenly *appeared* (not passed), each in a spot several degrees further west. That this fact is not mentioned in the narrative is not at all strange. The miracle is marked by its main feature.

4. God mingled the operation of natural laws with His miracles, as we see by the east wind bringing up the locusts over Egypt. (Exod. x: 13.)

5. If this incident is not "as well founded as any other in Scripture," it is for "S." to bring the proof. The *prima facie* evidence is with the affirmative.

### ANOTHER CRITICISM.

To The Editor:

I have some objections to Dr. Crosby's explanation of Joshua x: 12-14, in *October HOMILETIC MONTHLY*.

1. That the miracle was for the purpose to prolong the day, as is clearly shown in v. 13. "Until the people had avenged themselves." This plainly indicates that the day was prolonged to enable the people to pursue the enemies, which they could not well do in darkness. (Comp. Josephus Ant., Vol. I.)

2. That the miracle was not performed in the morning at 8 o'clock, as the Doctor suggests, is again clearly stated by the words: "And the sun remained standing in the *midst of the heaven*." This could only be at or about noon.



3. The Doctor reads the last clause of v. 13 : "And hastened not to go as a complete day." Not only is this exposition unintelligible, but it also offends against the rules of the Hebrew grammar. The Hebrew text runs thus: **בְּיָמָם תָּמִים** **וְלַיְלָהּ כָּל־יָמָם**. Now, the prefix **כָּ** before words of number, time, and measure, always expresses the word "about." Parallels we find : Num. xi: 34; 1 Kings xlii: 26; Ruth i: 4; ii: 17. We cannot, therefore, but read: "And hastened not to go down about a whole day." MAX MOLL.

Rochester, N. Y.

#### DR. CROSBY'S REPLY.

1. "Until the people had avenged themselves" does not show that the day was prolonged, but only that the miracle lasted until victory was given.

2. "In the midst of heaven" is *bachalsi hashamayim*. *Bachalsi*, like *bethok*, is used loosely (e. g., Num. xii: 12). Here it is evidently so, as the sun stood upon Gibeon. If it had been literally in the exact half of the heaven, then it could not have been over Gibeon. If the miracle had been wrought to prolong the day, the sun would have been in the west, over Ajalon.

3. The grammatical objection of *Caph* with words of number, time and measure, would be correct if the number, time, or measure were here the emphatic object; but the emphasis is on *tanin*. Hence the *Caph* has its primary meaning of likeness.

#### THE GOSPEL AND THE POOR IN OUR CITIES.

In our May number we printed a table of statistics and a map of lower New York, which we had had carefully prepared, by means of which several startling facts were made to appear: That in New York the distribution of church provision is in almost exact ratio with the distribution of wealth; that in the lower half of New York (the section inhabited by the poorer classes), the church attendance was but as one to five when compared to the church attendance in the wealthier half of the city; that the neglect of the poor was alike by both Protestant and Catholic. The figures presented were most startling.

We now desire to search for an explanation of these facts.

We premise by saying that New York is not exceptional in its neglect of the poor. The neglect in Brooklyn, the City of Churches, is even greater; and we doubt not that careful statistics gathered in Boston, Philadelphia, Cincinnati, Chicago, St. Louis, and San Francisco would prove that the same grievous sin lies at the door of the Church in all our great cities.

One of the remarkable facts brought to light by the table of statistics alluded to is that the interest in the Gospel in the poorer districts is not equal to the inferior provision supplied. So, broadly speaking, the poor do not only *not* have the Gospel preached to them, but do not *care* to have it preached to them. On the other hand, great provision is made to reach the wealthier, and these, to a large degree, do make use of these provisions. The fact that was apparent in the days of Christ is not apparent now: the fact that the Gospel had its strongest grip upon the poor. Then not many rich, not many noble, were called; *now*, with pardonable exaggeration we may say, not many poor, not many ignoble.

How inadequate is the answer, "The poor have all the church provision they care for; if they do not hear the Gospel, it is because they do not wish to hear it." If they *desired* to hear they would be far already on the way to Christian development. To wait for the unthinking, godless masses to ask for Christianity would be like the farmer trained in the city, who went out to milk his cows and seated himself on a stump in a ten-acre field and waited patiently for the cows to *back up* to be milked. The uneducated cow no more appreciates the need of milking than the unconverted the need of conversion. It is our work to find these people who care nothing for the Gospel and inspire them with a care for it. The Church is impotent just so far as it fails to do this.

We cannot get around the fact that, for some reason or other, the relation of the Church to the poor and the well-to-

do to-day is the reverse of what it was in the primitive days of Christianity.

There are apparent reasons for this fact :

1. A very apparent one is that a Christian individual or a Christian community is the more likely to become wealthy. The Christian is temperate, is regular and frugal in his habits. Start such a man, or a community composed of such men, poor, and riches will be apt to be overtaken. Hence it is very natural that the wealth of the world, after these centuries, should belong to the Christian nations. Let Five Points, New York, become thoroughly Christian, and Murray Hill thoroughly wicked, in a century the children's children of the two neighborhoods will have changed abodes.

2. Another reason equally apparent is: The rich can *afford* churches. The church of to-day, with its many *modern* improvements, requires much money to carry it on. The poor have not the money and the rich have; hence it is natural to find that churches abound as riches abound. The desire for church services among the poor and rich being equal, the rich have the superior means for the gratification of this desire; exactly as they have for the gratification of the desire for pictures, for music, for splendid architecture, for theatres and other places of amusement. The same law governs all—a man has the gratification he can afford.

These two reasons are surface, apparent ones. A Christian community naturally becomes rich; then, when rich, it has churches because it can afford churches. But the true reason lies deeper.

Place the sentiment that is to control us in our Christian devotion on the same basis that we do the sentiment for art, the craving of passion or appetite, the explanation is wholly rational. But selfish instinct for safety or enjoyment is not what is to control in Christianity. It is *sacrifice*; it is work for others, not gratification of self. It is to follow the footsteps of Christ, who exchanged heaven for earth to benefit man—a race

that did not care to be benefited. The last and least worthy of Christian duties (nevertheless a duty) is to *hear the Word*. The superior duty is to lead others to hear and put in practice the Word. We are to yearn for the welfare of our fellows. Our highest gratification is to be found here.

If this is Christianity—if this is the motive that is to prompt us, the two facts which we have mentioned, namely, that Christian habits give wealth and wealth gives church provision, will not account for the fact that the poor have not the Gospel preached to them in our cities. The true reason lies back of all this. Given the right spirit, the more wealth the Christian has the more powerful he is and successful he is in bringing the Gospel to the poor. The need of a neighborhood is to him an irresistible call. "Ye reign," Paul would say, "that we may reign with you." A poor man becomes a Christian, and now accumulates wealth; if the spirit of Christ is fully developed in him, he devotes what he is and has to the lifting up of other poor. Give this spirit to the wealthy Murray Hill, and Five Points squalor will soon be but a memory.

But what is the fact? Is it uncharitable to say that the Christianity in vogue in fashionable districts is not, broadly speaking, a religion of sacrifice? Respectability, fashion, the social instinct, the love for music, for architecture, for eloquence, are all on the side of fashionable Christianity. How much of what passes current for religion to-day is one or the other or all of these things? These are good, but without self-sacrificing love, the essence of Christ's religion, they are as sounding brass and tinkling cymbals. A man led into the Church by the spirit of self-sacrifice and held there by this spirit is a Christian after the pattern of Christ. He is impelled to work among the needy.

Who will question that were our churches north of Eighth Street, New York City, composed largely of this class of Christians, that they would *compel* the heathen crowds in the high-

ways and byways of lower New York to come to the Gospel feast?

This is no new truth, but a stupendous, overwhelming, old, unappreciated truth.

Christianity, as presented by Christ and the apostles, was inherently attractive to the masses. To the poor in our large cities it is *not* thus attractive. In the early Church intense personal sympathy for man as man marked the disciples. Sacrifice for others was made, not from the selfish motive of laying up treasures in heaven, nor from the chilly sense of duty, *but from love*. A burning, passionate love for men is apparent everywhere in the speeches and writings of the primitive Christians. "How they love one another!" was not more true than "How they love all men!" They revealed to the world that essence of Christianity, *love*, and that is a magnet of almost irresistible attraction over the hearts of men. Christ lifted upon the cross, revealing wondrous love, will draw to Him all men—draw as the meaning of the sacrifice is understood. This is the measure and potency of Christianity—*love*. Now this element is not conspicuous in Christianity as Christianity is known in the poorer wards of our cities. Of course it is there, but it is not *conspicuous*. It is not *potent* enough to *force* itself on the attention of the people. The magnet has lost its magnetism largely. To the masses the church work going on among them "is a kind of business—the preacher preaches because he is paid for it; the churches, Protestant and Catholic, are working to swell their numbers like political parties." This is in the minds of the masses. It is not a *fair* judgment. It ought not to be there, but it is there. We have not had that energy of love that can *force* this misconception from the mind.

But are we wholly free from the taint indicated? Protest we well may, yet, after all protestations, admit it we must, a materialistic measure of worth has crept into our churches and made its way too often into our pulpits and synods and conferences. We measure

a man by the quantity and quality of his *brain*, by his *bank account*, by his *social standing*. The world has progressed somewhat. There was a time when, if it desired to know the worth of a man, it ran the measuring string around his *muscles*; then a Hercules was worshiped. But by-and-by we put the measuring string around the man's purse, and a Croesus was king. Now we are emerging somewhat from this influence, and with comparative self-equipoise we can behold a centuple millionaire or bi-centuple millionaire; even the shadow that is cast before of the coming plutocratic monstrosity, a billionaire, doesn't inspire overwhelming awe. We have learned that brains count more than dollars. Our measuring string that determines the worth of the man is now passed around the *head*. We realize that infinitely beyond the Rothschilds, the Astors, the Vanderbilts, the Jay Goulds, tower the Shakespeares, the Websters, the Emersons. But we have not yet attained to the Christian measure of worth. The time will come when to find the worth of a man we shall not pass the measuring string about the man's muscles, nor his purse, nor his head, but around his *heart*.

Even this is not the measure that should determine our interest in men. In olden days not many wise, not many noble, were called. Then there was no respect for persons; to-day there is. Then the *need* of a man determined the interest in him; to-day the independence of a man through royal brain or other endowments determines our interest. How often we hear church councils and synods say we must have a church in this or that influential neighborhood—there one church will outweigh in influence a dozen in the poorer sections of the city. In this we assuredly err and err most grievously. A live, great-hearted, working, loving church at Five Points is more influential in converting the world to the true Christ, God's embodiment of love, than is an equally large church on Fifth Avenue. The mission at Five Points,

or Mueller's Orphan Home at Bristol, as an embodiment of the love of man for man, has done more in staying the incoming tides of infidelity than almost any number of churches in our wealthy avenues—and has done this by the subtle power of the self-sacrificing spirit that gave it birth, and which it breathed out.

As we have already seen, it is not the lack of money, it is not the lack of church facilities, that causes this spiritual destitution in the more indigent neighborhoods. Church facilities abound beyond the desire of the masses to make use of them. Possibly the very abounding of these hinders spirituality. The abounding of the material without a corresponding abounding of the spiritual, hinders instead of helps spiritual growth. The shell should never determine the growth of the kernel, but the kernel the shell. A bark that grows in advance of the needs of the tree hinders and disfigures the tree. The outward must be an expression of the inward life. The life within must be *first*. There is a sense in which the figure of the camel and the needle's eye may have applicability to the Church.

The lack is not of money, is not of church edifices primarily; the lack is of *men*—men of great, loving, sympathetic hearts; men moved not by a sense of duty, but moved by love—a love as strong, as impelling, as that which moves our best missionaries to go to "Greenland's icy mountains," or "India's coral strand." A great, warm heart, willing to die for the people in our neglected wards, will win a hearing and a following any time. Jerry McAuley has no trouble in finding an audience. Judson in his new work in lower New York will find speedily the ears and hearts of the people.

Christ's proof that He was the Messiah was, that the poor had the Gospel preached to them. He seemed to lay little stress upon His miracles save as they gave relief to the afflicted. When asked to give proofs in the way of miracles, His answer was, It is

a wicked and adulterous generation that looketh for such evidences—evidences that come through the senses. The proof that He was God was, that He displayed a self-sacrificing love for man as man. The poorer, the more necessitous the man, the stronger that man drew upon Christ. There was no mistaking from whence such a leader came. He was from above and drew men upward by the power of love—the force of attraction in the spiritual universe; there gravity is upward, and that gravity is *love*. As long as the primitive disciples were dominated by this spirit they swept onward irresistibly, conquering what the mighty Hamilcar and Hannibal failed to conquer—the Roman Empire. The Wesleys were consecrated to the welfare of the masses. Methodism was an irresistible power as long as she was true to that spirit. The power of the Salvation Army in England is not in its extravagances, but in spite of these. Its power is in its devotion to the poor.

Multiply McAuley and Judson, in lower New York, by fifty, giving us a hundred equally great hearted and self-sacrificing men, and the battle in that section of the city would not be long or doubtful. The shame of the Church to-day is its *fruitlessness* in the production of just this class of men—men who are servants of the poor, for Christ's sake *slaves* of the poor—willing, glad to wash the feet of tramps and outcasts, if need be; and all this through an earnest, loving impulse of the soul; not from the dictates of conscience, nor the conclusions of judgment as to policy, earthward or heavenward, but moved by the impulse of love. Costly church buildings, well educated and highly refined ministers, and expensive church appointments, are not essential to this work among the poor, but the throbbing heart of a brother is.

Nature moves on fixed lines. Emerson represents her as saying to man, "I am ready to serve you; I am going your way. What can I do for you? I cannot turn aside to the right nor left; but find a pocket and get in, and I will

carry you." Lost man needs more than this. He needs a power that can and will go out of its way to find him, wherever he is, and lift him up and put him in the right pocket, and then help carry him onward and upward. The Church, when true to her mission, is that power.

### A LETTER FROM MR. BEECHER.

#### WHAT HE SAID IN CALIFORNIA.

To the Editor HOMILETIC MONTHLY:

I inclose you a letter written in California, which I have clipped from a religious paper. The writer of the letter says that Mr. Beecher, in a recent lecture on the Pacific Coast, denounced the Church as unworthy, and as something which ought to be destroyed. It is amazing that such an utterance could fall from the lips of a clergyman, and that clergyman a son of Dr. Lyman Beecher!

ORTHODOXY.

#### ANSWER FROM MR. BEECHER.

To the Editor of HOMILETIC MONTHLY:

Your letter with inclosure is at hand. You sent me a printed letter from California, which, with many professions of kindness and admonition, is plainly written by an adversary. I quote but one paragraph—the one to which your correspondent, "Orthodoxy," refers:

"He (Mr. Beecher) has always held that the Church was useful to society in many ways, if not just what his ideal church called for; but on this occasion he denied that it was of any service whatever, and said that it 'would be better for society if every church were rooted out.'"

Nothing can be further from the truth than this statement. It is directly the reverse of truth. This will appear from the following brief analysis of that portion of my lecture:

The advance in scientific discoveries has produced a new era of thought in every department of human knowledge, and in none more perceptibly than in the department of theology. In Great Britain and in America, multitudes of young men, intelligent, active and influential, have been thrown, if not into absolute skepticism, yet into great perplexity and doubt. I am in a position to know this fact. I am surrounded by multitudes of professional men, artists, engineers, scientific men, over whom the Church is losing its influence. Atheism

and agnosticism are become almost epidemic.

It was my wish, in the lecture in question, to vindicate the essential of Christianity, and to separate it from its externals, and to show that, while religious institutions, philosophy and ordinances might be changed by new lines of thought, the essential, spiritual substance of Christianity was rather corroborated and confirmed by the revelations of science.

I argued that if the general theory of evolution be admitted, and even the hypothesis of man's ascent from the animal kingdom, yet it would not destroy religion, nor would it destroy the Church. It would not work toward atheism—but that the evidence of the existence of a personal God, wise and all-controlling, would stand as it always stood. Nor would it destroy the evidence for divine design in the creation of the world. It would only shift it a little further back—from each particular thing created to the construction of a world whose nature it was to work out creatures adapted to these conditions and environments. I held that, in my judgment, science did not invalidate the fact or philosophy of miracles, nor did it set aside the evidence of a particular Providence, nor invalidate the ground of prayer.

I declared that this did not tend to destroy churches, nor worship and ordinances of the Church; that it might change the *theories* of church government, of ordinances, of the authority of the Christian ministry, but that the Church would continue to be the school in which mankind would need to be educated in morals and religion, the institution *par excellence* for the indoctrination of men in character and conduct.

This was the substance of what I said on this branch of the subject.

When the writer of the paragraph above quoted declares that I said "that it would be better for society if every church were rooted out," he directly and distinctly misinterprets both my belief and my utterance.

HENRY WARD BEECHER.



## CHRISTMAS AND NEW YEAR SERVICES.

*Every anniversary is a mile-stone in life's journey from—WHERE to WHERE?*

*"I am growing old, so old I begin to think."*

### Christmas.

#### HISTORY OF THE FESTIVAL.

CHRISTMAS was first observed by the Eastern Church on January 6, under the name of *Epiphania*, and by the Western on December 25, under the name of *Natalis*. This discrepancy arose from the fact that the Gospels give no date of Christ's birth. The date of the former is arbitrary, and rests on an allegorical inference. It was celebrated, not so much in honor of the birth of Christ, as in memory of the first manifestation of His divinity in human form. What ground there was for the Roman date, December 25, is not known. Still, the Western Church unanimously agreed upon this date.

The date once fixed, Christmas gradually became one of the three great annual festivals of the Church. No other Christian festival ever so penetrated into the households of Christendom as Christmas; doubtless because its character is essentially joy. Some of the features of its observance in the middle ages indicate that it gradually sunk down into mere social revelry. The giving of presents was a Roman custom. The Yule-tree and the Yule-log are relics of old Teutonic nature-worship. The Reformation rescued the day from many of its abuses, and emphasized its Christian elements. Under the influence of evangelical Christianity, Christmas has become specially a children's feast, and the Roman Catholic Church has followed the example. Of late years the celebration of the day, either in a social or religious way, or both, has become well-nigh universal in England and the United States.

#### THE GLORIOUS ANNOUNCEMENT.

*For there is born to you this day in the city of David a Savior, which is Christ the Lord.—Luke ii: 10.*

I. Note the attending circumstances: The cradle of this wondrous birth; the

time and place as foretold in prophecy and literally accomplished; the "shepherds abiding in the field" thus divinely honored; the angelic messengers, led by "the angel of the Lord;" Gabriel breaking the joyous news to the astonished shepherds, and the sudden appearance of "a great multitude of the heavenly hosts, praising God" and proclaiming Heaven's message of peace and love to man; and "the glory of the Lord which shone round about them."

II. Note the message itself, which the angel cohort brought down out of heaven. 1. The prelude: "GOOD TIDINGS," and not only good tidings, but "GOOD TIDINGS OF GREAT JOY," and not to this little band of simple shepherds only, but "to all people." 2. The glorious message, "There is born to you this day in the city of David, a SAVIOR, WHICH IS CHRIST THE LORD."

III. Note the testimony of "the angel of the Lord" respecting the personage of the Deliverer announced. They would find "the babe wrapped in swaddling clothes, lying in a manger." Nevertheless, He was the most august being ever born into the world—the "Ancient of days," the "Messiah" of prophecy, the wonder of history, the miracle of miracles, the Lord of Glory, the Redeemer of the world. Not only a "Savior," the Savior waited for through all the ages of Jewish and patriarchal faith and sacrifice, the Savior sent of God "to all people," but CHRIST, the "anointed" One, His official appellation denoting His kingly authority and Mediatorial position as the "Servant of the Lord," the administrator of God's government. And not only is He invested at His birth with this official glory and dignity and supreme power, but it is all His by absolute right. He is "CHRIST THE LORD," the Lord of angels and men, the Lord of heaven and earth, King of kings and Lord of lords, the Sovereign and Lawgiver and Ruler and Judge of the universe! Such is the Savior, as testified



to by "the angel of the Lord" on the night of His advent; no mere man, but God, the "Everlasting Father," "the Prince of Peace."

IV. Note, finally, the effect of the original proclamation of the Gospel.

1. Its subjective effect. Not one of them all disbelieved the strange announcement. "And it came to pass, when the angels went away from them into heaven, the shepherds said, one to another, Let us now go even into Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." (V. 15.) What faith! They left their flocks for the time being. They "came with haste," joy and gladness quickened their steps; and they "found Mary and Joseph and the babe lying in a manger," just as the angel had told them. Faith and sight! The test and the full blessed confirmation—just as there always is to those who seek the truth in the way of obedience. 2. Its objective effect. They became forthwith preachers of the wonderful tidings. The angel-message was too good to keep to themselves. Their hearts felt the great impulse of a new life. We suspect the celestial radiance which shone around when the angel of the Lord appeared to them was caught up and reflected in the faces of the simple shepherds as they hastened from the manger to spread the news which that night was borne down to them on angel wings and angel songs out of heaven. And they were not satisfied to speak of it among themselves, and to their families and neighbors. The message, heard by them first, was for "all people," and so they made it "known abroad," spread it over all the region round about. It inspired them with a *missionary* spirit, as the Gospel of the grace of God inspires all men who truly receive it into their hearts and lives. "And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard wondered at those things which were told them by the shepherds." (Verses 17, 18.)

#### THE GOLDEN CALF OF AARON AND THE LAMB OF GOD—AN INFINITE CONTRAST.

TEXT:—Ex. xxxii: 4-6; Luke ii: 7-14; John i: 29.

1. The calf of gold was made of earth's choicest valuables. The Lamb of God was Heaven's greatest treasure.

2. The calf of gold was made to make God visible. Christ was God manifest in the flesh.

3. The calf of gold was made to meet a seeming extremity. Christ came when man was lost beyond hope.

4. The calf of gold was made to go before the children of Israel to the land of promise. Christ is the door, the way from sin, and from bondage more terrible than the Egyptian, to a land glorious beyond the imagination of man to conceive.

Who can estimate rightly this gift of God to man?

Says a Latin philosopher: "A gift is to be estimated according to the views of the giver." Whether we estimate this heavenly gift by its own value, by the advantage it is to us, or by the mind of the giver, it alike surpasses all conception.

#### CHRISTMAS THOUGHTS.

... 'Tis charity to hide charity.

... The cry of distress is a call to thee from heaven.

... The love of benevolence increases with benevolence.

... The manner of bestowment often greatly increases the favor.

... He is not charitable who estimates charity by its advantages.

... Gifts and alms, says Goldsmith, are the expressions of charity, not its essence

... The true Christian stands before man the embodiment of the grandest thought of God.

... Change the proverb, "*Homo homini lupus*" (man is wolf to man), to man is human to man.

... It is a right thing to feel that you were born not for yourself, but for mankind.

... By unloosing the strings of thy purse thou mayest unbar the gates of Paradise to some soul.

... There is a Latin proverb we would

housed, and educated, and have more laid by for a rainy day. Still, as a class, there is a general lack of thrift among them, and far more poverty, distress, and social degradation, than there is any necessity for. And we have not far to look for the causes.

#### WHAT ARE THE CHIEF CAUSES?

1. Their own improvidence has much to do with it. Nowhere is labor so liberally paid as in this country. Reliable statistics show that the average wages of the skilled mechanic is larger than the average salary of the preacher of the Gospel, whose education cost him years of study and thousands of dollars. But no one will pretend that, as a class, the former make as good a show as the latter. The trouble is that frugal habits and forethought are, broadly speaking, not among the virtues of this portion of our population. As a rule, they spend as they go, and leave to-morrow to take care of itself. In dress, in waste, in extravagance in the household, our laboring classes are quite on a par with the middle classes of Great Britain and Continental Europe. Dr. Tyng, Jr., in a recent address in New York, after several years' residence abroad, bears strong testimony to the frugality and thrift of the lower classes in France, who, he says, largely own their homes, and are in the habit of investing their savings in government securities. Why the contrast with our wage class?

2. *Intemperance* is a frightful cause of poverty and wretchedness. The cost of beer and liquor, to say nothing of tobacco, is of itself enough to impoverish them. Says a highly intelligent witness, Samuel Medill, of Chicago, before the committee referred to:

"The amount of money squandered on intoxicating drink by the wage classes of the United States is \$400,000,000 per year; and this sum, had it been put to interest during the last ten years, would now amount to nearly \$500,000,000, enough to buy every wage worker in the United States, now paying rent, a comfortable domicile." He estimates "the receipts of the 250,000 dram-shops which pay internal revenues at \$912,500,000 and affirms that half of the liquor consumed by our people is by the wage class."

3. "Strikes," now so frequent and on so large a scale, and made a prominent feature of the labor system, are a terrible tax on the "bread-winning" classes. They cost millions of dollars, in time and wages, every year, besides fostering habits of restlessness and idleness, and general demoralization.

#### History of the Bad Book.

*And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey: and when I had eaten it my belly was made bitter.*—Rev. x: 10.

The experience of John here narrated is like unto that of many readers of a hurtful class of books in our days; books not given them by an angel's hand, but by the hands of men who recognize but one standard of action—pecuniary profit. To the vitiated taste, the sensation caused by the trashy filth that fills so many popular books is sweet as honey. But how bitter is the after-taste, the fruits, the results, in aroused passions, and in evil habits! Many a book which a man reads with avidity and pleasure, when it comes to be digested in his thoughts and assimilated in his tastes and feelings and life, is found to be rank poison. The sweet is but for an instant, the bitter may be endless. "A man who writes an immoral but immortal book," says Dr. Cheever, "may be tracked into eternity by a procession of lost souls from every generation, every one of them to be a witness against him at the judgment, to show to him and the universe the immeasurable dreadfulness of his iniquity."

Yet the bad book would never be written unless there was a demand for it. Said Martial: "Thou art the cause, reader, of my dwelling on lighter topics, when I would rather handle serious ones." Public taste must be refined, educated; the standard of literature for the masses will thus be elevated. How many tens of thousands of our population never read history, poetry, science, and yet they read, read—ever reading, but never coming to knowl-

edges! They illustrate the homely German proverb: "Milking a heifer in a sieve." They go to a source that is empty, with a mind that cannot hold knowledge. Those who have never learned to read the better books, know not what honey, sweet to the taste, present and after, is untasted by them.

Some books are lead to the soul; others are wings on which the soul mounts to the skies. The masses must be taught how to judge books.

#### THE LIQUOR INTEREST A FACTOR IN POLITICS.

*Sirs, ye know that by this craft we have our wealth.*—Acts xix: 25.

The brewers, distillers, and groggeries have combined to crush every candidate of either party whose record on the whiskey question is not satisfactory to them. The Republican party, in the recent election in Ohio, was beaten

by them. Judge Maynard, the Democratic nominee for Secretary of State, in the election just held in New York, was defeated by 18,000 majority, while the rest of the ticket was elected. This was done at the dictation of the Whiskey Association; and money flowed freely and the State was flooded with printed documents in order to defeat Maynard, because they supposed him to be inimical to its interest. As Secretary of State, he could have done nothing to injure their cause. But this bold action was meant to be a rebuke and a warning to all our politicians and political conventions and parties. Shall we suffer such arrogance and dictation from such a class? They have thrown down their challenge; and we shall be amazed if it be not accepted and the issue joined squarely, and the battle fought on this line. We have no fear of the result.

#### HINTS AT THE MEANING OF TEXTS.

*How shall we prove all things unless we not only tolerate them, but patiently hear and seriously consider them?*—MILTON.

##### Funeral Service.

##### POSTHUMOUS INFLUENCE.

*Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of as a memorial of her.*—Matt. xxvi: 13.

THE good never die. Influence, like the soul itself, is immortal. Example continues to preach when the tongue is silent. Even nature furnishes examples of this truth. The cedar is most useful when dead. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and time itself can hardly destroy it. It will diffuse a perpetual fragrance through the chambers which it ceils. The worm will not corrode the book which it protects, nor the moth eat the garment which it guards. Every true Christian is useful in his life; but the goodly cedars are most useful when cut down and cut up. Luther is dead; but the Reformation he begun lives four hundred years

after him, and was never more vital. Calvin is dead; but his vindication of God's free and sovereign grace will never die. Knox, Melville and Chalmers are dead; but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house and a school in every parish. Bunyan is dead; but his bright spirit still walks the earth in his "Pilgrim's Progress." Baxter is dead; but souls are still quickened by his "Saint's Rest" and "Call to the Unconverted." Cowper is dead; but his "Olney Hymns" go on their way rejoicing. Eliot, Carey, Brainerd, Judson, are all dead; but the missionary cause is going forward to victory. Henry Martyn, Mrs. Judson and Harriet Newell are dead; but who can count the apostolic spirits who have risen up to call them blessed? Howard is dead; but the work of prison reform is not forgotten. Raikes is dead; but Sabbath-schools have mustered a great army to the Lord, and its mission is only begun. "The widow's two mites" were long ago spent, yet every year and every day

they gather untold thousands into the Lord's treasury, as the "memorial" of her faith and humble piety is preached in all the world.

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**OUR LIVES IN GOD'S HANDS, NOT MAN'S.**

*And David said in his heart, I shall now perish one day by the hand of Saul.—1 Sam. xxvii: 1. So David slept with his fathers, and was buried in the city of David.—1 Kings ii: 10.*

So David's fears were groundless. He lived to be "very old," and died at last in peace, after a long and prosperous reign. Though Saul, by every crafty method in his power, sought to slay him—and several times David barely escaped from his insane and determined purpose—yet he was safe, in Saul's presence and when "hunted as a partridge on the mountain." An invisible and invincible shield protected him. No hand lifted against him was able to strike him down. God's time had not yet come. God had work for him to do, and he was immortal until that work was done. Not a "charmed life," but a mighty unseen Power was his defence. The Infinite in power and wisdom was more than a match for all the craft of Satanic malice and the combined assaults of the created universe. The death-knell strikes only when God gives the signal.

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**PERSONAL IDENTITY SURVIVES DEATH.**

*And, behold, there appeared unto them Moses and Elijah talking with Him.—Matt. xvii: 3. To-day shalt thou be with Me in Paradise.—Luke xxiii: 43.*

The fact that every man will preserve his identity in the future world is thus clearly established from the Scriptures. For the reason for it we have not far to look.

1. It is essential to the ends of justice, both as it respects the righteous and the wicked.

2. It is essential as the connecting link between time and eternity, probation and retribution.

3. It is essential to the literal fulfillment of God's promises and threatenings.

4. It is essential to the perpetuity of the life and character here matured, in the eternal hereafter. Without it we should not know ourselves or our friends, and memory would cease its solemn function.

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**Revival Service.**

**PAUL'S PARADOX.**

*But God chose . . . things that are not, that He might bring to naught the things that are.—1 Cor. i: 27, 28.*

Lightly God esteems the instruments through which He deigns to accomplish His purposes. He uses instruments, not from necessity, but often to show His independence of them—as if they were "not." He ordains the weakest, the most unlikely, those counted even "foolish" in man's judgment, to confound the "wise" and abase the "mighty," and exalt things "despised" by the creature, "that no flesh should glory in His presence." "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" (Jer. xxxii: 27.) Above all change and vicissitude, above "the noise of a great tumult" and the "battle of the warriors with confused noise and garments rolled in blood," even "the wreck of matter and the crush of worlds," the true Christian hears the voice from out of Infinite Calmness: "Fear not!" "Be still, and know that I am God." God is not only in all things, but is over all things.

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**GOD IN HISTORY.**

*We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, in the times of old.—Ps. xlv: 1.*

There is divine revelation in profane history as well as in sacred. In turning the pages of history it is more difficult to deny Providence than to maintain it. We see in all ages the hand of God giving shape to events. All men and all things, willingly or unwillingly, work together for the accomplishment of His purpose. The great lesson of history is faith—faith in an overruling Providence.

## SERMONIC CRITICISM.

*Look well to your matter, and the manner will take care of itself.*—PROF. SANBORN.

*"One reason why we grow wise so slowly is because we nurse our mistakes too fondly."*

**LUTHER ON PREACHING.**—Let him speak for himself. He says: "Cursed are preachers that, in the church, aim at high and hard things, and, neglecting the saving health of the poor unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The doors stand open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great disquietness and discord; for they will need teach high things touching matters of state, thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude."

"A preacher ought to remain by the text and deliver that which is before him, to the end people may well understand it. But a preacher that will speak everything that comes in his mind, is like a maid that goes to market, and meeting another maid, makes a stand, and they hold together a goose market."

"When you preach, regard not the doctors and learned men, but regard the common people, to teach and instruct them clearly. In the pulpit we must feed the common people with milk. Keep to the catechism, the milk. Higher and subtle discourses, the strong wine, we will keep for the strong-minded."

The following incident is noteworthy: "In the year 1529, several noted theologians preached in the presence of Landgrave Philip. When Luther's turn came, everybody expected the great reformer to preach something new and

subtle; but Luther, plainly and simply, preached on the forgiveness of sins. And when the Landgrave asked his counselors which one of the theologians they were most pleased with, they said that they must confess that Dr. Luther's sermon was the best; for from it they learned how before God, the Father, they could get forgiveness of sins through Jesus Christ; and also how they could rightly pray and comfort themselves in all their distresses and misfortunes."

Luther's words and example are as sagacious and timely to-day as they were four hundred years ago. Let those who honor the great principles for which he contended ponder them well.

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**· UNCTION IN THE PREACHER.**—The one great need of the pulpit is *power*. Notwithstanding the conceded high qualifications of the ministry as a class, there is yet an admitted deficiency in the pulpit, judging it by its fruits, which is the best criterion. Many of our churches are crowded, and the worshipers are interested and fed, intellectually. But they are not won to Christ, to a holy, consecrated life. The machinery is perfect, and the material abundant, but *power* is wanting. It is not scholarship, training, intellectuality, piety, that is lacking. What, then, is it? It may be that the pure, simple Gospel is not always preached, and this may partially account for the lack of power. But we must look farther than this for the solution.

Unquestionably the want of *unction* has very much to do with it. There is not enough of it. Some preachers have none at all. Their sermons are as dry, formal and rigid as a lecture on science or a demonstration in Euclid. There is no *soul* thrown into the sermon. The emotional nature is not touched. The power of the Holy Ghost promised by Christ in His parting words is not felt, and hence hearts are not melted into



tenderness and contrition; souls are not shaken by the powers of the world to come. No man can preach the Gospel effectively until he is brought by the power of the Holy Ghost into real, vital, personal sympathy with Christ. And such a sympathy will give a divine pathos and power to his words. The sense of eternal things in the preacher will awaken a corresponding feeling in the hearer. Whitefield is a remarkable example of this spiritual power, and he was the most successful preacher since apostolic times. "What ardent, fervent, pungent logic! What flaming evangelism! What glowing enthusiasm! What a divine earnestness! His mingled simplicity and sincerity, tenderness and directness, quelled the rabble at Moorfield, the rough colliers at Kingswood, and the murderous miners at Cornwall; and enchanted the versatile Garrick and the elegant Chesterfield, the philosophical Franklin and the skeptical Hume, as well as the ignorant, degraded outcasts of society." So with Jonathan Edwards. His famous sermon, "Sinners in the Hands of an Angry God," was preached with such tenderness and solemnity of manner that his audience at Enfield shrieked and groaned aloud until their cries drowned the preacher's voice, and he was forced to pause and quiet them.

When the ministry comes to recognize and realize the indispensable need of *unction*—the unction of the Holy Ghost anointing their spirits and diffusing the divine odor through all their speech—then will begin a new era of Pentecostal blessing.

**A JERKY STYLE.**—We once heard a preacher announce that he was going to give his sermon to the people in "chunks." He meant that he should not be at the pains to prepare it in the shape of dainty morsels, as if they were a company of dyspeptics or dialecticians, or babes that needed to be fed with a spoon. It was a hit at order, system, elaboration, painstaking in style and method. He would cut the Word into huge pieces, and fling them

at the heads of his hearers! Not a wise method, we opine; but not so worse in its effects than is what we call a *jerky s'yle*—a far more common than dealing out the truth in "chunks." It has the same effect on the æsthetic and moral nature of the hearers as sudden and severe putting down of brakes has on the passengers in a road car, giving them a tremendous jolt and shaking-up in general. It is a poor time to think, or moralize, or admire the scenery along the road. The nerves are so shocked that you are incapable of anything but extreme discomfort. So have we felt, on reading or listening to a sermon characterized by this fault. No matter what its ability, its originality, vigor of conception or expression, all will be spoiled in effect by this glaring fault. Instead of the limpid, natural flow of thought in a graceful and spontaneous style of expression, like the gentle, even flow of a running stream through valley and meadow to the sea, the thought is broken, disjointed, and given in fragments, while the sentences, paragraphs, divisions and sub-divisions, instead of gliding quietly into each other, or flowing like a beautiful piece of music, are all in confusion, and present to the eye and the ear a scene of discord and physical and mental disquietude highly unfavorable to a deep impression. If we lie before us a sermon of this description, preached by a minister of considerable reputation before an association of brethren. Whatever the intrinsic merits of the sermon may be, in the nature of the case it must have been a failure on the audience. Each sentence, paragraph and division stands on its own feet; there is no unity, no flow, no flowing together and onward rush. To listen to its delivery must have been a sore tax upon the nerves; to read it seems like wandering through a forest of "in mazes lost," amidst all sorts of trees scattered about in wild confusion with no paths, or guide-boards, or sign-posts of any kind to direct your way out

**THE OLD MASTERS.**—I do not see



self up as a critic, but beg to take exception to that "bit" of a letter from C. H. Hall, D.D., on page 124, November MONTHLY.

I am a lover and student of the old masters. I have read over a hundred sermons of South, and many of Hall's, as well as others. They are storehouses of wisdom. From them may be gathered things new and old. Where is the modern pulpit orator, except Beecher, Spurgeon, and a few others, as fertile in pointed illustration (which is an element in good preaching) as Robert South? Where do we find a purer diction and more precise statement than in Hall? And, should our younger ministers read and study the "giants" of old more, the pulpit would be much the gainer. I would not be understood by this to ignore the study of modern preachers, but urge a more careful perusal of the ancient.

If they are "exhaustive essays," should they not so much the more be studied? It does a man good to take the dimensions of the "old giants," and feel of their sinews. Dr. Hall himself is an illustration of the thing he slightly condemns. Had he not studied the "ponderous sermons" of South, Barrow and Hall, would he be rector of "Holy Trinity"? Beecher tells us that he was, in his younger days, a great lover and ardent student of South, and the thunder of the old divine of the seventeenth century has not died wholly in Plymouth pulpit even to-day. Broadus tells us, in his paper on Spurgeon, that he "has been a great reader of the Puritan divines." Some of our young preachers, who were a few years since firmly anchored in God's Word, are now anchored in a "quagmire." They sailed over the sea of "old divines," never so much as casting out the anchor to see if they might not find something to which it would catch.

Perhaps I say these things too forcibly. It is the result of actual observation. So I say, study the modern, read the new; but do not neglect the old.

L. D. VAN VALKENBURGH.

Poultney, Vt.

### Things a Preacher Should Be Sure Of in the Pulpit.

—That he heartily believes and personally experiences the blessed truths he commends to others.

—That he speaks as "a dying man to dying men," and that each sermon and prayer may be the last they will hear from his lips.

—That he stands there to preach "Christ and Him crucified" as the only and all-sufficient Savior of lost men, and not for any personal end or selfish interest.

—That he comes before his people each time on the most solemn and urgent errand that God ever intrusted to a creature, and in the fullness of the blessing of the Gospel of peace.

—That if a single sinner go forth from God's sanctuary impenitent, rejecting Christ, his blood will be upon his own head—the preacher having faithfully warned him, and delivered his own soul.

—That he is there fresh from communion with God in His Word and in prayer, fully equipped for his work, and conscious in his inmost soul that without the Holy Spirit to aid him, his message will be in vain.

—That he makes himself heard by every one in the auditory, if a distinct enunciation, life and animation in the delivery, can accomplish it. Failure in this first requisite is common and usually inexcusable.

—That the particular message he is then and there to deliver is a message out of God's living Word, and has been thoroughly studied by him, and that he both comprehends its purport, and his whole being is permeated by and is in full sympathy with it.

—That he makes himself understood, by great simplicity and plainness of speech; by using no words or phrases not familiar to or readily understood by "the common people," and by familiar illustrations, after Christ's own example, and the example of Whitefield, Spurgeon, Beecher, Talmage, and other eminent preachers. "To the poor the Gospel is preached."

### What a Preacher Should Not Be Sure Of in the Pulpit.

—Of his own infallibility. Modesty becomes him. He is no pope. He may well distrust his own wisdom and opinions. He is sure of his ground only when he is firmly planted on the rock of eternal truth. His words are entitled to full credence only when they are backed by a "Thus saith the Lord."

—That his view of any truth, or any mooted question in the minds of his hearers, is the only consistent and proper view, and all who question it are foolish or schismatics. There are many silly, "opinionated," oracular people in the world, and they are not all in the pews. Truth is many sided. Humility, caution, deference, are still virtues, though they are becoming rather obsolete in this wise age.

—That he can truly interpret the future. He may read the past, and know the present, but God only knows what "to-morrow" may bring forth. Prophecy, "the signs of the times," have made fools of many would-be wise men, and wrecks of many a reputation. Better stick to history, actual realization, truths plainly revealed, and let "God be His own interpreter" of the future.

—That there is not an anxious, inquiring sinner, or a burdened heart, sitting there before him, longing for light and comfort, and the peace of God. Taking God at His word, and going the rounds of his parish in search of such, has rebuked and gladdened many a despondent pastor. Tears and thanks have oft been his welcome.

## PREACHERS EXCHANGING VIEWS.

*Like light connecting star to star  
Doth thought transmitted run.*—LORD LYTTON.

## Good Men Helping Bad Reading.

I greatly admire your zeal in warring against evil literature, and while reading "A Clean Press" in the November HOMILETIC MONTHLY, where "J. S." so strongly urges the Church to "lead in a crusade" against this evil, the question arose in my mind, and I desire your answer in the MONTHLY: Why is it, when such efforts are being put forth by the lovers of good and pure literature to exterminate this evil trash, that such men as Dr. ——— and Dr. ——— will contribute to such sensational papers as the ——— ——— ———, etc.? Members of my church read these papers, and when surprise is expressed they reply, "Why, Dr. ——— or Dr. ——— writes for them, or permits his sermons to be published in them, and, therefore, they can't be very bad." Now, are not these papers, and others of the same class, degrading and demoralizing in tendency; not as bad, it may be, as some others, but vitiating in their effect on the minds and morals of the young? I confess this thing puzzles me, though I may look at it in the wrong light. Will you not give us light on the subject?

S. T. W.

Goodville, N. J.

We omit the names given by our correspondent. The principle is the point. And we confess that our surprise has often been great, not in relation to the particular cases here cited, of which we know nothing, but to cases that have fallen under our own observation. The tact and shrewdness of the men who cater, through the press, to the low and depraved tastes of the masses are marvelous. They know the art of deception to perfection, and the power there is in a name to gloss their iniquity and decoy the public, and the more respectable and exalted, the better for their purpose. And by tempting offers, and various considerations, and persistent efforts, they sometimes entrap a worthy minister or Christian layman of note, and use him as a "card." It is not many years since that the best known and most popular preacher in the American pulpit, by the offer of many thousands of dollars, was induced to write a novel for a weekly in this city, of questionable standing *then* in the minds of a large part of the community. As a speculation it proved a grand investment to the proprietor. But the pro-

priety of it on the part of the preacher was called in question by many greatly, and its effect was to stimulate similar experiments.

One fact, however, must be borne in mind. The printing of a sermon, or address, or essay, from a clergyman, in the columns of this class of papers, is no evidence that he "writes" for that paper, or is in the least responsible for its being there. One of the leading dailies of New York, not noted for its high moral tone or religious zeal, went some years ago into the business of reporting, in a wholesale way, the sermons of our leading preachers; so that on Monday morning the names and sermons of a dozen or more of our noted preachers would appear in the same sheet with a score of columns of advertisements, many of which were of a most abominable character! And this is not all. Our Sunday papers, in order to prove their piety and respect for God's institutions and inveigle Christian people into patronizing them, salt their sheets with the names and thoughts and biographies of our most eminent clergymen. The children of this world are very wise in their day and generation. And there is no way to prevent these things. But obviously these ministers cannot be held responsible for them. No clergyman who values his good name, and is alive to the evil of an unclean and demoralizing, or even frivolous press, will give aid or countenance to writing for or commending or lending his name to any flashy newspaper or periodical, or advertisement or book, whose tendency is even *doubtful*. Inconsiderateness or a tempting "wage of gold" may work evil in a thousand circles and to an extent of which he little dreams.

#### How to Double the Value of the Standard Library.

Take the edition that is bound with manilla paper and pull off the covers carefully, so as not to tear them apart.

in the middle. Out of stiff pasteboard, cut two pieces for new covers. These covers should be one-eighth of an inch longer than the pages in the book, and not so wide by three-eighths of an inch. Lay these covers down lengthwise, and side by side, but one inch and a half apart. Fasten them together with a strip of black cloth nine inches in length, and three inches wide. (Wiggins will do.) This will allow three-fourths of an inch of cloth to be pasted the full length of each cover. The surplus length of cloth should be equally divided between both ends, and passed over on the other side, and pasted down. (Use flour paste.) After the covers are dry, and firmly fastened together, put a good coating of paste on the inside of the strip of cloth, one inch and a half wide, which intervenes between the covers; then stick the covers on the book, dividing the strip of cloth equally on both sides. Press the newly pasted parts between books or boards until thoroughly dried. Take the manilla cover and cut out the back containing the title of the book, name of author, and name of publisher, and paste it on the back of book as rebound. Also paste the sides of the manilla cover on the pasteboard covers in their proper places. This makes a strong and sightly appearing book, worth twice as much as the original. T. W. RAYMOND.

Brownsville, Tenn.

### An Admirable Plan for the Distribution of Books.

Of the many advantages of the *Standard Library* publications, there are several to which I wish to call attention.

It is an admirable plan to distribute by mail healthful books at cheap rates, bi-monthly—good for all of us, but especially for those possessing only small libraries and few leisure hours for reading.

1. People like to use what they pay for, and, therefore, will try to read them.

2. They will come to anticipate with interest the mail that is to bring them something new.

3. They will read more in order to get through one book before the next comes.

4. They will be so occupied in reading what you send them that they will have no time to give to trifling or evil literature.

5. Their taste for what is solid and instructive will be so educated that they will lose relish for what is superficial or debasing.

I sincerely wish that the patrons for the *Standard Library* may be indefinitely multiplied.

J. L. BURROWS.

Norfolk, Va., Nov. 12, 1883.

### Boasting of Orthodoxy.

I love to prove a man sound in the faith, but I do hate to hear one endlessly boasting of his soundness. I know that there is pride in such an one, and I cannot help feeling that there is a vein of hypocrisy. This class of people find a worthy representative in the old Scotch woman, who stoutly maintained that in all the parish, herself and the parson were the only ones "sound in the faith," and added, in a whisper, that sometimes she had doubts even of the soundness of the parson!

S.

### QUERIES AND ANSWERS.

"D. E. I."—What is the best work on the life or history of Joseph?—A.: Several books on this subject have been published, as "Through the Prison to the Throne," by Van Dyke, \$1; "Joseph and his Friend," by B. Taylor, \$1.50, and "Joseph and his Brethren," by Sprague, \$1. All of these are valuable helps.

"L. B. C."—Will you tell me where Dr. R. S. Storrs' works are published? Dr. Butler, in his "Bible Work," has a great many gems from his pen. Where does he get them?—A.: Dr. S. has published very few books: "Conditions of Success in Preaching," \$1; "Early American Spirit and the Genesis of It," \$1; "Lectures on Abelard;" besides

several sermons in "National Preacher" and HOMILETIC MONTHLY, and several orations and addresses on great public occasions. We suspect that Dr. Butler has culled from all these sources and others we know not of, as nothing escapes his Argus eyes.

"U. S. S. M."—Under what circumstances, if any, should a minister apply to a vacant charge to become its pastor?—A.: No general rule can be given. It must be left mainly to the discretion of each minister in view of the circumstances. It is safe, however, to say that it is better every way to make the application, not in person or by letter direct, but through the agency of some friendly minister or layman who knows you and can say a good word for you. If you know of none such, it is always proper to send your name and address to a vacant pastorate, stating your wish and referring them for information to some particular person or persons.

"C. E."—What is the meaning of the silent letters in the proper names in Max Muller's "India"?—A.: This query we referred to the editor of the American edition, who answers as follows:

"These letters are not silent, but are used by modern Indian scholars to express a somewhat modified sound of the letter thus Italicised. It was the practice to print such letters with a dot beneath, which made much trouble, and led to this substitution of the Italic letter instead. The sound *c* is almost like *si*, as *Asoka*, *Asioka*. The *n* as in *Panini* is similarly modified into *Paninyi*, etc. There are forty-two letters in the Sanscrit alphabet to be expressed by twenty-three in the Roman.

"A. WILDER."

"MIXED MARRIAGES."—Cardinal McCloskey's recent Pastoral Letter opposes mixed marriages, i. e., the marriages of Roman Catholics and Protestants. Will you give us your views on the subject?—A.: In some quarters this letter has been severely criticised for its opposition to such marriages, on the ground that the tendency of such teach-

ing is to exaggerate and inflame tarian differences," instead of allrating them. But we believe this is based on a misapprehension of facts of the case. Such marriages rule, add bitterness to religious differences, and introduce into the circle the worst elements of discord and contention. So that, for social and economic reasons, we should discourage such ill-assorted marriages.

"J. K. L."—(1). At my admission into full connection with the Conference the Bishop's question, "Will you abstain from the use of tobacco?" I replied in the affirmative. If, now, a good physician advises me to use tobacco, would I be justified in so doing?—(2). In my congregation there are several laymen who pronounce the benediction at the close of every meeting they lead. Is it wrong?—A.: (1) If you do not violate your pledge, and a "good" physician gives such advice, we think that your bishop will be satisfied. If it should ever turn out that tobacco, like whiskey, has medicinal properties, that would alter the case. But be sure that the physician advising is a "good" physician, and follow his advice *under the direction of your common sense*. (2). The benediction, in almost all denominations, is regarded as an official act of the church. It might not be wise, however, to make an exception to the action of your laymen if they are "disposed to make a good use of it;" that is, unless there has been a ruling in your Conference, distictly general, touching the matter. It is largely a question of order, to be determined by the higher officials in each denomination.

"W. A. Y."—I acknowledge I am a moderately slow reader. I crave pardon for my stupidity. How shall I and the thousands of your readers acquire the coveted power?—A.: It is impossible for all to become rapid readers. Practice can do much, but not all. Reading may quicken the step even of the Clydesdale draught-horse, but it will not make a St. Julien of him. Quick-

ing and quick reading must go together if the reading be not superficial. This said, a hint or two may be of value. And the first essential is that the reader should know *about what he is after*. Read the table of contents *carefully*, and don't skip the preface. If a man is to do rapid sight-seeing in a metropolis, he doesn't want to throw away the guide-book, saying, "I'll form my own judgment on what are the points of importance, after I've seen everything." He might spend half an hour on a third-rate painting, and have to slight the masterpiece in the next alcove. Then to read a book with dispatch, one should know beforehand something about its subject. He should have done *some thinking of his own* upon it. He should

have some idea of the size of its circumference and the position of its center. He should have the pigeon-holes ready and classified, and then he can arrange the thoughts he gets without hesitation, and when he wishes to refer to one, he knows where to find it. One should not read rapidly books too high above him. The child pruttles over Hamlet's soliloquy and learns it by heart, and probably *never* will get out of it one-half its value, because it became familiar to him when he couldn't appreciate it. Take your time to a book which opens up a new field of thought. Fix the main principles firmly in your mind, and then you can absorb all that's written on the subject with two-fold dispatch.

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### GERMS OF ILLUSTRATION.\*

*Strong is the dog that has his own home knoll for a battlefield.*—AN OLD GAELIC ADAGE.

**A Roman army once fought with such enthusiasm as to be insensible to an earthquake that rocked the ground beneath their feet.**

**The water lily so beautiful as it floats on the surface of the clear water, has an unseen root way down amid mud and darkness at the bottom of the pond.**

**In the highlands of Scotland it is the general belief that the spirit of the last person buried has to keep watch and ward over the graves of the burial ground till the spirit of the next person buried takes its place.**

**At a cock fight the friends of each of the birds were betting freely on their favorites. A spectator advised one party to be careful or he would lose his money, which in the issue proved true. The loser was curious to know how the man knew that his bird would be beaten, to which it was replied, "Why, did you not see him looking over his shoulder for a place to run?"**

**There is something extremely beautiful in one of Dr. David Brewster's last utterances upon earth. On the morning of his death Dr. James Simpson, standing by his bedside, remarked that it had been given him to show forth much of God's great and marvelous works, and the dying philosopher solemnly and quietly replied, "Yes, I have found them to be great and marvelous, and I have found and felt them to be *Hu*."**

**It was a question in a church meeting who should circulate the subscription for**

foreign missions. It was a labor from which many excused themselves. One was too busy, another said that he would *give* but he would not beg. This brought to his feet an earnest man who was known to be one of the largest merchants and most busy men in the church and city—as well as a most liberal giver—who said: "I am busy, as you all know, but I am not too busy to work for Christ when needed. I, too, am ashamed to beg; rather than beg I would starve or live upon dry crusts. But for this cause, brethren, I am willing to beg from door to door. Won't you do me the favor to put me on this committee?"

**That different colors reflect and absorb different quantities of light and heat is a well-known fact; and scientists tell us that there is reason to believe that every spot and mark on skin, hair, feather, scale, egg, leaf, flower or bud has its particular use—as these enable the animal or plant to assimilate force (light) in kind or amount suitable for the stimulation of the different sets of nerves or muscles, or for the elaboration of the secretions on which the growth of the animal or plant, or the reproduction of its kind depends, and to reject force which in kind or quantity is unsuitable.** "*Light, the dominant force of the universe.*"—SEEDGEWICK, p. 209.

**A fairy knoll is a little grassy mound dedicated to the fairies. There existed some years since in the highlands of Scotland and the Hebrides—and it is not altogether unknown at the present day—a custom of each maiden pouring from her milk-pail evening and**

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\* This page is under the editorial charge of the editor of the Book Department



morning on the fairy knoll a little of the new-drawn milk from the cow, by way of propitiating the favor of those good people, and as a tribute, the wisest, it was deemed, and most acceptable that could be rendered, and sooner or later sure to be paid a thousand fold. This was termed paying "*the fairies their due on the fairy knoll.*" And the consequence was that these fairy knolls were clothed with a richer and more beautiful verdure than any other spot, howe or knoll in the country.

It is a fact very generally known that when two lutes are tuned to the same key and placed near each other, when one is struck the other will send forth notes of kindred melody. But it is not so generally known that a fact the very opposite of this has been observed in the mysterious realm of sound, viz.: that inhar-

monious sounds under certain circumstances seem to propagate themselves, *e. g.*: A first-class piano may be put in perfect tune, and soon after, a single key will seem to be quite out of tune, and when struck it sounds as if a bit of paper were lying upon the wire. To discover the cause often baffles the expert. But instances have been known when the dangling of a bunch of keys hung on a gas-fixture near by, or the tinkling of the shade unsteadily seated on a chandelier, or a bit of bric-a-brac on a mantel or "what not," the motion of which caused a slight noise, seemed to be the disturbing cause, and when removed the instrument was found to be in perfect tune. That which renders this still more remarkable is that often only a single note is affected by the discord. There would seem to be a sort of aptitude in that particular note to contract the discord.

## NOTICES OF BOOKS OF HOMILETIC VALUE.

BY J. STANFORD HOLME, D.D., EDITOR OF BOOK DEPARTMENT.

ANCIENT EGYPT IN THE LIGHT OF MODERN DISCOVERIES. By Prof. H. S. Osborn, LL.D. Robt. Clarke & Co.: Cincinnati. Price \$1.25.

THE history of no nation, except that of the Jews, is so full of interest to the Christian scholar as that of Egypt; and yet none is more perplexing in its chronology; nor are the historical records of any nation more difficult to interpret. Yet great advance has been made within a few years past in both these directions. And although some of the earlier and more distinguished students of Egyptology have not been friendly to Christianity, and have found an inspiration to their labors in the hope of making discoveries that might work its overthrow, yet this very study is now beginning to afford rich returns to the labor of Christian students, and in many important particulars has confirmed rather than invalidated the sacred records.

Difficulty of access to the sources of information, and the extreme costliness of most of the books needed, has deterred many from these studies, but in this work of Prof. Osborn's a manual is supplied of great excellence and usefulness, and within the reach of all. It is a very complete epitome of Egyptology to date, with a map and many illustrations.

Ever since the Obelisk, in its peregrinations around the world, from its original site at the entrance of the Temple of On, in Egypt, to its present seat in Central Park, New York, tarried a week under our study window, and spent with us the very Sunday on which our Sunday-school chanced to be studying, by appointment, the history of the marriage of Joseph to Asenath, the daughter of the Priest of On, we have been trying to locate the reign of Thothmesel, the Pharaoh who is supposed to have erected this Obelisk, and the reign of the Pharaoh who gave to Joseph the daughter of the Priest of On in

marriage. We can hardly say that this volume has made it as clear as day! But we seem to have some new light on this dark subject, and hope by a diligent study of Prof. Osborn's facts and chronology to get still more.

IN THE SHADOW OF THE PYRENEES, FROM THE BASQUE LAND TO THE CARCASSONNE. By Marvin R. Vincent, with Etchings and Maps. New York: Charles Scribner's Sons. Price \$1.75.

On opening this little volume of travels, the first thing that attracted our attention was a quotation to this effect: "*It is the point of view that is the essential thing.*" And it is this which commends this book to us, and this is the ground on which we commend it to the readers of THE HOMILETIC MONTHLY. The point of view of the traveler in this volume is clearly the pulpit of the Church of the Covenant, New York. By this we mean that Dr. Vincent looks at everything through preacher's eyes. He may have resolved to leave Christ and pulpit and sermons at home; he may have doffed the church coat and the white necktie, and donned a soft hat, and a business traveling suit; but as he took *himself*, the preacher, along, the practiced eye will not fail to detect in his notes of travel the "*clerical habit*" on almost every page. A minister has a way of looking at things, of drawing practical lessons, of picking up bits of life adapted to illustrations, that is peculiar to ministerial thought. And when we say that this book is made up in a great measure of the fragments of a feast of travel, we do not intend to depreciate the work, for, like the old miracle, the *fragments* are more than the original feast is to most travelers, especially of the "*lay sort.*" We hope we may be pardoned for the conceit, but we really think that ministers are the best of travelers, and that when they write a book of travels it is generally worth reading.



## HELPFUL DATA IN CURRENT LITERATURE.

**MILTON AND TENNYSON.** By Rev. Henry J. Van Dyke, Jr., *Presbyterian Review* (October), 28 pp. A masterly paper, evincing rare literary taste and ability in so young a writer—the earnest of a brilliant future. The parallel of resemblances which he runs between these masters in the lyric art cannot fail to interest the cultivated reader.

**THE GODS OF CANAAN.** By Prof. A. H. Sayce. *Contemporary Review via Eclectic* (November), pp. 10. Students of the Old Testament will find in this carefully prepared paper much that will interest and instruct in relation to the several gods of heathen worship named or alluded to in Hebrew history. It is an important field of investigation, and the writer has done his work well.

**EXPOSITORY PREACHING.** By Rev. W. H. Black. *Cumberland Presbyterian Review* (October), pp. 10. It is a good sign to see the thorough ventilation which the methods of preaching are getting; great good will come of it. While there is nothing specially new in this paper, yet it discusses the subject intelligently, and states several weighty reasons in favor of the expository plan, in preference to the topical and textual.

**THE LAW OF PRAYER.** By James Gibbons, D.D. *Catholic Review* (October), pp. 20. Coming from a leading Roman Catholic divine, this paper has special interest. Its teaching, in the main, is sound and Scriptural, and is enforced by pertinent and impressive argument. He gives "a striking instance of the power of prayer and of the direct interposition of God in the conversion and illumination of a soul without the help or agency of man," which came under his own observation.

**STUDIES IN ESCHATOLOGY.** By Philip Schaff, D.D. *Presbyterian Review* (October), pp. 20. A timely and valuable historical presentation of the subject, giving the Jewish, the heathen, and the Patristic views, and, in contrast, the Eschatology of the New Testament, and the essential faith of the Christian Church as expressed in the Nicene and Athanasian Creeds and her various Liturgies. "Everlasting punishment," says Dr. Schaff, in his summing up, "always was, and always will be, the orthodox doctrine on that dark, terrible subject."

**PROBATION AFTER DEATH; OR, THE SPIRITS IN PRISON.** By C. F. Mussey, D.D. *Baptist Quarterly Review* (Oct.-Dec.), pp. 16. A very able and satisfactory exegesis of 1 Peter iii: 18-20. No attempt is made to review particular eschatologies, which advocate a probation after death, but this famous passage, on which those who favor that view mainly rely, is shown to teach no such doctrine. Its proper interpretation, as here given, is: "That Christ in His divine Spirit preached to the men of the time of Noah, who

were afterward—because they did not repent when they heard the messages of mercy—up to the time of Christ, and at present are, and till the judgment will remain, in prison."

**THE BRAHMA SAMAJ.** By Rev. C. W. Park. *Bib. Sacra* (July and October), pp. 32 and 38. Written by one lately of Bombay and familiar with the theme, these papers are exceedingly interesting and instructive; and the presence in this country of the able and distinguished expounder of this reformed Hinduism, on a mission of enlightenment to the Occidental Church, gives them special claims on the Christian scholar and preacher. As a reliable historic sketch of this remarkable movement, and of Ram Mahan Rai, the chief originator of it, and of his successors in it, and especially of the views and career of Keshab Chandra Sen, who has excited no little attention in England and in this country, some of whose utterances have approximated the teachings of Christianity, it is both timely and invaluable.

**THE PRACTICAL BEARINGS OF OUR BELIEF CONCERNING THE RELATION OF DEATH TO PROBATION.** By Prof. G. Frederick Wright. *Bibliotheca Sacra* (October), pp. 20. Both from an historical and a doctrinal standpoint, this article possesses decided homiletic value. "The belief that death ends probation has been so nearly universal in the Church that there has been little occasion to affirm it;" and this is the reason assigned why so many of the creeds have not definitely excluded the idea of another "chance." The views of Dorner are sharply criticised in the light of Scripture; it is shown that "no new light has dawned respecting these problems since the New Testament was written," and that "those who are endeavoring to unsettle the common faith of Christendom upon the subject of future probation" cannot realize the responsibility they assume.

**THE CALL TO THE MINISTRY.** By F. W. Conrad, D. D. *Lutheran Quarterly* (October), pp. 28. The prevalent and the true theories, in relation to this vital question, are here set forth with clearness and decided ability. The present and prospective "dearth of ministers" lends special interest to this discussion. The writer reasons stoutly against what he calls the "prevalent" theory, viz.: a direct call from God to particular individuals, impressed upon their minds by the immediate influence of the Holy Spirit, and whom the grace and providence of God are sure to bring into the ministry. The "true" theory in his judgment is "rational," not "miraculous," "ordinary," not "extraordinary"—a conviction of duty arising from a survey of one's personal fitness, and the leadings of God's providence. And this view is enforced by weighty and conclusive reasons, drawn from Scripture, experience and the nature of things. The paper has an historical as well as practical value.

**THEMES AND TEXTS OF RECENT LEADING SERMONS.**

1. **Supernatural Answers to Prayer.** "This poor man cried, and the Lord heard him and saved him out of all his troubles," etc.—Ps. xxxiv: 6-7. Arthur T. Pierson, D.D., Philadelphia.
2. **Lines of Life.** "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. xxxii: 17. John Hall, D.D.
3. **Man's Higher Life.** "Man shall not live by bread alone," etc.—Matt. iv: 4. J. B. Thomas, D.D.
4. **The Sensitiveness of Christ.** "Who touched Me?"—Mark v: 31. T. DeWitt Talmage, D.D.
5. **The First Miracle: the Key-note of the Gospel Dispensation.** "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory."—John ii: 11. P. S. Henry, D.D., Chicago.
6. **God's Love, Power, and Wisdom.** "God so loved the world," etc.—John iii: 16. Bishop Warren in Washington Street M. E. Church, Brooklyn.
7. **Death, Physical and Spiritual.** "For to be carnally minded is death," etc.—Rom. viii: 6. John R. Paxton, D.D.
8. **The Christian's Goal.** "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," etc.—Rom. viii: 18-24. H. A. Buttz, D.D., Drew Theological Seminary.
9. **The Sun of Righteousness.** "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."—Phil. ii: 12, 13. Rev. Henry Ward Beecher, Brooklyn.
10. **The Pre-eminence of Christ.** "That in all things He might have the pre-eminence."—Colos. i: 18. John Hall, D.D.
11. **The Form and Power of Godliness.** "Having a form of godliness," etc.—2 Tim. iii: 5. F. M. Ellis, D.D., Boston.
12. **Drifting and its Remedy.** "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. ii: 1. Cuthbert Hall, D.D., Brooklyn.
13. **Man's Relations with God.** "Him with whom we have to do."—Heb. iv: 13. William M. Taylor, D.D.
14. **John's First Doxology.** "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."—Rev. i: 5, 6. Rev. C. H. Spurgeon, London.
15. **Emotional Element in Religion.** "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God."—Rev. xix: 10. B. F. Lee, Pres. Wilberforce University.

**SUGGESTIVE THEMES.**

1. **The Unconscious Loss of Power.** ("And he wist not that the Lord was departed from him."—Judges xvi: 20.)
2. **The Manifest Presence of God the Occasion of Great Joy.** ("And when the Philistines heard the noise of the shout," etc.—1 Sam. iv: 6.)
3. **A Primitive Pulpit.** ("And Ezra the Scribe stood upon a pulpit of wood, which they had made for the purpose."—Neh. viii: 4.)
4. **The Educational Power of Gentleness.** ("Thy gentleness hath made me great."—Ps. xviii: 35.)
5. **The Night of the Soul.** ("The night cometh when no man can work."—John ix: 4.)
6. **The Insufficiency of Natural Virtue.** ("But I know you, that ye have not the love of God in yourselves."—John v: 42.)
7. **The Danger of Pernicious Literature.** ("Cease, my son, to hear the instruction that causeth to err from the words of knowledge."—Prov. xix: 27.)
8. **Heart Language.** ("As in water face answereth to face, so the heart of man to man."—Prov. xxvii: 19.)
9. **Like a Bottle in the Smoke.** ("For I am become like a bottle in the smoke."—Ps. cxix: 83.)
10. **The Piper's Lament.** ("We have piped unto you and ye have not danced," etc.—Matt. xi: 16, 17.)
11. **The Touch of Jesus Calming Fear.** ("And Jesus came and touched them, and said, Arise, and be not afraid."—Matt. xvii: 7.)
12. **Opportunity the Measure of Responsibility.** ("For him that knoweth to do good, and doeth it not, to him it is sin."—James iv: 17.)
13. **The White Raiment.** ("I counsel thee to buy of me white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest."—Rev. iii: 18.)

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MATTER OF HOMILETIC INTEREST.

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## SERMONIC.

### SUPERNATURAL ANSWERS TO PRAYER.

By ARTHUR T. PIERSON, D.D. [Presbyterian], PHILADELPHIA.

*This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. xxxiv: 6, 7.*

Is prayer a positive power in man's relations with God? This question is, in some respects, the most vital, practical question, touching the religious life of our day. The age of miracles may be past; supernatural signs may be no longer wrought in the forms in which they once astonished mankind; there may be no more need of public and popular attestation and authentication of Christianity, such as was demanded at the outset for the perpetual establishment of its august claims. But if a human soul may have personal communion and contact with an unseen and spiritual God; if blessings and benefits may be obtained directly from our Heavenly Father, which no effort of our own can secure, and no mediation of our fellow-men can procure; if I may, unmistakably, discern divine in-

terposition in the affairs of my own life, and recognize the invisible hand by unerring tokens of God's guarding, guiding, governing presence—then I have a perpetual miracle in my own life—a permanent proof of the supernatural, which convinces and overwhelms my own mind. To others, my experience may not bring conviction, but it satisfies me; and as every praying soul may have the same essential testimony, there can be no excuse for abiding in the darkness.

The most dangerous doctrine concerning prayer is that current philosophy of the matter which presents a half truth only; allowing the subjective value, but denying all objective efficacy to prayer—i.e., admitting a benefit, as attached to a devout habit, but limiting the benefit to the working of natural results entirely within the suppliant.

For example, here is a man who becomes conscious of vicious tendencies, through his bodily appetites, toward intemperance and gluttony; through his carnal lusts, greed of gain or ambition; through his temper and disposition, being naturally impatient or irascible, mean or malicious. Feeling the

The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

true dignity of his manhood, conceiving a high idea of character and self-control, he sets that idea up before him in an ideal which he aims to reach. He believes in the positive power of prayer; and so he shuts himself up daily alone with God, and makes this grand self-conquest the subject of earnest wrestling with God. He believes God hears him, and that he receives a higher divine help and strength. He goes out of his closet, consciously stronger, like a giant exhilarated with new wine, and in course of time he actually becomes a transformed man; his bodily appetites are no longer his masters, but his slaves; greed no longer vexes him with an insatiate lust of gold; ambition no longer excites him with an insane desire for place and power; he becomes gentle and generous, meek and unselfish, and renewed in the whole tone and temper of his being. He attributes it all to the power of God working in him, in answer to those mighty daily wrestlings with God.

Now your transcendental philosopher says: "All this is a harmless delusion, but let him believe it, if it comforts him. The fact is, that God has nothing to do with the matter; it is simply self-culture. The man has been reflecting, and sees his true self mirrored. He sees his moral deformities and sets himself to correct them. He forms a true idea of what man ought to be, then he shapes his idea into an ideal, perhaps an example; some heroic soul, living or dead, becomes a perpetual presence before him, inciting and inspiring to a noble victory over self." Seneca advised one of his friends to represent to himself Cato, Socrates or some other sage, as a constant observer, a formative power. Alexander's statue inflamed Cæsar, and Cæsar's image inspired Napoleon. The victories of Miltiades would not suffer Themistocles to sleep, and so Themistocles became the rival of Miltiades for military glory. In some such way does modern naturalism account for all spiritual attainments and achievements secured by the praying soul. They are the natural

results of self-scrutiny and self-conquest and self-culture, under lofty ideas and elevating and educating ideals of character and destiny. A man puts his hand on a lever, and by it lifts a weight which, without it, he could not stir from its place; or he pulls himself up by a pulley-rope. He thinks that God's power is exerted on the lever, and raises him by the pulley; in fact, says the skeptic, it is only a right application of human strength in accordance with laws of natural philosophy.

I give to the naturalist's explanation of prayer ample room, because I want the theory fully apprehended, that we may be warned against its plausible philosophy, and that I may present the answer both of Bible truth and historic fact.

There is no doubt that, as far as this explanation goes, it is true; but it is only a half truth. There is a whole hemisphere of truth and of fact, not visible from this point of view, not included within this horizon.

The text affirms a positive advantage in prayer. "This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them." Here Jehovah is represented as hearing prayer and interposing to save the suppliant. And the idea is further expanded by a reference to the deliverances wrought by the "Lord's angel." This reference carried great weight to a Jew. The angel of the Lord was a historic reality, working supernatural signs and wonders all through that wonderful career of the chosen people of God. Not less than one hundred times does this mysterious personage appear in Hebrew history, and with what marvelous miracles are his golden footsteps attended! He pours a rain of fire on Sodom, and opens a fountain for Hagar in the desert, and provides a lamb for Abraham's altar; he smites the first-born of Egypt, and guides the exodus of Israel; he arrests Balaam with his drawn sword of flame, and consumes Gideon's cakes with miraculous fire; he ascends un-

**in the flames of Manóah's sacrifice and smites 185,000 Assyrians in battle; he preserves the three holy men in the furnace, and Daniel in the den of lions; he announces the birth of the Baptist and of Jesus, and leads the celestial choir in the angel of the nativity; he rolls back the stone from the sepulcher of Jesus, and opens the prison-door for Peter. The power of the Lord was to the Hebrew the demonstration of the unmistakable power of prayer. No theory of rationalism could account for his august and awful interpositions—and here he is especially clothed with answers to prayer.**

**There is no mistaking the Bible doctrine on this subject. When such events can be explained by natural causes, by self-scrutiny, self-conquest, self-culture, then prayer may be brought down to the level of natural philosophy and moral philosophy. But, when, then, there must remain in this every a supernatural factor.**

**And, in confirmation of this Biblical doctrine, I shall array some examples of the supernatural force working in response to believing supplication. The examples, selected almost at random, are chosen, not so much for their startling and exceptional character, as to illustrate a positive fact not to be explained by the plausible philosophy already referred to.**

**It has been customary for skeptics to account for answers to prayer by a theory of coincidences, or a mere accidental correspondence between the thing sought and the thing obtained. This might do in one or two cases; but the testimonies to answered prayer run through the whole history of faith and application; and not the ignorant, or the highly imaginative, whose suggestions or fancies might be supposed to invest events with a needless mystery, but the most intelligent, sober-minded and cautious disciples, form the cloud of witness-bearers.**

**Read of the marvelous deliverance of Israel. Are there no correlating interpositions in more recent**

**A remarkable case of deliverance from persecution, and of punishment visited upon cruel persecutors, is recorded of the Jewish colony at Alexandria, about two hundred years before Christ.**

**Ptolemy Philopator, furiously angry at the refusal of the high-priest to permit him to invade the temple courts at Jerusalem, on his return to Egypt flung into prison all the Jews upon whom he could lay his hands. There was at Alexandria a huge hippodrome used for gladiatorial shows, and here a host of captives were confined. The king decreed that elephants, made furious by intoxicating and stimulating drugs, should be let loose upon them in the arena of this amphitheater, and allowed to trample them to death. For two days his own drunken revels delayed the execution of this horrid decree, and for two days there went up ceaseless prayer to Israel's God that He who delivered Daniel from the lions would rescue His helpless people.**

**The third day came, and the infuriated monsters were driven into the amphitheater and goaded forward to torture the prisoners. But, wonderful to relate, instead of attacking and destroying these Jews, they turned madly upon the guards and the spectators, killed many of them, and drove the rest in terror from the corridors! Ptolemy was so impressed with this exhibition of power of the God of the Jews that he released the prisoners, and, like Ahasuerus, permitted them to destroy their foes.**

**The Waldenses are the Israel of the Alps, who, in their mountain fastnesses, for centuries guarded the ark of primitive faith and worship, while the terrors of the Vatican confronted them—that summit of terror which was “an Olympus for its false gods, a Sinai for its thunders, and a Calvary for its blood.” Read the story of the siege of La Bal-sille, their mountain fortress. Hemmed in by the French and Sardinian army through the summer, gaunt famine stared them in the face; the foe guarded every outlet of the valley, and their ungathered crops lay in the fields. In**

midwinter, driven by gnawings of hunger to visit the abandoned harvest fields, beneath the deep snows they found God had kept the grain unhurt, and part of it was gathered in good condition a year and a half after it was sown! In the spring after, a merciless cannonade broke down the breastworks behind which they hid, and the helpless band cried to the Lord. At once He who holds the winds in His fist and rides in the clouds as a chariot, rolled over them a cloak of fog so dense that in the midst of their foes they escaped unseen!

A company of Covenanters had been pursued by their persecutors until their strength was exhausted. Reaching a hill which separated them from their pursuers, their leader said, "Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men." He then prayed: "Twine about the hill, O Lord, and cast the lap of Thy cloak over our old Saunders and these our things!" Before he had done speaking, a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them, and, while they were wearying themselves in the effort, an order came which sent them on an errand in a different direction.

When the Protestants in Rochelle were besieged by the French king and in peril of starvation, God sent into the bay a shoal of fishes to feed them, such as were never before seen in that harbor.

To an attentive eye, the world is constantly coming to new crises, which can be safely turned only as God's own power interposes; and praying souls, who watch the signs of the times, both seek the divine deliverance and mark the footsteps of God's own angel. Our own country has been the theater of these marvelous interpositions repeatedly, from the time when a flight of paroquets turned Columbus to the San Salvador group until now. Sometimes these answers to prayer are on a colossal scale, both as to the territory they

cover and the time through which they extend. For example: S. H. Willey, D.D., one of the pioneer home missionaries on our western coast, has, in his "Thirty Years in California," shown us on what hinges turn the destinies of whole States and nations. Before the gold of California was known, there were many adventurers from the United States and Europe already there, drawn by advantages of the climate and regarding it as a golden gate to Pacific and Asiatic commerce. They saw that, for the development of its resources, California ought to be cut loose from Mexico, and attached to some more progressive nation. Most of them favored a British protectorate, and there was a British fleet hovering near by waiting for a pretext to take possession, and the United States was also waiting to have good ground for similar action. When the war with Mexico began, the news, slowly moving, reached the commanders of the American and British forces at the same time, and both at once started for the harbor. Commodore Sloat hoisted the stars and stripes only a week before Admiral Seymour arrived.

In the same month of July, 1846, two hundred and sixty Mormons sailed from New York, and reached San Francisco, well supplied with all that could furnish a Mormon colony, but found the American flag floating over the harbor. The colonists, who hoped to have settled on the coast, bitterly disappointed, sent messengers to meet Brigham Young, who was advancing overland, and the result was that he stopped at Salt Lake. By such a trifling circumstance was that column of fifteen thousand Mormons prevented from making the Golden Gate their harbor. On the same day, February 2, 1848, on which the treaty was signed, by which Mexico ceded California to the United States, gold was found. Had the discovery been one day earlier, the signature would, probably, never have been put to that document. California narrowly escaped being a slave State. While the settlers were mostly miners, they



adopted a State constitution with an article prohibiting slavery. Soon after came that large migration from the Southern States that would have determined its future for slavery, had they not come too late. This is simply one example from thousands of the way in which God remembers His praying people, even in the turning of the scale of national history and destiny, and no philosophy can account for such cases which denies a divine providence ruling in human affairs.

The power of prayer is the perpetual sign of the supernatural. Without doubt much of the benefit and blessing received by prayerful souls might be accounted for by natural and secondary causes. But in hundreds of other instances we must either deny the facts or admit a supernatural factor. They can no more be accounted for without a divine interposition than can the deliverance of the three holy children from the furnace, or of Daniel from the den.

Jonathan Edwards may be taken as an example of thousands. From the age of ten years, his prayers were astonishing both for the faith they exhibited and the results they secured. With the intellect of a cherub and the heart of a seraph, we can neither distrust his self-knowledge nor his absolute candor. His communion with God was so rapt and rapturous, that the extraordinary view of the glory of the Son of God, His pure, sweet love and grace, would overcome him so that for an hour he would be flooded with tears, weeping aloud. Prayer brought him such power as Peter at Pentecost scarcely illustrates more wonderfully. For instance, his sermon at Enfield, on "Sinners in the Hands of an Angry God," which, delivered without a gesture, nevertheless produced such effect that the audience leaped to their feet and clasped the pillars of the meeting-house lest they should slide into perdition.

That one man, in the midst of an apostasy from God that well-nigh wrecked religious life in England and America, pealed out his trumpet-call, summoning the whole Christian world to

prayer in 1747. In that tract, in which he pleads for a "visible union of God's people in extraordinary prayer," he refers to the day of fasting and prayer kept at Northampton the year before, which was followed that same night by the utter dispersion and defeat of the French Armada under the Duke d'Anville. And Edwards adds: "This is the nearest parallel with God's wonderful works of old in times of Moses, Joshua and Hezekiah, of any that have been in these latter ages of the world."

That trumpet peal to universal prayer in 1747 marked a turning point in modern history.

This is one of those instances in which the subject can be understood only from a high point of prospect that sweeps a wide horizon. We can understand the need of God's interposition, and the desperate necessity that drove His disciples to prayer, only by a knowledge of the condition of the world at that time. And that at least one example may be given in full, let us stop to take in, if possible, the whole range of this awful spiritual desolation.

The opening part of the last century presented a prospect as dreary and hopeless as has been seen, perhaps, since the dark ages. The leaders of English society were Hume, Gibbon, and Bolingbroke, giants of infidelity; in France, Voltaire, Rousseau, and Madame de Pompadour; in Germany, Frederick the Great, the friend and companion of Voltaire, and, like him, a deist. "Flippancy and frivolity in the church, deism in theology, lasciviousness in the novel and the drama"—such was the state of things in England, which Isaac Taylor said was in a condition of "virtual heathenism," while in America Samuel Blair declared that religion "lay a-dying."

But what was the pulpit doing in those days? Nothing. "Natural theology, without a simple distinctive doctrine of Christianity, cold morality, or barren orthodoxy, formed the staple teaching both in established church and dissenting chapel." The best sermons were only moral essays, a thousand of

which contained not enough Gospel truth to convert one soul. All seemed to agree to let the devil alone. It was the Church, and not Satan, that was chained. The grand, weighty truths for which Hooper and Latimer went to the stake, and Baxter and Bunyan to jail, seemed like relics of the past. The land was flooded with irreligion and infidelity. Collins and Tindal stigmatized Christianity as priestcraft. Woolston declared the miracles of the Bible to be allegories, and Whiston denounced them as impositions and frauds. Clark and Priestly openly taught Arianism and Socinianism, and helped to make heresy fashionable. Blackstone, the lawyer, went from church to church and heard every clergyman of note in London, and says he heard not one discourse which had more Christianity in it than the writings of Cicero, or from which one could tell whether the preacher were a disciple of Confucius, Mahomet, or Christ.

An open disregard of religion was, as Archbishop Secker said, "the characteristic of the age." Even the bishops led the way in worldliness, as Archbishop Cornwallis gave balls and routs at Lambeth Palace till even the king interfered: and it was said that the best way to stop Whitefield in his work of reform was to make him a bishop. Such a state of things caused true disciples great humiliation, and drove them to God in sheer despair. All over the Christian world there began to be little praying circles of devout souls, begging God to pluck His hand out of His bosom.

Of such a character was that little gathering in 1729, in Lincoln College, Oxford, when John Wesley, Charles Wesley, Mr. Morgan and Mr. Kirkham met for conference and prayer, burdened with the apostate condition of the Church. Six years after these meetings began there were but fourteen who assembled; but out of that prayer-meeting Methodism was born—the mightiest modern movement known for evangelical faith and evangelistic work! God heard those prayers, and Whitefield and

the Wesleys began to preach with tongues of pentecostal flame—resisted by a rigid, frigid Church, driven into fields and commons, but so reaching the people as they could not have been reached inside chapel walls.

Then, as I have said, in 1747 Jonathan Edwards, in America, flung broadcast his mighty tract, with tremendous power urging concerted prayer upon the American churches, at the very time when beyond the seas went forth a summons to all disciples to unite in special prayer "for the effusion of God's Spirit upon all the churches and upon the whole habitable earth." And so the companies of praying souls gathered in England, Scotland, Wales and Ireland, and throughout New England and the Middle States.

In 1780 came another mighty tidal wave of revival, under the influence of the Haldanes, Andrew Fuller, Rowland Hill, Sutcliffe, etc. William Grimshaw, William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Walker, of Truro, James Hervey, Toplady, Fletcher, of Madeley—these men all belonged in that grand apostolic succession that kept up the revival fires during that period of reformation, raised up in such numbers, and in such a crisis, by Him who answers prayer, to stem the awful tide that was sweeping away every landmark of religion and morality.

Yes, and the full significance of those concerted prayers never can be fully known till eternity opens its awful doors. In answer to them came the era of modern missions, the establishment of the monthly concert of prayer, the founding of the first foreign missionary society in England, the consecration of William Carey to the missionary work, who alone secured the translation of the Bible into forty different tongues and the circulation of two hundred thousand copies.

More than this came in answer to those earnest prayers—all that modern missions has accomplished opening doors into every land, multiplying organizations till we have now upward of seventy, translating the Bible into

nearly two hundred and fifty languages and dialects, and setting up the cross in every quarter.

More even than this may be traced to that concerted prayer about the middle of last century. To reach Asia with the Gospel we must get to the heart of the continent, and India was the working center. England was there in the East India Company, but that company was the foe to missions. But God was moving. He gave Britain a foothold in this central field of oriental missions, and a scepter over 200,000,000 people. This made it necessary to keep open the line of communication with the home government, to maintain an open highway of travel and traffic; and hence came, in the providence of God, that remarkable influence which determined the attitude of every nation along that highway, as at least neutral, if not favorable, to Christian missions. And so came the battle of Plassey, in 1757, which determined that Protestantism, and not Papacy, should rule in India; and later the Sepoy rebellion, which swung the great English power in India over to the side of Christian missions. These are only the outlines of a grand march of events, only just now in progress, all of which began under the bugle call of the angel of the Lord, in answer to prevailing prayer.

We have given this one instance in full outline only as an example, among numberless ones, how prayer does sway the balance of national history and a world's destiny. Even ungodly men can scarce watch human history without feeling the presence of a presiding power.

Franklin will not be accused of being a Christian believer. Yet, in the National Convention of 1787, at that momentous crisis when no progress seemed to be making toward a closer bond of union between the confederated States, he arose and addressed the President: "How has it happened, sir, that, while groping so long in the dark, divided in our opinions, and now ready to separate without accomplishing the great objects of our meeting, we have not hitherto

once thought of humbly applying to the great Father of Light to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers, in this room, for divine protection. Our prayers, sir, were heard and graciously answered." And Franklin then moved that "henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning, before we proceed to business."

A terrible plague of grasshoppers devastated Minnesota and Dakota for several years, until it seemed as though famine threatened the people. A day of fasting and prayer was appointed in Minnesota, and devoutly observed. The next spring the grasshoppers appeared, but immediately a parasite attacked itself to them, which prevented their doing damage and laying eggs against another season. It made a profound impression on the people that, from the time of that public humiliation, the scourge disappeared.

Spurgeon designates as "modern workers of miracles," Frankee, J. Falk, Jung Stilling, J. Gossner, Geo. Muller, Theodor Fleidner, L. Harms, J. Wichern and others, who by faith and prayer have originated and developed Christian institutions of the most remarkable character. For one, I am alarmed at the waning faith in the supernatural found even within the nominal Church of Christ. The drift is toward a blank, bleak naturalism. The inspiration of the Bible is resolved into the inspiration of genius; the incarnation of God in Christ into an impersonation of godly character; the divine atonement by blood into a mere human martyrdom; the regeneration by the Holy Ghost into human reformation; and so the supernatural power of prayer is refined away. A man pulls himself toward shore by a rope attached to a stake, and persuades himself the shore moves toward him. Results proceed, "not from the influence of the suppliant on God, but from the mystic working of one soul on another."

As Christlieb says again, here is a greater miracle than that God should answer prayer. How often help comes from a person of whose existence, even, the suppliant did not know, in response to an existing need unknown to any one but the needy. It has been said of Muller that "the 'Lord' who went before him was merely another form of his own German energy, his simple, feeling heart, etc., a form dear to him, and imposing to the English public." And so, forsooth, we are to account for the fact that during a half century, without ever applying to a human soul for a gift, he received millions of dollars to build those orphan houses, to provide food and clothes and all needed comfort for two thousand orphans; and, in the crisis of want, lest it should seem that he was indirectly applying to the public for aid, he even withheld the annual reports in which the story of past needs and divine supplies is told!

Travelers in Germany visit that wonderful hospital within three or four hours' ride of Tübingen, which is more interesting than the famous University of Wittenberg, where Reuchlin and Melancthon taught. Here Pastor Blumhardt, a man of singular gifts and graces, of most serene temper and apostolic earnestness, drew to him unceasingly the sick and suffering; and in the chambers of that hospital astonishing virtue went forth in connection with prayers for their recovery. Even those nervous maladies, which modern medicine seems most powerless to reach, yielded under the prayers of this godly and apostolic man, until he was compelled to give up the pulpit and parish to give himself wholly to the prayer of faith for healing; and at times three hundred persons were at once in the hospital.

The story of Dorothea Trudell is briefly this: Miss Trudell's mother was a woman of remarkable faith. It was her custom, when any member of her family was ill, to appeal directly to the Great Physician for healing, without the additional resort to medicine.

After her mother's death, Miss Trudell assumed her mother's place at the head of the family, and followed the example of her mother's faith. So marked were the answers to prayer for the recovery of the sick, that she was often asked to visit her friends who were ill, or receive them into her house. Thus her home became in time a hospital; and at her death, in 1865, her work had grown to such proportions as to attract patients from every part of Switzerland. But her mantle fell upon other men and women, who are still in charge of the institution which she left at Manudorf; and the account of the healings wrought there, in answer to the prayer of faith, are such as can be accounted for only upon the assumption that "the prayer of faith shall save the sick," as truly now as when this promise was fresh from the pen of inspiration.

A young man in the State of Indiana, not long ago left home for a business opening in Ohio. There, a gentleman from his own native place found him, and was shocked to discover that he had become a profane swearer. Returning home he felt constrained to tell his pious parents of his awful degeneracy. They said little, and, in doubt whether they had understood him, he called the next day and repeated the statement. The father calmly replied: "We understood you; my wife and I spent a sleepless night on our knees pleading in behalf of our son; and about daybreak we received the assurance from God that James will never swear again." Two weeks after, the son came home a changed man. "How long since this change took place?" asked his rejoicing parents. He replied that just a fortnight before he was struck with a sense of guilt so that he could not sleep, and spent the night in tears and prayers for pardon. Mark—there had been no time for any parental appeal, or even for a letter of remonstrance—while they were praying for him, God moved him to pray for himself.

A merchant of Bristol, England, by a disaster at sea, was nearly ruined financially; and the shock made his

wife insane. Her father, an eminent disciple living at Birmingham, a man of great faith in prayer, asked a few others of like mind to his house to unite in prayer for her recovery. At that very hour she was restored to reason.

An aged Christian man, a humble blacksmith, while one day at work in his shop, was suddenly overwhelmed with the thought of the spiritual state of the people about him, among whom there had been no revival of religion for years, so that the Church was almost extinct and Satan's kingdom all-prevailing. So great was his distress that he abandoned the anvil for the closet. A mighty revival followed, multitudes were brought to repentance and faith; and, most wonderful of all, these new converts all dated their concern for themselves back to that very day and hour when, in the secrecy of his locked shop, that humble blacksmith was pouring out his soul to God for the unsaved about him.

Hume, the prince of skeptics, was constrained to confess that there was one thing that he could not explain by his deistical philosophy, and that was "a Christian life." Bunsen said to his English wife, when dying, "My dear, in thy face I have seen the Eternal." It was said of the saintly Fenelon that you could not be in his company two hours without wishing yourself a Christian.

If the fruits of Christianity confound the skeptic in a Christian land, what shall be said of them on heathen soil? Were I to come into contact with a man honestly asking for light, and willing candidly to examine whether a supernatural element were at work in this world, I would set him to studying modern missionary history. There are facts by the hundred, in the transformation of individuals and whole peoples, that are as much a sign of God's power as the turning of Moses' hand to a leprous white, or back instantly to its original color and condition.

But of all the examples that could be cited, let us, in closing, glance at two—

one of individual transformation, the other of a community. San Quala was one of the first converts among the degraded Karens. From the lowest state the Gospel raised him, with a rapidity that no civilization ever knew, to a noble Christian manhood. His first impulse was to tell others. He helped translate the Bible into the Karen tongue; for fifteen years guided the missionaries through the jungles, and then himself began to preach, and to plant new churches. In one year, he had formed nine, with 741 converts; in less than three years the nine had grown to thirty, with 2,000 converts. He did his work without salary, and when the English government offered him a position with large compensation, he at once declined, though his poverty was such as prevented him from taking his lovely wife with him in his missionary tours! This one man, whom no bait of money or position or personal ease could win to leave his holy and unselfish work, is an unanswerable proof that a power higher than man works in Christianity.

One example now from a community transformed by this divine Gospel! Johnson went to Sierra Leone in 1816 to find a thousand people rescued from slave-ships, representing more than twenty nations, unable to hold converse, but preying upon each other like wild beasts, given to worse vices, brutal and devilish. He preached the simple Gospel to them, devoutly praying for their salvation. In less than a year, the woods were echoing with the prayers of penitence and the hills ringing with hymns of faith. Honest industries took the place of thievery; they built a stone house and filled it with a crowd of worshipers, and surrounded it by all signs of an orderly, thriving, Christian state. Marriage sanctified their homes, a thousand children crowded their schools, heathen revels gave place to Christian rites; and all this Mr. Johnson himself lived to see, though he died seven years after he landed.

My dear friends, taste and see that the Lord is good. Ask Him in the closet



for a sign by which you shall know that *He is*, and is a rewarder of them that diligently seek Him. Put Him to the test of experimental prayer and you shall need no testimony from another to establish your faith in the supernatural answers to prayer. The Angel of the Lord shall encamp about you—in the furnace of fiery trial you shall see the form of Jesus—in the midst of temptations as fierce as lions, you shall serenely rest unharmed. His providence will guide your doubting steps like that glorious pillar of cloud and fire, and in that last great crisis when heart and flesh fail, and the valley and shadow of death is before you, the everlasting Arms shall be beneath you, and your refuge the Eternal God!

### POE'S "RAVEN;" OR, MEMORY AN ELEMENT OF RETRIBUTION.

By J. STANFORD HOLME, D.D., IN RIVERSIDE BAPTIST CHURCH, NEW YORK.

*Is there no balm in Gilead?*—Jer. viii: 22.

A FRAGMENT of statuary, a broken column, or a Corinthian capitol found buried in the earth, or wrought into a rude modern structure, has often served as a clew to important discoveries in classic lands. So these words of the Prophet Jeremiah—a broken fragment of divine truth, wrought into the poem of "The Raven" by Edgar Allen Poe—may serve to unlock the meaning of this mysterious poem; and possibly we may gain even from the poem, re-read in a new light, some new view of the words of the prophet.

The first lines of "The Raven," when read in the light of the evident spirit of the poem—so mythical and weird and gloomy—would seem to furnish a clew to the source from whence its imagery is derived, and possibly to its significance:

"Once upon a midnight dreary,  
While I pondered, weak and weary,  
Over many a quaint and curious volume of  
forgotten lore."

Where, in "forgotten lore," can be found volumes so "quaint and curious" as the "Sagas of Iceland," which contain the earliest history of our own

heathen ancestry and their mythology? One no sooner opens these volumes than the *Raven* appears in sight. Two Ravens, as the Elder Edda, the Iliad of the North, has it:

"Hugin and Munin  
Fly each day  
Over the spacious earth."

These Ravens are talking birds. They represent memory and reflection, and, sitting on the shoulders of the god Odin, whisper in his ears.

The gods of the old Norsemen were only human beings, with faculties or attributes superadded by impersonation. Thus Thor's strength was redoubled when he girded himself with Megingjard, his belt of strength, and put on his steel gloves to wield his hammer. And Odin's memory was refreshed and his thought intensified when the Ravens, sitting on his shoulders, whispered in his ears.

A very cursory observation would seem to be sufficient to identify the raven of this poem,

"A stately raven of the saintly days of yore," with the Odinitic raven, the bird of memory of the old Norse mythology. The two Ravens of Odin, Hugin and Munin, as they appear in the Eddas, for the purposes of our modern poet are made one. And it would seem, after reading the early Edda, that we might pass from Odin's Ravens to Poe's "Raven" almost as easily as from Odin's-day to our Wednesday, or from Thor's-day to our Thursday, or from Freyjas-day to our Friday.

Nor was this selection of the raven, as the bird of memory, by these old Norse poets, a poet's fancy merely. There would seem to be something in the gloom, the croak, the heartlessness and the ubiquity of this solitary bird, that is fearfully significant and suggestive of the bird of memory. And while he has little to do with his kind, as they are never seen together in more than pairs, he is not averse to human association. He never changes his croak or his color, and rarely his clime. And though he seldom migrates, the raven is found almost everywhere,



from the burning South to the frozen North. In the Arctic regions, in the depth of winter, the explorer is often startled, we are told, by a loud, deep, sonorous croak; and, looking up into the frozen, starry sky, finds himself closely reconnoitered by this gloomy bird. The traveler in the parched and sultry plains around Jericho sees the black form of this same bird hovering over him and casting its dark shadow on his pathway. And the raven still haunts the cliffs and crags, and sweeps down through the deep gorges of the Brook Cherith, as when of old he ministered to the physical wants of Elijah the Tishbite.

And such is the remarkable ubiquity of this gloomy bird, that it would seem that wherever there is a man there is a raven. And, though this may not be always literally true, figuratively this bird of memory is certainly everywhere present where man is found. The old Vikings, we are told, used to take the raven with them on their long voyages—as some have thought, in the capacity of pilot, on account of his wonderful instincts and ability to espy land at a great distance; but, as we rather suppose, on the ground of their own old superstition, as the bird of memory—a sort of historian of the voyage, perhaps; a spiritual monitor, to remind them of the fact that every man takes with him, whether he wills it or not, a recording angel; for wherever a man may be—on the land or on the ocean; amid fields of Arctic ice; in the deep, dark fjord, or beneath the bright sunshine of the tropics; lost in the lonely desert, or in the populous city, abroad or at home—this bird of memory shadows him and haunts him. Shut yourself up in your own chamber at midnight,

"This ghastly, grim and ancient raven"  
will peck at your window and step in,  
spite of you, and sit over against you,  
and with his "fiery eyes" "burn into  
your bosom's core."

Edgar Allen Poe was not the only poet at whose window this raven has

been heard to knock. On the flyleaf of an early copy of Rogers' poem on the "Pleasures of Memory," written by some anonymous poet—possibly by Rogers himself—the following lines were found, in singular harmony with the spirit of "The Raven":

"Alone at midnight's haunted hour,  
When nature woos repose in vain,  
Remembrance wakes her penal power,  
The tyrant of the burning brain.  
She tells of times misspent; of comforts lost;  
Of fair occasions gone forever by;  
Of hopes too fondly nursed, too rudely crossed;  
Of many a cause to wish, yet fear to die!  
For what, except the instinctive fear  
Lest she survive, detains me here,  
When all the life of life is fled?  
What but the deep, inherent dread,  
Lest she beyond the grave resume her reign,  
And realize the hell that priests and bel-  
dames feign."  
"— This grim, ungainly, ghastly,  
Gaunt and ominous bird of yore,"

by its untimely visits, disturbed the peace of so saintly a spirit as Phoebe Cary, who tells us, in bitter words, how "this ungainly fowl" wrung her heart by exhuming the memories of past joy and vanished bliss:

"Memories on memories! To my soul again  
There come such dreams of love and bliss  
That my wrung heart, unused to pain,  
Sinks with the fullness of its wretchedness."

And that sorrowful refrain, "Never-  
more," a word of unfathomable sad-  
ness, which would now seem to be al-  
most monopolized by the raven of  
song, finds a spiritual echo in the  
heart of another poet, who sings:

"The memory wakes,  
And fondly broods with miser's care;  
Time but the impression deeper makes,  
As streams their channels deeper wear."

Lord Byron was not unfamiliar with the visits of this

"Ominous bird of yore."  
He tells us that

"Ever and anon  
There comes a token like a scorpion's sting,  
Scarce seen, but with fresh bitterness imbued."

But of all the poets, none have ever painted a picture more true to life of this "thing of evil," whether "bird or devil," than Shakespeare. Lady Macbeth states the case strongly to her

lord, but strangely fails to use her own philosophy:

"Why do you keep alone,  
Of sorriest fancies your companions making,  
Using those thoughts which should indeed have  
died  
With them they think on? Things without  
remedy  
Should be without regard. What's done is done."

But, notwithstanding this affectation of philosophy, this

"Ghastly, grim and ancient raven,  
Wandering from the nightly shore——"

knocked and quickly gained admission to Lady Macbeth's own midnight chamber. The memory of the deed of blood was indeed a "fiery eye" that "burned into her bosom's core." She washes her hands and soliloquizes in broken utterances:

"Yet here's the spot"—  
"Out damned spot!"

Still washing and still thinking aloud:

"Here's the smell of blood still! All  
The perfumes of Arabia will not  
Sweeten this little hand."

So say the poets. And, alas! so, too, say the philosophers. Here, at least, is a sad harmony between philosophy and poetry. The poets tell us of the Raven's "*Nevermore*;" of the *token* like the scorpion's sting; of the *spot* that cannot be washed out; of the *little hand* that all the perfumes of Arabia cannot sweeten. And the philosophers, in clearer and colder phrase, but to the same end, tell us that "no deed ever done, no word ever spoken, no thought ever conceived, no motive ever felt, is so lost to our minds that circumstances may not bring it back." Memory is the great photographer; it preserves all its negatives, and from them it can reproduce, at call, every incident and feeling and motive, every joy and sorrow of life, with the accuracy of the original. Nothing is forgotten in the sense that it cannot be recalled. And no strength of intellect, no degree of culture, no exercise of will, no purity of heart, can put an end to the exercise of memory.

It is not an insignificant incident in the machinery of the poem that the raven finds a resting-place for herself

on the bust of Pallas. There is deep meaning in the fact that this bird of memory is perched on the bust of the Goddess of Reason. There is a vital connection between the memory and the reason; they cannot exist apart. And when this sable bird, this Norse impersonation of memory, alights on the crested helmet of the Grecian goddess, who, "full armed and glorious," sprung from the head of Jupiter, and will not be driven away, we have set before us a truth recognized by philosophy, that the reason itself must be dethroned before the memory can be dislodged. This truth the author of "The Raven" puts in strong words:

"And the raven, never flitting,  
Still is sitting, still is sitting  
On the pallid bust of Pallas, just above my  
chamber door."

This principle, thus alike clearly recognized by the philosophers and poets, involves a problem in its practical application that has greatly perplexed the mythologists, as well as many of the theologians, of all ages: how to render possible the happiness of sinful men with the possession of memory and reason. Many and vain have been their efforts to solve this problem by the light of reason only. It was to this end that the old Greek and Roman poets made the Styx one of the rivers of hell, round which it flowed nine times, of whose waters the guilty might drink and forget their guilt and misery. And Dante made Lethe the boundary between purgatory and Paradise, clearly recognizing the fact that sin, memory, reason and happiness could never, under natural laws, co-exist. The author of "The Raven" is brought face to face with this terrible fact in the philosophy of the human mind. But what man cannot do for himself, perchance God may do for him—grant him

"Respite—respite and nepenthe  
From the memories of Lenore."

For this he, a "*wretch*," now pleads piteously. For a moment he almost imagines his prayer granted; but in another moment the illusion is dispelled

by the raven's "nevermore." And this is truth—the truth of philosophy and of reason; neither the law nor the justice of God knows anything of respite or forgetfulness to a sinner. "Son, remember," is the one response to every appeal from natural law, or its penalty. To bury in oblivion is impossible on earth, in heaven, or in hell; and to remember sin and guilt, and to be other than miserable, if amenable to the spiritual law only, is not possible in the universe of God.

The poet, thus driven from God in nature, thus entirely shut out from hope by this terrible "nevermore" of this bird of memory as he sits fixed on his perch, the Goddess of Reason, in the extremity of his wretchedness, and on the very verge of despair, now almost unconsciously casts his eye toward the God of Grace. The very words of his plea indicate the direction in which he is looking; and now, in utterances tender and touching in the extreme, he exclaims:

"Tell me truly, I implore—  
Is there, is there balm in Gilead?  
Tell me, tell me, I implore?"

But, alas! he has no ear for the response to faith. He can only hear the "nevermore" of the gloomy bird; and to this well may he say:

"Leave no black plume as a token  
Of that *lie* thy soul hath spoken!"

And it is, indeed, a *lie*. There is a balm in Gilead: the memory of Christ is the balm for the curse of memory. Christ remembered man in His sufferings and death. He refused all "respite and repentance" that man in the memory of Christ might find relief from the stings of memory. There is an inscription on the walls of an old monastery in Spain, to the effect: "If we forget our sins God will remember them; if we remember them God will forget them." The laws of the kingdom of grace are in harmony with the laws of nature. It is not necessary that we should forget in order that we should be happy. It is not the least glorious fact made known to us in the Revelation of St. John, that while the saints in light are clothed in

white, their robes are not new ones, nor robes that have never been soiled with sin, but robes that have been *washed* and made white in the blood of the Lamb. David, and Peter, and Paul—once guilty of many and great sins, now saints in light—have not forgotten their sins. They sing the praises of grace but the louder, when they remember their sin and guilt.

But some may ask, "Is Poe among the prophets?" We answer yes; every true poet is a prophet, and the poets, like the Hebrew seers of old, not unfrequently utter words much above their own comprehension. St. Paul recognized this fact when, in speaking to the Athenians of the "UNKNOWN God," he quoted the language of certain heathen poets, Aratus and Cleanthes. Not that the words of these poets made the Gospel more clear, but, rather, that the Gospel explained the meaning of the language of the poets. These heathen poets had not fully understood their own song. And so it would seem that the author of "The Raven" finds the Gospel

"— A key

That winds through secret wards,"

and unlocks more of the meaning of this poem of "The Raven" than, perhaps, the author himself knew of the *burden* of his own song.

This "burden" M. Doré conceives to be, as he tells us, "the enigma of death, and the hallucination of a hopeless soul." And, in this, Doré may be very nearly right, if by "the enigma of death" he means, not the death of any single loved one, but the enigma of spiritual death, to which the physical and moral tend, especially *the curse of memory*. Lenore might have been a loved one whom the poet had slain, or she might have been the impersonation of the poet's own youthful innocence and purity and hope, slain by his own hand. And this poem is truly "the hallucination of a hopeless soul," but of a soul *hopeless* only because of its *hallucination*. As a drowning man, already crazed by the shadow of death, may by the lightning's flash see a life-

buoy within reach, but throw it from him and sink to the depths, so the author of "The Raven," in his hopelessness, had a single glimpse of the "Balm of Gilead," but in his "hallucination" he rejected it, and sank in despair.

### CHRIST'S PITY FOR THE SINNER.

By B. F. PALMER, D.D., IN FIRST PRESBYTERIAN CHURCH, NEW ORLEANS.

*Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Matt. xxiii: 37.*

THERE is a bursting tenderness in these words which puts formal exposition at defiance. Our Lord, in the consciousness of His relation to the Church as its Head, puts around the two Testaments both His arms. He remembers how this people had been chosen two thousand years before to be in covenant with God. He recalls the miracles of power and love which had been wrought in their behalf during a long and varied history. He brings to mind the divine patience with them in their frequent relapses into idolatry. And now, in the crisis of their fate, when the nation is plunging over the precipice to their fall, He weeps over their obduracy and ruin.

You remember that beautiful passage in Deuteronomy, where the divine protection in Israel is likened to that of an eagle over its brood: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." In like manner, we have here the suffering mercy of God likened to the solicitude of the domestic hen, according to the habit of all the parables of our Lord, in which the illustrations are drawn from objects which are the most familiar: "Oh, Jerusalem, Jerusalem, thou that killest the prophets,

and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The truth which lies in the text is CHRIST'S TENDER SYMPATHY AND GRIEF EVEN OVER THE SINFUL UNBELIEF WHICH REJECTS HIM.

Let us consider the reasons of this special sympathy.

I. Christ, as our Redeemer, knows the dreadfulness of sin, and therefore pities those to whom it clings.

II. He pities the sinner, knowing all that is involved in his final doom.

III. Christ is the exponent of God's infinite love to man.

IV. There is a ground for this compassion of Christ, growing out of His knowledge of the completeness of His salvation and the security of those who accept it.

V. The Savior's compassion is founded upon His knowledge of what this Gospel cost Him to achieve.

In view of this infinite pity of Christ for sinners whom He died to save, how pathetic is the charge that follows, "AND YE WOULD NOT!" The result of the failure is charged upon the sinner as his own fault.

But is not Christ as omnipotent in grace as He is in nature? If His power be boundless and His pity such as you describe, why does He not interfere and save us, anyhow?

The solution is in a nutshell: God deals with man as a being of intelligence and responsibility, as a free moral agent. If man, in the abuse of his freedom, fall under the curse, then it must be a law of grace that he shall be made willing in the day of God's power to accept the salvation provided. But this is wholly different from being saved in the exercise of a will that rejects the proffered salvation. This demands contradictories. Two facts establish this: 1. The blameworthiness that attaches to every sin as soon as it is recognized by the conscience. 2. The sense of appropriation in faith, which brings peace to the soul.

If these things be so, two conclusions follow:

1. That the loss of the soul is self-caused. The sinner alone is to blame. Oh, my hearers, I do not wonder that there will be silence at that bar, when the challenge goes forth why sentence should not be immediately passed. Not one of all those millions who are now so noisy in their accusations against God, will then have the courage to lift the tongue in any form of reply. To that challenge there will be only the silence of despair; broken at length by the fearful wail from millions of lips as they are cast out from the presence of God and the glory of His power.

2. How much is the sin of refusing this Gospel increased when it is committed against the pity and sympathy of the Lord Jesus Christ!

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### LET NOT YOUR HEART BE TROUBLED.

BY REV. C. H. SPURGEON, IN METROPOLITAN TABERNACLE, LONDON.

*Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also. And whither I go ye know, and the place ye know.—John xiv: 1-4.*

We may well feel glad that God's people of old were men of like passions with ourselves. I have known many a poor sinner pluck up hope as he observed the struggles of those who were saved by grace; and I have known many of the heirs of heaven find consolation as they observed how imperfect beings like themselves have prevailed with God in prayer, and been delivered in their time of distress. It is not the will of God that His people should "be troubled" in heart; hence the blessed words of the text. Come close up to these words, dear friends; and may the Spirit of God be with us!

These words are, in themselves, much better than any sermon. What can our

discourse be but a dilution of the essential spirit of consolation contained in the words of the Lord Jesus. Let us first *taste of the bitter waters of heart trouble*, and, secondly, let us *drink deep of the sweet waters of divine consolation*.

I. Let us taste of the bitter waters. "Because I have said these things unto you sorrow hath filled your hearts."

1. Jesus was to die.

2. He was to go away from them. It had finally dawned on their minds that they were to be left like sheep without a shepherd, and they were inconsolable.

3. He was to be betrayed by one of their own number. This pierced the hearts of the faithful: "The Son of Man is betrayed"—betrayed for a paltry sum. Of this bitter water the faithful at this hour are also made to drink. Reputed ministers of the Gospel are busy in trying to undermine our holy faith. Under the banner of "advanced thought" they make war upon those eternal truths for which confessors contended and martyrs bled, and the saints in past ages have been sustained in their dying hours.

4. And then, Peter's denial of his Lord was to cause another pang to the faithful.

II. Under our second head, let us drink of the sweet waters, to refresh us. First, in this wonderful text, our Master indicates the true means of comfort under every sort of disquietude. See how He puts it: "Let not your heart be troubled; *believe*." Believe not only my doctrine, believe in *Me*—a personal, living, ever-present, omnipotent Savior.

2. He proceeds to say that, though He was going from them, He was only going to His Father's house.

3. He gave them also to understand, by implication, that a great many would follow Him to the Father's house.

4. "I go to prepare a place for you." I think He did not only refer to the "many mansions" for our spirits, but to the ultimate *place* of our risen bodies. Mark that now: *a place*. We are apt to entertain cloudy ideas of the ultimate inheritance of the saints. "Heaven



is a state," say some; it is "*a place*," too, and in the future it will be more distinctly a place. Observe, Christ went away in body—not as a disembodied spirit, but as one who had eaten with His disciples, and whose body had been handled by them. His body needed *a place*, and He has gone to prepare a place for us; not only as we shall be for a while—pure spirits—but as we are to be ultimately, body, soul and spirit.

4. The next consolation was the promise of His sure return: "If I go," etc.

5. And then He will "receive" us. When He comes He will receive His followers with a courtly reception. It will be their marriage reception—the marriage reception of the Son of God!

6. And the final consolation will be this: He will place them eternally where He is, that they may be with Him. Oh! joy, joy! unutterable joy! Can we not now, once for all, dismiss every fear in prospect of the endless bliss reserved for us?

"See that glory—how resplendent!

Brighter far than fancy paints;  
There, in majesty transcendent.

Jesus reigns, the King of saints!  
Spread thy wings, my soul, and fly  
Straight to yonder world of joy.

"Joyful crowds His throne surrounding,

Sing with rapture of His love;  
Through the heavens His praises sounding,  
Filling all the courts above.

Spread thy wings, my soul, and fly,  
Straight to yonder world of joy."

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### THE CONSUMMATE SACRIFICE.

By J. B. THOMAS, D.D., IN FIRST BAPTIST CHURCH, BROOKLYN.

*But now once at the end (consummation) of the ages hath He been manifested to put away sin by the sacrifice of Himself.—(Canterbury Revision.)—Heb. ix: 26.*

THIS epistle is, in the opinion of many scholars, as well expressed by Delitzsch, like Melchizedec, of whom it speaks, "without father or mother or pedigree." But it was plainly written by a "scribe instructed into the kingdom of heaven," who knows how to "bring forth of his treasure things new and old." The purport is summed

up in its opening sentences. It aims to persuade the reluctant Hebrews that in embracing the new doctrine they are only gathering the ripened fruit of their own tree, not plucking it up, losing aught essential in it, or abandoning it. The old revelation, he assures them, was preliminary, and from necessity given in fragments advancing through rudimentary steps. It contained roughly-sketched "studies," so to speak, of truth and character, in which separate elements were emphasized, rather than finished work—like Turner's memoranda, which were only suggestive of the picture yet to be. All the utterances of hint and sign in the old ceremonial, or of mystic allusion in prophecy, were but the inarticulate mutterings which in John the Baptist merged into a recognizable "voice," but in Jesus alone became a comprehensive and intelligible "Word."

Why not, then, study only the ultimate "Word," and abandon the elementary forms summed up in it? Why not, having the new Covenant, slip the cable of the old and let it silently drift away? Here lies the significance of the advice to bring forth old and new—neither alone. We cannot understand to-day but by the help of yesterday. The whole is clearly comprehended only in its parts. Even a word needs often to be peeled of historic and metaphysic layers to get at its inner significance. A human body sums up in itself the whole range of sensitive, nutritive, physis and chemis phenomena in the lower spheres of matter; but these can be best studied, not in the complex pattern of humanity, but in the separate strands as yet unwoven of instinct, cellular multiplication, pulleys, wedge and lever action, and acid and alkaline reaction. The central Cross is equally a microcosm. It is no wonder that an event which gathered to itself all mysteries and concentrated all discordances, that it might "reconcile" them, "whether they be things in earth or things in heaven," should seem itself mysterious or even at first self-discordant. The more danger, there-



fore, in *a priori* theorizing, in repudiating too hastily any element as incongruous, or emphasizing one feature at the expense of the rest. A caricature is not an unlikeness, but a perverted likeness—one feature being distorted, not beyond recognition, but beyond proportion. It is of immense importance, therefore, to heed any divine hint obviously meant to caution and guide us in interpreting so august and profound a phenomenon.

This epistle clearly reveals to us the ideal of true “progress.” It is to “leave first principles,” not by simply parting from them as a ship leaves the dock, but by building upward from them, as a mason who does not forever lay foundations, much less forever tear them up, but goes on to build the wall. There is great danger lest in getting away from the alphabet blocks we may repudiate the letters themselves with the blocks. We must, indeed, some time leave our crutches behind, but must not be persuaded to leave our legs also. The one ultimate and perfect sacrifice is to be the epitome and fulfillment of the crescent sacrificial idea, as outlined in “divers portions and in divers manners,” under the old covenant. This is the force of the text. It recognizes as struggling beneath the Levitical husk these germinant ideas, full-blossomed in the one sacrifice of the New Testament. It was—

1. *Visible*. Christ was “manifested,” and His death, visible, transpired at a verifiable time and place. This is the great function of preaching, according to Paul, so to “set forth” Christ “evidently crucified,” that the vision may be branded on the thought as the one great object of meditation and progressive appreciation. The Israelite saw the sacrifice on the fore-court; saw that it had to do with admission behind the awful veil and pardon from thence. Behind the veil he himself could not see; about the transactions there he knew nothing, except as told. This imposed ignorance seemed to forbid philosophizing.

We, too, are told that the “heavenly

things themselves” need to be purified by the blood of Christ; that His death does affect “the distant places of God’s creation.” The full philosophy of the fact is not yet “manifested,” but the fact itself is. The Lamb, in one sense, “slain from the foundation of the world,” because “foreordained before the foundation of the world,” was “manifest in these last times.” The idea of concrete actuality put into the forefront in the old covenant is even more earnestly emphasized in the new.

2. *Unique*.—“Once” only in all history did such a transaction occur. Suggestions toward unity abound in the old order. One temple; one sacred anointing perfume (to compound or apply which secularly was a capital crime); one high-priest; one day of atonement, on the issue of which all the year hinged. This idea advances as we reach the new era. Once in the year the high-priest had entered the emblematic veil; once in the eternal ages Christ has passed through the heavens. “Now is the crisis of the year,” the Jewish priest might say; “Now is the crisis of the world,” said our Lord, as the hour drew on. The one gained redemption for a few brief months; the other “eternal redemption.”

3. *Consummate*. The “consummation of the ages” was reached in the crucifixion of the Son of God. The sacrifice of atonement among the Jews summarized and gave efficacy to all the rest. In that great rite the high-priest gathered up and carried forward through the veil, and to a result, the divers services, which otherwise had been incipient and incomplete. The liturgic element in Abel’s sacrifice; the covenant in Abraham’s; the redemption in the Passover lamb; the propitiatory in the “sin-offering” of the outer court—all blend and are crowned in the “great day” of Israel’s atonement. So Christ becomes “temple,” “altar,” “high-priest,” “veil,” and “offering,” “all and in all.” Abel, Melchizedek and Aaron—bullock, scape-goat and incense—so unlike in themselves, contribute their single elements to an accordant

harmony in one Cross, in which all contradictions are reconciled.

4. *Absolute.* He "put away" sin. The high-priest's work being confessedly to be repeated every year, while professing to "put away" sin, in fact only "made remembrance" of it. It did not so much expunge as postpone it; nor did it reach further inward than it did forward. It had no moral elements; "the blood of bulls and goats could not really take away sin." It was only superficial and ephemeral in its office. But Christ "put away" sin; "made an end of it"; blotted out the handwriting of condemnation, and so did really what had before been done only symbolically. "The law made nothing perfect," but forgiveness is "complete in Him."

5. *Ultimate.* It was the "sacrifice of Himself." The sacrificial law reached through to the best of the flock, and in the victim through to the blood which is "the life." Surrender can go but one step further. Beyond the best blood of the best of the flock, that is, the best of the best of all he has, remains only one's own blood. Abel brought of the firstlings of the flock; Abraham bound Isaac beneath the sacrificial blade; but Moses said, "Blot me out of Thy book," if Israel cannot be forgiven. The high-priest took the quintessential blood alone of the slain victim within the veil; but Christ, "resisting unto blood," withheld nothing. The iron sank deeper than scourge or spear could go, reaching and rending the heart, and pressing deeper to the final cry: "Father, into Thy hands I commend My spirit." The rift in the universe can reach no further than to the heart of God. How can there remain a further "offering for sin"?

These influences naturally follow:

1. *There is an objective reality in the atonement.* The world is real; its misery and its sin are real. Christ's life and crucifixion are real, and redemption thereby is real. "We have not," said Luther, "a painter's sin, and cannot be satisfied with a painter's Savior." He was "manifested to take away sin."

2. *Redemption is an historically complete event.* An "unbloody offering," to be often made, as in the mass, is precisely anticipated and condemned. It is in no man's power to refuse or control access to the benefits of Christ's death through capricious or malicious withholding of administrative rites.

3. *The value of redemption to the individual rests on faith in it.* To those who deny the efficacy of His death, "Christ is dead in vain." Belief or trust in Him is not to be severed from that "belief in the truth" on which it rests. We are redeemed, whether we believe it or not; for, "while we were yet enemies, Christ died for us," not waiting for our assent. His work is complete; ours remains; and its first step is to believe the testimony of God concerning His Son. For men are "chosen to salvation through sanctification of the Spirit and belief of the truth."

## ENDOWMENTS AND REQUIREMENTS.

BY REV. W. G. THRALL, IN LUTHERAN CHURCH, ARGUSVILLE, N. Y.

*Two wagons and four oxen he gave unto the sons of Gershon; and four wagons and eight oxen he gave unto the sons of Merari. But unto the sons of Kohath he gave none.—Num. vii: 7-9.*

THIS may seem a homely subject from which to deduce religious truth, but devout students of the Word

"Find tongues in trees, books in the running brooks,

Sermons in stones, and good in everything."

The text refers to the apportionment by Moses, to the sons of Levi, of facilities for transferring the Tabernacle from place to place as they journeyed through the wilderness to the Promised Land, and suggests the following truths:

I. AS MOSES APPOINTED TO THE SONS OF LEVI CERTAIN FACILITIES, SO THE CREATOR HAS ENDOWED MAN WITH CERTAIN CAPABILITIES FOR WORK IN HIS SERVICE. There are many things in the world of visibility, the products of human genius, that arrest our attention and excite our imagination; but the Author is more wonderful than His handiwork.

Artificial rivers, ocean canals, ship-railways, and Brooklyn bridges, are sublime in their character; but there is more to excite our attention and investigation in the faculties of human genius that devised and wrought out these magnificent results. The subject of man's physical, mental and moral make-up affords broad scope for study. As chief among his God-given faculties, consider the faculty of *understanding*, the surveyor of fact and truth. The faculty of *invention*, the master architect of his works. The *will power*, which wields the scepter in both the mental and moral domain; the *judgment*, the councilor of the will; and the *affections*, an impelling power to the same; and, last but not least, the *physical organs*, the efficient agents or servants of the will. It is these capabilities that constitute man the highest type of animated existence.

II. AS MOSES REQUIRED THE SONS OF LEVI TO USE THEIR FACILITIES, SO GOD DEMANDS THE EXERCISE OF OUR CAPABILITIES. The sons of Gershon and the sons of Merari were to use their "wagons" and "oxen," not simply as means of personal comfort and ease, but to bear the heavy pillars and timbers of the Tabernacle through the wilderness. So we are to exercise our faculties of body, mind and soul in the service of our Master. It is said that nothing has been created in vain; if this is true of the apparently insignificant phases of creation, it is most emphatically true of the powers God has communicated to man. And yet, how much indifference on the part of man in exercising and developing his faculties in useful and honorable employment! Many, instead of gaining their livelihood in the intended way, by the sweat of their face, study all manner of trickery and sin to satisfy their wants.

God demands an honest use of every talent He has given to man; and no one is exempt. And yet there is a sad neglect, even on the part of very many who profess to be serving God. Men of the world are doing with their might what their hands find to do; and this is right.

Paul commands us to be "diligent in business," but the mind is not to become so completely absorbed in worldly affairs as to neglect the business of the soul. God has claims that are superior to all claims of the world.

III. GOD'S REQUIREMENTS NO GREATER THAN OUR ENDOWMENTS. The context says the equipage of the Levites was "according to their service." Moses did not require the Kohathites to carry the heavy pillars of the Tabernacle, but each was to serve according to his respective ability. So God requires of every man, according to the number of talents bestowed. If my ability is less than Spurgeon's, my obligation is proportionately less. But the man with "one" talent is as certain to be reckoned with as he with "ten." If we cannot give thousands, we can at least devote our "two mites." A beautifully tinted leaf in the wood cannot be seen at a distance, yet it contributes its part to the glorious autumnal picture.

IV. MAN MUST USE HIS CAPABILITIES ACCORDING TO DIVINE APPOINTMENT. Moses not only required the sons of Kohath to carry the ark, *but to carry it in a certain way*. It was to be borne upon the shoulders, and they were to keep the purple covering over it that it might be neither seen nor touched. And when they undertook to carry this sacred object in an ox-cart, God struck the man dead who put his hand upon it to prevent its toppling over. So we are not only to use our talent, but use it according to the direction of the divine will. But how natural for man to disregard God's plans and consult his own pleasure! It is a solemn thing to trifle with the plans of God. Every man has a special power or gift, and "he who lives by other laws than those that wrapt his genius at his birth" defeats, in a measure, the object of his creation. It has been truly said, "Poets are born, not made." So every man has some distinctive characteristics in his constitution that more eminently fit him for a certain position in life. He may disregard this truth and go haphazard through life, but with little

or no success. God has given us facilities by which we may reach the highest results in this life and highest rewards in the life to come, if we will accept the dictation of the Spirit as the rule of our life.

### THE EXCEEDING LOVE OF GOD.

BY BISHOP HENRY W. WARREN, IN  
WASHINGTON STREET M. E. CHURCH,  
BROOKLYN.

*For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.—John iii: 16.*

THESE words are, perhaps, the most precious words that ever fell on human ears; they express the most comprehensive thought in human experience. The words of God are so deep in meaning and so broad in scope, that we cannot fathom or measure them. We may comprehend the units of which this building is composed, and appreciate that each unit represents a brick four inches wide, two inches thick, and eight inches long. But we cannot comprehend the bricks out of which God built this universe. We may touch God's works in their littleness, but we cannot grasp them in their immensity and grandeur. We may comprehend the size of a house, or of the ocean, but not the immensity of God's creation. There are in the midnight sky worlds fourteen hundred times larger than our own, and in the midday sky other worlds a million times larger. This world is one of God's little works. There are myriads of them, five times, seven times, twelve thousand times larger. "Great and marvelous are Thy works, O God, and past finding out."

Then, we have some idea of *speed*. The horse may go a mile in little more than two minutes, and the locomotive in three; yet our world travels one thousand miles a minute, and other worlds fly through space as fast as a rifle-ball, and light travels nearly two hundred thousand miles a second.

We have a faint conception of *power*.

The most I ever heard of a man's lifting was one thousand pounds; some steam engines reach five thousand horsepower. But these are nothing to God's power. If steel wires were attached to the earth from the sun, of sufficient power to hold it in its place, it would take so many to do the work which the sun does by its power of attraction, that there would not be room for a mouse to crawl between the earth and the sun. So, whenever we touch one of God's doings, we are all at sea, and cannot begin to comprehend them. When we touch His thoughts, how much higher and incomprehensible do they become!

Look at this word, "perish." Do you think God meant anything less than its awful import signifies? He knows all words, and understands their meaning; and why, if He did not mean "perish," did He say "perish"? The Lord always proportions means to ends.

While walking on the earth He finds a blind man; He puts His fingers on his eyes and restores his sight. Then He finds a deaf man, and He speaks in his ears one of those live words of His, which goes down deep into his soul, and awakes in him a sense of God, and restores his hearing. And He finds a leper. Oh! I dare not tell you how terrible is the affliction which clings to the leper—so terrible that when the plague-spots appear he goes out from home and kindred, an outcast on the face of the earth. But the Lord finds one of these, and He lays His hand upon him, and the stricken one leaps for joy. Seemingly, it required no great effort and no sacrifice on Christ's part to heal such an one. But when we find a man dying from sin, it taxes even the mighty resources of the Godhead to save him. It took the agony of the garden, the scourging of the market-place, the nails in the palms, the spear in the side, the death on the cross, to do this. Hold up your hands and say that sin is so dreadful you will nevermore defile them with it. God's wisdom could not save man. None of God's attributes could do it. And I am glad of it. It was God's love, not His wisdom or power,

that saved man. "God so loved the world."

There is another emphatic word in the text—"love." Some of you understand the meaning of it. You know the love of a father or mother or sister or brother; but is not God's love to you more than the love of all these earthly treasures? Does it not mean more? He has unspeakable riches—with a city where there is gold enough to pave the streets, and pearls large enough for gates, and precious stones enough for walls; and God so loved the world that He gave up all these riches and came down here for man's redemption. He wants to save man so much that He has made the way so plain that the wayfarer, who has not time to study, and the fool, can find the way. God is perfectly loyal, and never broke a law,

while man is continually breaking them. Still, God keeps loving him, and trying to save him, because He knows what "perish" means. We cannot measure the love of God. It is personal and particular, and not a general infusion, going forth, like the atmosphere, alike to everything. When here on earth, His work was an individual work. To the poor woman who reached through the crowd and touched the hem of His garment, He did not say, "I give thee more riches," but He said just what she wanted Him to say, "Thy sins be forgiven thee"; while to the poor thief on the cross His words were, "This day thou shalt be with Me in Paradise." We need to know God personally, and that is the way we are going to know Him hereafter, if we are going to know Him at all.

### THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.\*

#### The Conference at Jerusalem.

(Lesson January 6.)

By JOSEPH T. DURYEA, D.D. [CONGREGATIONAL], BOSTON.

*But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*—Acts xv: 11.

THE primitive Church was under special divine guidance, through the inspired apostles, its founders and framers. It accordingly presents examples of the spirit, principles, and, in part, methods, of the order, discipline and fellowship of the Church of all ages and lands. We say an example of method in part, for while principles are permanent, methods are temporary. The former are grounded on the will of God and the nature of things; the latter are dependent upon circumstances. A method is the order in which means are conducted to the accomplishment of ends. With a change of conditions, a different order may be effective, and different means may be necessary. The free spirit of Chris-

tianity, therefore, while it must adhere to principles, may modify its methods and means, according to changing conditions, so as most surely to attain the ends for which it has been established in the world. But this may also be confidently affirmed, that, in so far as the circumstances are the same, there is a warrant for following the examples of the first disciples.

In the fifteenth chapter of the book of the Acts there is an account of the deliberations and decision of a conference in the church at Jerusalem, held at the request of the church at Antioch, to consider the relations of the Gentile converts to the new Christian community. In the narrative certain principles are brought to view, and the application of them to the exigencies of a particular but representative case. These we propose to point out and consider.

1. The unity of the Church. It was the purpose of the mission of our Lord to unite men to the Father, in Himself,

\* In accordance with our announcement, we begin the series of sermons on the International Sunday-School Lessons for 1884. These discourses are on important themes of general interest to the Christian public. They will all be prepared specially for this series, and will be from some of the leading preachers representing the several evangelical denominations.—ED.



by the Holy Spirit, through filial trust and love. In this He contemplated, necessarily, their union with one another. And this was in His mind when He said to the Father, in His prayer with the disciples: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." Accordingly He taught them that they were united to each other by virtue of their common union with Himself. He said, "I am the vine; ye are the branches." By their union with Him, they were to be partakers of His life, and the same life in each and all would knit them into one. This life was by "one and the same" Spirit, of whom He said, "He shall be in you."

So the disciples understood Him. No one can read the writings of the apostle John without perceiving how thoroughly this view of the relations of believers to each other had gone into his thought and experience. And the same view came to the apostle Paul "by revelation." He taught that believers are one body in Christ, and members one of another. According to this view, *no one can be united to Christ, the Head, without coming into union with every member of His "body, the Church."*

2. The unity of the Church is to be exhibited by fellowship. "This implies a common participation in privileges, and co-operation in duties and services. At the beginning "all that believed were together." And "they continued steadfastly in the apostles' teaching, and fellowship, and breaking of bread, and in prayers." They ministered to one another's need, and kept in sympathetic intercourse; they united in the work and service of the Gospel, and sent forth with solemn ordination those who were to become evangelists to the Jews at home and the Gentiles abroad.

3. Fellowship is to extend to personal companionship, in order to affection, sympathy, helpfulness, such as

are characteristic of a real and complete family life. Of necessity, personal intercourse may be limited by circumstances over which the members of the Church have no control. No one can read the counsels of the apostle John without feeling that the proper connection of believer with believer should be formed in the spirit of family affection and sympathy. And, at the same time, he will judge and feel that the Church of our age is far from the ideal.

4. The only essential condition of membership in the Church is union with the Lord Jesus Christ, and a sincere confession of faith and love to Him is to be accepted as the evidence of that union. The outward form of the confession in the early Church was undoubtedly baptism into the name of the Father and of the Son and of the Holy Spirit. This might be public, as on the day of Pentecost, or private, as in the case of the chamberlain of Queen Candace. There was no adoption of a creed; no elaborate form of confession.

The occasion of the conference at which these principles were practically affirmed was as follows: After Paul and Barnabas had labored a whole year at Antioch, gone forth on their first missionary tour, and returned to Antioch, where they remained "a long time with the disciples," certain persons, belonging to the party of the Pharisees who had been received into the church at Jerusalem, came and "taught the brethren" that it was necessary for them to be circumcised in order to be saved. And it was understood that circumcision was a token of the purpose to observe the rites of the ceremonial law. And it seemed, at least to Paul, that compliance with this requirement would manifest a legal spirit tending to the error of justification by works. Consent to the demand would have resulted in the rupture of the unity of the Church, a breach of fellowship, social separation, and the acceptance of terms of communion unauthorized by the Lord, and foreign to the spirit of the Gospel.



After there had been much discussion in the church at Antioch, it was resolved by the brethren there to send a deputation to the church at Jerusalem to confer with the apostles and elders and brethren "about this question."

It is not probable that the church at Jerusalem had assumed authority over the other churches, but that it had a sort of pre-eminence as the mother-Church, the center from which the evangelists had gone forth, and having resident with it several of the apostles. But, aside from this, it was natural that the matter should be considered there, inasmuch as the party which had interfered at Antioch originated there, and was likely to continue to interfere in the same manner in other places. The disturbing influence could only be checked by stopping it at its source.

The messengers were formally received by the church, and after a private consultation with the wisest men, acknowledged as leaders, the matter was issued in an open meeting of the apostles, elders and brethren. It is evident that the apostles did not assume official authority, nor did they pretend to direct by inspiration, much less to decide the questions presented, for there was "much discussion." In the letter addressed to the church at Antioch, conveying the decision, it was written: "It seemed good to the Holy Spirit and to us." The principles we have mentioned governed the assembly in forming their judgment, and they were authenticated by the Holy Spirit. They are valid for the Church for all time. Peter rehearsed the facts of his own experience, in connection with Cornelius and his household. He showed that God had accepted the faith of these Gentiles, and given them the seal of the Spirit. And that the genuine effects of faith had been manifest in the "purifying of their hearts."

Then Paul and Barnabas told the story of the work of the Lord by them among the Gentiles, and the signs which had accompanied their ministry. Finally, James referred to the prophecies, in which the ingathering of the

Gentiles was foretold, and suggested that the events described by Barnabas and Paul were in fulfillment of them. He then declared his judgment, that the rite of circumcision should not be imposed upon the Gentile converts, while, nevertheless, they should be exhorted to conform to some of the provisions of the law intended to preserve the people from such contact with the Gentiles as would lead to the practices of idolatry. He named the prohibition of the use of things which had been offered to idols, the flesh of animals which had been killed by strangling, in which accordingly the blood remained, and the blood itself. He gave as a reason, "The law of Moses is read in the synagogue every Sabbath day." It seemed evident to him that the Jews, so often reminded of the ancient customs, would still for a long time adhere to them, and that without the compromise on the part of the Gentiles now commended to them, there would be a schism in the churches, a division of Christian fellowship, and an entire cessation of social intercourse and hospitality. He also called attention to a moral duty. It is probable that this may have been suggested by his knowledge of certain abominations practiced in connection with heathen rites, or possible that the conscience of the Gentiles had been so affected as to cease to give judgment against impurity.

This was the judgment of the entire assembly. It was communicated to the church at Antioch in a letter sent by the hand of certain brethren who accompanied Paul and Barnabas on their return. One expression needs to be pondered. It implies that the only terms of communion with the Church were faith in the Lord Jesus Christ, and willingness to be in acknowledged relations to God and the Christ and the Holy Spirit—these being signified by baptism into their names. The other conditions commended were not intended to keep believers out of the Church, but to bring them into it. They were inclusive, not exclusive; uniting,

not dividing. And these were determined by the interests of the unity and fellowship and personal intercourse of the disciples of the Lord. They were intended to keep intact the one body, complete the one family. Therefore the message ran: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things."

But the inquiry is suggested, Was there not great risk in the admission of men to the Church in such simple and immediate ways? The answer is, Certainly there was; and the Lord had told them of it over and over again, in plain teaching and by parables. And He told them to *take the risk*. For they had the remedy in their own power. It was discipline. And, even if they could not detect the false among the true, so long as no apparent hypocrisy gave reason for excision, they were to "let both grow together until the harvest."

If the churches would be prompt and vigorous, though gentle and loving, in the exercise of discipline, the reasons given for the putting up of barriers to the communion, which have no warrant in Scripture and are utterly contrary to the spirit of the Gospel of Christ, would cease to have any cogency and force.

### Hearing and Doing.

(Lesson January 13.)

By R. S. MCARTHUR, D.D. [BAPTIST],  
NEW YORK.

*But be ye doers of the word and not hearers only, deceiving your own selves.*—James 1: 22.

THE apostle James was a practical man. He aimed to present the claims of religion in their relation to every-day duties. He placed himself squarely in opposition to the tendencies of a corrupt age; he opposed those who expected to be justified before God because they were Jews. He taught that laxity in morals vitiated privileges and professions, however exalted. He was, at the same time, a rigid observer of the law. He was warmly attached to what has

been called the "Judaistic Element" in Christianity. He, therefore, more than any other, was adapted to win the covenant people to the Gospel.

We bless God for the holy severity of James. He caught the spirit of the Sermon on the Mount. The relation of a true faith to a pure life, of sound knowledge to right action, of clear thinking to right feeling, and of external conformity to spiritual reality, which marks the sermon of Christ, marks also the epistle of James. These relations and distinctions appear in the text. This verse is an epitome of the apostle's teaching. It is also a fitting rebuke to a tendency as prevalent to-day as it was when he wrote these words. Let us try to unfold and apply his teaching.

It is a great privilege to be hearers of the Word. The "word" here spoken of is "the implanted word," mentioned in the preceding verse. This Word is to be received with meekness, and when so received it is able to save the soul. By the "word," in its largest sense, we understand God's revealed will—the Bible. It is, then, a great privilege, as well as a solemn duty, to be hearers of this inspired Word.

In studying this divine Word we study the most ancient and authentic history of man and of the world. Its records embrace the genesis of creation, the revelations of Sinai, and the conquests in Canaan. No other history is so life-like. For the most part, its writers were eye-witnesses of the events they record. Thrilling incidents, glowing pictures, sunny idyls, wonderful personal experiences, fill its pages. It is prophecy as well as history. The discoveries of modern times illustrate and confirm its statements. Egypt, Babylon and Assyria come forth as witnesses to its truth. This "word" gives us also the sublimest poetry, as well as the most exalted morality, known to the world. And hence, on the ground of its high literary merit and its unparalleled moral teachings, it is a priceless privilege to hear the Word of God Sabbath after Sabbath.

But, secondly, it is not enough that

we be hearers; we must also be *doers* of the Word. Only he who is a *doer* is a true hearer. The Psalmist says: "They that know Thy name will put their trust in Thee." To hear the Word preached and remain unmoved is to be infidel to its deepest truths. When Christ says: "Believe," "Obey," "Submit," and you remain heedless, you have not heard aright; you are a practical atheist. To hear truly is to obey fully. "Hear, O heavens, and give ear, O earth!" Get into your minds the truth, that though you hear the Word, as the oldest and grandest history, as the sublimest poetry, and the noblest system of morality, and yet you refuse obedience to it, you have not truly heard; you have only heard to your own deeper condemnation.

This leads to the next remark. Hearing increases responsibility. Responsibility is always proportioned to opportunity. Such as sin without the law will be judged without the law; but they who know their Master's will, and do it not, shall be beaten with many stripes. The Gospel will be a savor of life unto life or of death unto death. Which shall it be to you?

We hear aright, then, only when hearing leads to *doing*. And we are not simply to *do* the Word, but to be *doers*. The noun means more than the verb. It suggests the idea of *continuance* in well-doing. This is to be our supreme occupation, the one end of life.

What shall we do to show that we hear aright? First, we are to believe on Jesus Christ. "This is the will of God, that ye believe on Jesus Christ, whom He hath sent." Then, second, we are to confess Him before men. And, finally, do all other things which He hath commanded. We are, in a word, to take Christ as our Prophet to instruct us, our Priest to atone for us, and our King to command us. This is to hear aright; this is to hear and live; this is to hear and to do. God, from the supernal splendors of the Mount of Transfiguration, says: "Hear ye Him."

To be hearers and not doers of the Word

is to practice fatal self-deception. Christ Himself strikingly illustrates this fact in the parable of the two men who built their houses, the one on the sand and the other on the rock. The one was swept away in the day of wind and rain, while the other stood firm and unmoved. We are all building for eternity. Christ is the rock. "All other ground is sinking sand." Blessed is the man who heareth Christ's sayings and *doeth* them! You may prophesy in His name, in His name may cast out devils, in His name do many wonderful works; and yet He may say: "I never knew you; depart from Me, ye that work iniquity." Why is this? Because they *did not His will*. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of My Father which is in heaven." Solemn words! God help us to do His will by obeying His Son! Not less emphatic is Paul: "Not the hearers of the law are just before God; but the *doers* of the law shall be justified." John teaches the same lesson: "Little children, let no man deceive you; he that *doeth* righteousness is righteous." And James, whose words we have been studying, illustrates the thought in the next verse. We have no distinct impression of ourselves a little after we have looked into a mirror. The impression vanishes with the vanishing image. So is the man who is a hearer and not a *doer* of the Word.

God grant that the words of the earnest, practical James may move us to right action! To hear the Word is a privilege; to hear wrongly but increases our condemnation; to hear rightly is to do fully, and this is to escape the sad charge of self-deception. By thus doing we shall accept and obey Christ, and shall sweetly learn that the saving faith of Paul and the believing doing of John are the same thing; and at the last we shall hear the Lord say: "Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

## The Use and Abuse of the Tongue.

(January 20.)

By J. H. RYLAND, D.D. [EPISCOPAL],  
NEW YORK.

*If any man offend not in word, the same is a perfect man.*—James ii: 3.

ST. JAMES was the apostle of practical morality. He has little of the philosophic faculty of St. Paul; very little of the sweetness and tenderness of St. John. In a plain, direct, incisive style he "speaks right on" the truth he is inspired to speak. The merely formal following of religious ways is of small account with him. Faith must beget good works, or it is a dead thing for him. Fitly was he called "The Just." A man "loving righteousness and hating iniquity," demanding of all who professed the faith of Christ that they should live the faith they professed. What we call *consistency* is the one comprehensive thing which James enjoins upon his fellow disciples.

The moral government of the tongue is esteemed one of the minor moralities; yet, of all our responsible faculties, speech is, perhaps, the most fruitful in good or evil in our daily lives; while not one requires more wisdom and grace for its proper management. The difficulty of controlling the tongue James illustrates by forcible imagery. The horse requires the bit for the restraint of his fierce strength. Even so must the tongue be constrained by a righteous will, or it will work mischief, of which we hear and see so much in daily life. Truly an "unruly evil" is the tongue. So wanton and reckless is this little member, that we are ready to say at times with the apostle, "*The tongue can no man tame.*"

The difficulty of ruling it wisely and well arises mainly from the fact that of all our moral members the tongue is *the readiest for use*, so to speak. The slightest occasion incites it to action, while sore provocations to hasty, intemperate, or embittered speech are frequent in life. Words are such trifling, fugitive things, that men seldom pause to weigh them. Some sudden impulse

moves us, and some caustic or cutting word goes forth before we are aware, and the evil is done. Some wise man of old had known such mischievous use of the tongue when he prayed: "Set a watch, O Lord, before my mouth, and keep the door of my lips." How many hearts have been grieved and lives embittered by simply a *careless* use of the tongue! Temptations to such sins are of constant occurrence. A love of humor suggests the saying of some *racy* thing—the thing said being oftentimes far from innocent; or some spicy, evil rumor is abroad, and we join in the gossip occasioned, without waiting to ask if the rumor be well-founded; or, if true, without pausing to reflect that it is seldom expedient to spread a hurtful report. Yet who does not know how delicious a thing it is, to low moral tastes, to hear and to retail scandal? We are guilty of such grave indiscretions just to give flavor to talk, to impart life to the company gathered in the drawing-room!

But it is worse still when bad passions stir the tongue to action; appeals to envy and malice being met at every turn. Pride is offended, and we resent the affront. Or we are a party in some dispute, and we must gain "our point" at any cost. And what moral havoc is wrought by these sins of the tongue! Not one Christian man in ten knows how to resent even a *real* wrong wisely and to good effect. "Behold how much wood is kindled by how small a fire! And the tongue is a fire—the world of iniquity among our members!"

Trifling as we may deem *words*, they express the character of a man more surely than any other sign, because they come forth so easily, and are *unstudied*. "Out of the fullness of the heart the mouth speaketh"; and hence the truth of Christ's saying, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." While the tongue may be said to rule the whole course of a man's moral life, even as great ships are turned about by "a very small helm."

Let *young* Christian disciples look to

this, watching against temptations to vicious frivolity and evil speaking. Their talk need not be tame, because free from coarseness and profanity. Nor need it be filled with pious phrases. Let it simply be true and pertinent to the occasion. Paul's is the comprehensive rule for all of us: "Let your speech be always with grace, seasoned with salt." Yea, "seasoned," etc. Not tame, flavorless, insipid talk—that is the bane of what we call "society," even of a good deal of "religious" society—but speech with spirit and life in it, "that it may minister grace unto the hearers." For there is a wise, helpful use of the tongue, as well as a use that is evil and hurtful. "A word fitly spoken, how good it is!"

"Make me to feel

That in the gay and care-forgetting crowd  
Thou art as near me as in solitude.  
Keep Thou the portals of my lips, lest words  
Of levity, or censure undeserved,  
Abuse the freedom of my mirthful hours.  
Tinge my each word and action with the hue  
Of heart-born courtesy and holy love;  
That in the use of every social gift  
The happiness of others may be mine,  
And every effort which I make to please  
May be unmarred by envy or by pride."

For "if any man offend not in word,  
the same is a perfect man."

### Living as in God's Sight.

(Lesson January 27.)

BY REV. J. G. MERRILL [CONGREGATIONAL], ST. LOUIS.

*Humble yourselves in the sight of the Lord  
and He shall exalt you.*—James iv: 10.

In one of our western cities is a physician who is very skillful in doctoring the human eye. I went one day into his office. On the wall was a large painting of an eye. It seemed to look at me when I went in. I could get into no part of the room without the eye seeing me; and the last thing that I saw as I went out was that eye looking at me. I have often thought of that picture, and said to myself, that in some such way God's all-seeing eye follows me all my life through. And it makes me feel humble, and leads me to be careful; humble, because I must be so

small, so weak, and so wicked in God's sight; careful, for surely I shall want God to see only that which will please Him as He shall look me through and through.

The lesson of to-day tells us of two ways in which we may show that we do not have the humble spirit which they have who live in the sight of God. One is in finding fault with those with whom we are acquainted. I see boys and girls who are always ready to say that this and that one of their playmates is not such as he should be. One of the boys is rough, another is heedless, another is saucy, another is dull; and so the little boy has some unpleasant thing to say about each one of his schoolmates. Your lesson says, "Speak not one against another"; and it goes on to say that if we speak against another, we are trying to be his judge; and this we cannot be if we are humble in the sight of God. God alone is Judge.

What should we say if a man should go into the court-room where the judge is on the bench, and should stand up before him and say: "I am going to decide this case; I am going to tell whether the prisoner is guilty or not"? We could hardly think of anything more impudent than this. Your lesson tells you that you are doing this very thing when you make a practice of judging others. We do not know all about those concerning whom we are making our remarks. Only He, who sees us all through and through, can know all about everybody. There was a boy at school who would not go with the other boys on their excursions. He would not spend money except for the most necessary things. The fellows called him stingy and mean. They did not know what God knew—that the brave, generous boy was saving all he could so as to keep his little blind sister in the asylum, where she could be learning, as he was learning in his school. There is always something that we do not know about everybody, which, if we knew, would make us feel very differently toward them from the way we



feel when we only know a little about them. And if we are humble in the sight of God, we shall be very slow to judge others. Of course, we cannot help noticing what others are doing, and making up our minds as to the reason for their doing it; but we rarely can be sure that we know everything, and are in danger of bearing false witness if we try to judge them.

Another way of which your lesson speaks, in which we are in danger of not being humble, is in thinking and acting as if some things with which we have almost nothing to do are in our hands and belong to us, when, in fact, they are in God's hands. One of these things is the future. A man says, "I will go into this city or that, and spend a year or two, and make money"; whereas the lesson says he should say, "If the Lord will, we shall both live and do this or that." If we, any of us, count on the future, and leave God out of the account, we are not walking humbly before Him. God is the only one who knows anything about the future.

We have a right to lay our plans for the future, but when we do it we shall be very careful to feel, "This will I do, if God spares my life and thinks it best for me to do it." You have begun to go to school, and hope after a while to go to the academy, and after that to the college, and after that to the seminary, and thus be fitted to preach. All this is well; but if you should say, "I am going to do all these things, and nothing shall stand in my way," you would not have the humble spirit which would fit you to do any of these things well. I remember when I was a boy my father used to exchange pulpits with the ministers in the towns round about; and when he would write to his brother-minister to exchange with him, he used to put in two capital letters with a period after each of them; they were D. V., and I found out that these stood for two Latin words, "God willing"; and I think that if we nowadays would have an humble spirit, which God will bless, we shall want to have a D. V. always in our mind when we think of the future.

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### PRAYER-MEETING SERVICE.\*

BY J. M. SHERWOOD, D.D.

**JAN. 2.—Missionary Service. THE DUTY OF SENDING THE GOSPEL TO THE HEATHEN.** (Matt. xxviii: 19, 20; Luke vii: 22.)

FACTS TO BE CONSIDERED AS INCENTIVES TO CONCERTED PRAYER AND EFFORT FOR THE CONVERSION OF THE WORLD.

1. *As to the duty.* This service is not optional. It is specially and positively enjoined by the Head of the Church, knowing all that it involved, and under circumstances which lend peculiar force and solemnity to the injunction. To refuse obedience is to be disloyal to the Master.

2. *As to the extent of the work.* "All nations"—all races, peoples, conditions, climes. "Teach all nations, baptizing," etc. More than "witness-bearing," or

mere proclamation of the Gospel—instruction, conversion, gathering into churches, actually christianizing 1,600,000,000 souls, the vast majority of whom are sunk in grossest heathenism and paganism. What a work! God only is equal to it! Prayer is a necessity!

3. *As to what has been accomplished.* The Bible translated into more than 250 languages; nearly 7,000 missionaries and over 40,000 assistant laborers in the field, in India, China, Japan, Syria, Africa, Mexico and the South Sea Islands; schools, colleges and churches planted at 10,000 points; nearly a million members in mission churches; and more than a score of grand missionary societies annually expending some \$15,000,000 or \$20,000,000 in the home and

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\* These "Prayer-Meeting Topics for 1884," neatly printed, we shall be happy to send to clergymen for distribution among their people at *ten cents* per one hundred copies (barely the price of postage).—PUB. OF HOM. MONTHLY.



foreign field. Verily, what hath God wrought!

4. *As to what remains to be done.* Great as are the results of missionary work, they only serve to show the vast extent of heathendom, and the appalling darkness and degradation which characterize it. We have only made a beginning. We boast of our missionary spirit, when it is a solemn fact that 1,000,000,000 of our race have not yet heard that there be a Christ, and "of every three persons on the surface of the globe, two have never seen a Bible." Of the 31,500,000 souls that will pass into eternity in A.D. 1884, it is safe to assert that more than 20,000,000 of them will die in utter ignorance of that Gospel which Jesus Christ commanded His disciples more than eighteen centuries ago to "teach all nations." Appalling fact!

5. *As to the instrumentalities.* Prayer, "concert of prayer," is the first. It is an absolute need, and the mightiest factor in the problem. Modern missions had their birth in prayer, and so of all great missionary movements; and the same is true of the great revivals, which in England and America saved the Church from threatened ruin. They are kin in spirit.† "Teaching," or preaching, the Gospel, is the second chief instrumentality. And this involves the training and sending out and supporting missionaries and teachers—in a word, the whole system of organized agencies known as Missionary Societies. As subordinate means, the school, the college, the training of native teachers, and the planting of the germs of Christian civilization, etc., are important auxiliaries.

CONCLUSIONS —1. The conversion of the world to Christ is no Utopian scheme. 2. The Church is squarely and unalterably committed to the work. 3. The success, considering the stupendous obstacles, has been far greater than human sagacity could have believed

possible. 4. We have every motive for pushing the enterprise with renewed hope and vigor.

Jan. 9. How OLD ART THOU? (Gen. xlvii: 8; Ps. xc: 12; Ps. xxxix: 4.)

The course of time has ever been the theme of sublime and melancholy musing. The ninetieth psalm is grandly poetic in conception, and affectingly real in its delineation of human experience.

It was not without design that God established way-marks on the face of creation. "Let there be lights in the firmament of heaven to divide the day from the night, and let them be for signs and for seasons, and for days and years." So also He has "appointed the bounds of our habitation," "numbered" the years of our probation.

He is a wise man who, as he enters upon a new year, sits down and determines his age, as God reckons years, and devoutly prays: "So teach us to number our days, that we may apply our hearts unto wisdom." The wise reckoning of time will be of essential use to us—it may save us from overwhelming and eternal disaster.

I. How OLD ART THOU, O CHRISTIAN, computed by God's standard? 1. Old enough to be brought under infinite obligations to God's redeeming, converting and preserving grace. 2. Old enough to have made great attainments in the divine life. What expenditure of love, providence, husbandry! What have you to show for it? 3. Old enough to have learned the ways of a deceitful heart, and the power of the adversary of God and man. 4. Old enough to have caught the heavenly spirit of the Master, and from the land of Beulah to get now and then a ravishing view of the glory unutterable beyond.

II. How OLD ART THOU, O IMPENITENT SINNER? 1. Old enough to have run up a fearful account against thy soul in "the book of God's remembrance." 2. Old enough to make the work of future repentance extremely bitter and difficult. 3. Old enough to make it well nigh certain, if you still persist in impenitent sin, that you will never

† The thrilling instances given by Dr. Pierson in the opening sermon of this number of THE BRILLIANT MONTHLY, of "Supernatural Answers to Prayer," will stir the heart of the reader.

retrace your guilty steps and take hold on life!

"There are swift hours in life, strong rushing hours,

That do the work of tempests in their might!"

Have you not reached that point in life's journey?

"Will the shade go back on thy dial plate?

Will thy sun stand still on its way?

Both hasten on, and thy spirit's fate

Rests on the point of life's little date;

Then live while 'tis called to-day.

"Life's waning hours, like the Sybill's page,

As they lessen, in value rise;

Oh, rouse thee, and live! nor deem that man's ago

Stands in the length of his pilgrimage,

But in days that are truly wise."

JANUARY 16.—THE DAY OF PENTECOST.  
(Acts xi: 1-4.)

SUGGESTION.—Read the record of the events of this memorable day, and refer to the institution of this annual festival fifty days after Israel's deliverance from Egyptian bondage, in commemoration of the giving of the Law from Sinai. Note the fact that the Pentecost, honored by this heavenly baptism, was on the Sabbath, fifty days after the resurrection of Christ.

Among the lessons of instruction taught in the events and experiences of "the day of Pentecost," we select two or three by way of emphasis. 1. The occurrences described were so obviously supernatural as to *confirm the divine mission of Jesus, and the consequent truth of Christianity*. So the effusion of the Holy Spirit in our day, turning multitudes to righteousness, and baptizing the Church with the spirit of love and missionary zeal, is a divine attestation that the Gospel is "not a cunningly-devised fable," but the veritable truth of God. 2. The events of that day disclose *the chief means of advancing Christ's kingdom*. The ministration of the Gospel by human agency—by men taught of God, and endowed with power from on high—was the instrumentality chosen by Christ Himself, and sanctified to this work and endowed by a Pentecostal baptism. And it is along the line of this Heaven-appointed agency that God has wrought from that

day to this, and will work until the end of the world. 3. The experience of the day of Pentecost bears *emphatic testimony to the reality and importance of revivals of religion*. That was the *first* Christian revival, and it was an ever-memorable one in its character and in its influence on the life of the infant Church. It proved the power of the simple story of the Cross. It made Peter and his associates invincible. It was the earnest of what God's people are to expect, everywhere and always, when together they besiege the throne of grace for the Spirit's presence and power.

A day of Pentecost is needed now—needed by the ministry who teach; by the officers who bear rule; by the Church at large in all her diversified interests and activities. It is the one universal, pressing need of the hour. The machinery is complete; *power* only is wanted.

JANUARY 23.—THE TEST OF TRUE RELIGION. (Matt. vii: 18-20.)

It is of the utmost importance to be able to discriminate between the true and the false, the genuine and the spurious, in the ordinary affairs of life. How much more important in the matter of religion—in things relating to the soul and eternity! A mistake here might be fatal, and eternally undo us. And yet such mistakes are common! The Bible sounds the alarm. We ought to be filled with holy jealousy lest we deceive ourselves in a matter of life and death.

THE RULE LAID DOWN BY CHRIST IN THE TEXT IS INFALLIBLE IN CHARACTER AND UNIVERSAL IN APPLICATION. It is based on the nature of things—the law of eternal fitness. It is as true in the *spiritual* world as in the *natural*. Men accept this law and act upon it every day. Do men gather "grapes of thorns, or figs of thistles"? "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. WHEREFORE BY THEIR FRUITS YE

SHALL KNOW THEM." 1. This test is a reasonable one. 2. It is a sensible one. 3. It is a simple one. 4. It is a just one. 5. It is a sure one. 6. It is one which men apply continually in judging of each other's conduct. 7. It is one which the Judge of all will apply to every soul of us in the day of final reckoning.

JANUARY 30.—PROMISE MEETING. THE GREAT PROMISE. (Matt. xxviii: 20.)

SUGGESTION.—Read 2 Peter i: 4; Matt. xviii: 20; 2 Cor. i: 20; Eph. ii: 12; Heb. vi: 11-19.

ONE OF THE MOST EXTRAORDINARY FEATURES OF DIVINE REVELATION IS THE PROMISES OF GOD TO MAN. Consider—

I The *nature* of these promises. 1. They have the positive, binding force of God's word, who cannot lie. 2. Of His *pledge*, and that of the most solemn and affecting kind. 3. Of His *oath*, "because when he could swear by no greater, he swore by himself, saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee." "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, *confirmed it by an oath*." Hence His *veracity* is at stake in making good His promises. All His perfections are pledged to their fulfillment. All the resources of His eternal providence are behind His oath. Not one of them, then, can possibly fail, in time or in eternity.

II The *number* and *variety* of these promises. Trace the first promise given in Eden down through the patriarchal and Jewish period of the Church to the advent of Christ, and thence down the track of ages to the consummation of all things, broadening in its scope, and branching out into a thousand forms, till the skies are ablaze with millennial glory and the heaven of heavens resounds with the hallelujahs of the redeemed!

III The *positiveness*, the *fullness*, the *usefulness* of these promises. They embrace "all things"—pardon, sanctification, life for evermore: Christ, heaven, crown of glory, everlasting happiness!

## BEST METHODS OF PREACHING AND SERMONIZING.\*

No. VII.

### The Congregational View.

BY REV. GEORGE F. PENTECOST, OF BROOKLYN, A. J. F. BEHRENDSE, D.D., OF BROOKLYN, AND REV. WILLIAM LLOYD, OF NEW YORK.

REV. G. F. PENTECOST.

I NEVER preached a sermon from manuscript in my life. I always *prepare* my sermons, but deliver them extemporaneously. I have no question, in my own mind, about the absolute superiority of extemporaneous speech to written speech; first of all, because it is the natural way of speaking to people; and whatever you may seem to lose in diction or eloquence you always gain in directness and power with the audience.

Again, an extemporaneous preacher, if he has prepared his sermon well—which we assume to be true with every conscientious man—oftentimes gets his very best thoughts while he is speaking to the congregation. He has a chance for the "inspirations," as they come to him, while he is in contact with the people; while the man who writes his discourse has not. He is *en rapport* with his audience.

There are two or three ways of preparing a sermon. With the textual sermon you take a text and develop the thought contained in it. My method is to treat every text scripturally; that is to say, I never preach a theme, I never preach a subject. I select a text, and what that text in itself suggests, that I develop, and I develop it always with the Scripture; that is, comparing scripture with scripture. Such sermons are easier, because you are drawing upon the Word of God and inspiration all the time, and not upon your own original thoughts, which, in my judgment, don't amount to much. I have a very poor opinion of human thinking, and I believe it has been a failure from the beginning. Just in proportion as a man can abandon his own thoughts and sat-

\* In interviews for this publication.

urate himself with God's thoughts, in that proportion he becomes an ideal preacher. And there isn't any text in the Scriptures that I know of but you can find fifty other scriptures to illustrate and give you proof from different points of view. When I first began preaching I used to take, for instance, a subject like faith, and, collating all the passages on faith, belief, trust, and so on, I would select from them those more striking passages which would illustrate different phases of this matter. Moody said to me once that the blessedness of preparing a sermon like that, with so many scriptures in it, was, that if you got persecuted in one text you could flee to another. And now almost every division in a sermon of mine is a division on a passage of scripture. So, without preparing language, I prepare my sermon, and memorize a division, and then every scripture is the further suggestion of its own development.

The main advantage of Biblical extemporaneous sermonizing is the resources you have in the Scriptures. After a course of Bible readings, not a long while ago, a distinguished minister said to me that he had no idea how much good material there was for sermons in the Bible; it had never occurred to him to make the Bible the resource for the body of his sermons. He would use the Bible for the suggestion of themes, and then, with the help of literature, nature, philosophy and science, and his own ideas, he would make a sermon.

I do not think that a manuscript ever ought to be taken into the pulpit. If I wanted to see you on business of importance, I do not think I would write out my ideas and read a manuscript to you.

If an extemporaneous preacher trusts to his own thoughts, he may fail in the course of years; if he trusts to the Scriptures he will never fail. I would emphasize the insufficiency of human thinking. God has made the wisdom of this world foolishness always, and it has pleased Him to ordain that by wisdom the people should never know.

Therefore, he has given us the Scriptures. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The Word of God is as perennial as a fountain—the more you dip out of it the deeper the well gets, and the cooler the water. The great want of the Church today is Biblical preaching.

REV. DR. BEHREND.

In the preparation of sermons I think there are two things that require attention: the general method, and the special method. The special method, of course, has reference to the immediate preparation of the discourse in hand, and the general method has reference to the matter of gathering up and increasing such a store of knowledge as would make the work of special preparation easy. A man ought to keep his cistern of knowledge full, so that he can be able to tap it at any time and get what he wants. I think more attention, on the part of a great many ministers, ought to be paid toward obtaining a thorough knowledge of the Bible, and of vital questions of religious knowledge, so as to keep their stock of information growing all the time.

In the matter of special preparation, I have found it best always to think my whole subject through on my feet, from beginning to end, before putting anything down on paper. Having done this, I make a very rapid running brief of it, without attempting to elaborate thought, doing it at a single sitting, and doing it under the pressure of mental excitement. I use that brief in the way of suggestion, leaving amplification to the time when the sermon is preached. This method is "a cross" between the written method and the purely extemporaneous method. I do not take the brief, or any notes, into the pulpit with me. I have felt as if it ought to be possible for a man to use his pen so as to help him even in extemporaneous speech, and that it is not necessary for a preacher to commit his sermon to memory, or to read it entirely. My method

is the extemporaneous method, so far as using the manuscript at the time of speaking is concerned, and yet I prepare considerable of a brief before going into the pulpit.

If illustrations seize me at the time of writing, I note them down, though frequently they come to me when I am speaking, in which case I work them in. I do not find that preparing the brief hampers me; it rather acts as a steady-weight and balance wheel, at the same time leaving me perfectly free to make any changes in the course of the discourse I may deem best. After I get into the pulpit I not unfrequently change the order of thought, leaving some things out and putting others in.

When I began my ministry I used one written sermon, and delivered one unwritten discourse. The first I wrote out entirely, the second I made no special preparation for. But I did not like either method, and, after toiling for four or five years—riding two horses, one facing one way and the other the other, I made up my mind to sell both of them and try another.

I would not recommend my method to anybody else, because nobody, probably, can work as well in my harness as I can. I have taken up this method after trying both the others, and I find it is the one that suits me the best.

In regard to extemporaneous preaching, no definite rule can be laid down; it all depends on a man's habits of study, on his temperament, and upon his ability to command himself; I think, perhaps, as much on the latter as anything else. If a man is nervous, and without sufficient will-power to control his nerves, it is a very hazardous experiment for him to attempt extemporaneous preaching. I think the whole matter, as to where the preference belongs (as between extemporaneous preaching and written sermons), every man must decide for himself by studying his own disposition and ability, then taking that method which, on the whole, makes him feel at his ease. At the same time, I have not any doubt that, after striking a balance, the ad-

vantages are decidedly in favor of extemporaneous preaching. Perhaps, as a rule, written sermons are more finished in style, but, on the other hand, the extemporaneous method has the advantage of greater practical power and force. The extemporaneous sermon need not lack in compactness, nor in finish. Very much depends upon a man's habits of study and his power of concentration. He may be able to put his thoughts just as compactly in speech, even more so than when he writes.

I should advise young preachers to give preference to the extemporaneous method, and I think if they would expend the same amount of labor in the endeavor to become masters of the art of extemporaneous speaking that they give to the "finish" of written sermons, the results would be very much greater and more satisfactory than they are. Effective extemporaneous preaching cannot be secured at a bound; it has to be toiled for, and a good deal of hard work is needed before a man can feel perfectly at ease with his audience, without a scrap of paper before him. But, in spite of all the labor that is required in order to become easy in the use of that form of speech, I think it is worth all the toil that a man can give to it.

By the extemporaneous method, I should not want it to be understood that the pen is not to be used at all, because I do not believe it is safe for the great majority of preachers to throw aside the use of the pen. Now and then a man may be found who is specially gifted, who can preach year after year, for a long succession of years, without the use of the pen in the preparation of his discourses; but I should say that ninety-nine per cent. of our ministers ought to be very careful and constant in the use of the pen. But the pen can be used without using the product of the pen in the pulpit.

REV. WILLIAM LLOYD. -

My own method of preparing sermons has been, after selecting a subject or text, just as the case might be, whether



the discourse was to be topical or textual, without referring to any book, except a critical and exegetical commentary, to block out a plan for the sermon. This "plan" was in the shape of a brief, showing at what points in the discourse I would insert an illustration, an incident, or anything of that kind. After having thoroughly digested the subject in my own mind, I read all that I can find on that topic, and, after having impregnated my mind with the thoughts of other men on the subject, I sit down and write the sermon out complete, just as though I intended to read it.

After that I take the sermon again and prepare a brief for use in the pulpit, the brief consisting of single divisions of the sermon, sentences that start paragraphs. Then I deliver the sermon from the brief, not committing it to memory, but depending upon the fact that, having thoroughly digested the subject, the very phraseology is so firmly imprinted on my own memory that, by the aid of the brief, I can deliver it almost as perfectly as though I had written it.

I have found that method better than reading a sermon, because it leaves the mind free to avail itself of any of those suggestions that are often the best and most impressive, and that come to a man in the heat of his own speaking, when the mind is kindled by the surrounding circumstances and the theme itself. Then, by the use of the eye and involuntary gesture, it enables a man to use that power over an audience of which he is deprived when the sermon is read. More than half the power of an orator consists in his controlling his audience by his eye and gestures.

I think the method I mention better than purely extemporaneous preaching, which consists simply of digesting the subject and then speaking upon it without writing. It enables a man to keep more closely to the subject in hand, and saves him from the danger of wandering and discursive talk, and also from the danger of repetition.

Sometimes I read a sermon; as, for

instance, when I am discussing a subject in the course of which I have to appeal to a good many authorities to substantiate my position, and the topic may be one open to a great deal of criticism and misrepresentation. Then I carefully write, and closely read, so that I may afterward appeal to the manuscript and say: "*That* is what I said, not what the newspapers say I said." But my ordinary method is to prepare the sermon, write it as closely as though I purposed to read it, and then deliver it from a carefully prepared brief, which is neither the extemporaneous method, nor reading, but a blending of both.

I think extemporaneous preaching, without writing, is a very vicious method. It tends to looseness of thought, and to a repetition in expression. I would prefer a man who wrote his sermons and read them, to a man who never wrote at all. I go upon the principle of Locke, that "reading makes the full man and writing the correct man."

I would advise every young student to cast his sentences into as good phraseology as possible, to quote as little as possible, except where he is discussing a subject that needs the authority of the Church to support it. The president of a college, with whom I was well acquainted, once said to his students: "Young gentlemen, take thoughts wherever you find them, but never steal a man's old clothes."

The preacher should not commence by confining himself to a literal, close reading of manuscript, because it will become a slavish habit, which he will find it difficult to break in after years. He had better partially fail a few times than become a slave to the manuscript, especially when he will be likely to use the same manuscript a good many times in his life, for pathos and earnestness grow stale on paper. No man can speak from the heart to the heart who is closely confined to a written sermon. A preacher should convey to his audience the impression, not that he has put all he has to say on that paper, but that what he has on the paper is only a duet

through which the fullness of his whole soul pours itself; and he must be free to leave the paper; if another phase of the subject should suddenly flash upon him, as he stands in the pulpit, he must be ready to leave his paper and give expression to that. The true preacher is not the man who learns the subject, but the man who is possessed by his subject.

As to the style of sermons, I do not think it well to stick to one mode. Joseph Parker, of London, claims to be purely an expository preacher, and yet you will find his expositions are topical after all. The tendency of the day is to indulge in topical preaching, and I think that the growing reverence for thought—for truth itself rather than for the form in which truth has been cast—leads men to discuss a subject rather than to discuss a text. Because, after all, the value of anything that the Bible says is in its application to our present life and condition. A good deal of what is called “expository preaching” is Bible and water—largely water. It is the human dilution of truth.

I think that the one book that a young man should study above every other book is the Bible. He should become familiar with Bible phraseology, Bible incidents, and with the drift of Bible argument. I would have every student thoroughly master the gospels, especially the gospel by John, and the epistles of Paul. I am opposed to ~~memoriter~~ preaching, because that makes the man the slave of his memory, and destroys spontaneity of both thought and utterance. He is not then a preacher, he is a reciter.

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### THE OLDEST CHRISTIAN SERMON, PRAYER AND HYMN.

No. III.

BY PHILIP SCHAFF, D.D.

#### THE FIRST CHRISTIAN HYMN.

THE Hebrew Psalter was the first Christian hymn-book, and it retains this honored place even now in some churches, to the exclusion of all other hymns. But with Christianity was born

a Christian psalter. Our Savior was sung into this world by the angelic anthem, “Glory be to God in the highest, peace on earth, good-will among men.” This anthem is the key-note of Christian hymnology, and of the whole mission of Christianity. The Virgin Mary, Elizabeth and Zacharias were seized with the spirit of poetry at the very thought of the birth of the Messiah and Savior of the world, and the *Magnificat*, the *Ave Maria* and the *Benedictus*, as well as the *Nunc Dimittis* of old Symeon in the Temple, resound to this day throughout Christendom, and will never die out. The Christian religion is the highest poetry as well as the greatest fact. It is ideal as well as real; it brings heaven to earth, and lifts earth up to heaven.

In the epistles of the New Testament we find several traces of primitive Christian hymns, which must have sprung up from the garden of the Church like blooming roses in the spring. The heathen Governor of Asia Minor, the younger Pliny, a friend of the Emperor Trajan, reports, in a letter to him in the year 107, that the persecuted Christians in that country were in the habit of meeting at daybreak and singing hymns to the praise of Christ as their God. These earliest Christian hymns are unfortunately lost. But one remains from a somewhat later period, at the end of the second century. It is the hymn of Clement of Alexandria, a profound Christian philosopher and teacher of Origen. He had charge of the Catechetical School (the first theological seminary) in that famous commercial and literary metropolis of the East from A. D. 180 to 202, and died about A. D. 217. This poem faithfully represents the Logos theology of the Alexandrian School, which preceded and prepared the way for the Nicene orthodoxy. It is a lofty hymn, in praise of Christ as the eternal Word (Logos) of God, the Revealer of His will, the Educator of the human race, the Shepherd of His flock, the Friend of children. It was not intended for public worship, nor is it adapted for it; nor does it suit the

modern taste; but it is at all events a remarkable production, and has inspired other and more popular hymns. We give it first in a literal translation from the Greek, and afterward the modern transfusion by Dr. Dexter:—

“Bridle of untamed colts,  
Wing of unwandering birds,  
Sure Helm of babes,  
Shepherd of royal lambs!  
Assemble Thy simple children,  
To praise holily,  
To hymn guilelessly  
With innocent mouths  
Christ, the guide of children.

O King of saints,  
All-subduing Word  
Of the most high Father,  
Prince of wisdom,  
Support of sorrows,  
That rejoicest in the ages,  
Jesus, Saviour  
Of the human race,  
Shepherd, husbandman,  
Helm, Bridle,  
Heavenly wing  
Of the all holy flock,  
Fisher of men  
Who are saved,  
Catching the chaste fishes  
With sweet life  
From the hateful wave  
Of a sea of vices.

Guide [us], Shepherd  
Of rational sheep;  
Guide harmless children,  
O holy King.  
O footsteps of Christ,  
O heavenly way,  
Perennial Word,  
Endless age,  
Eternal Light,  
Fount of mercy,  
Performer of virtue,  
Noble [is the] life of those  
Who praise God,  
O Christ Jesus,  
Heavenly milk  
Of the sweet breasts  
Of the graces of the Bride,  
Pressed out of Thy wisdom.

Babes, nourished  
With tender mouths,  
Filled with the dewy spirit  
Of the spiritual breast,  
Let us sing together  
Simple praises,  
True hymns  
To Christ [the] King,  
Holy reward  
For the doctrine of life.  
Let us sing together,  
Sing in simplicity  
To the mighty Child,  
O choir of peace,  
The Christ begotten,  
O chaste people  
Let us praise together  
The God of peace.”

This poem was for sixteen centuries merely a hymnological curiosity, until an American Congregational minister, Dr. Henry Martin Dexter, of Boston, by a happy reproduction, in 1846, secured it a place in modern hymn-books. While preparing a sermon (as he informs

me) on “some prominent characteristics of the early Christians” (text, Deut. xxxii: 7, “Remember the days of old”), he first wrote down an exact translation of the Greek hymn of Clement, and then reproduced and modernized it for the use of his congregation in connection with the sermon. It is well known that many psalms of Israel have inspired some of the noblest Christian hymns. The 46th Psalm gave the key-note of Luther’s triumphant war-hymn of the Reformation, “*Ein’ feste Burg*,” which just in this year, 1883, rings throughout all Protestant Christendom as it never did since it was composed three hundred and fifty years ago. John Mason Neale dug from the dust of ages many a Greek and Latin hymn, to the edification of English churches, notably some portions of Bernard of Cluny’s *De Contemptu Mundi*, which runs through nearly three thousand dactylic hexameters, and furnished the material for “Brief life is here our portion,” “For thee, O dear, dear country,” and “Jerusalem the golden.”

We add Dexter’s hymn as a fair specimen of a useful transfusion and rejuvenation of an old poem:—

1. Shepherd of tender youth,  
Guiding in love and truth  
Through devious ways;  
Christ, our triumphant King,  
We come Thy name to sing;  
Hither our children bring  
To shout Thy praise!
2. Thou art our Holy Lord,  
The all-subduing Word,  
Healer of strife!  
Thou didst Thyself abase,  
That from sin’s deep disgrace  
Thou mightest save our race,  
And give us life.
3. Thou art the great High Priest;  
Thou hast prepared the feast  
Of heavenly love;  
While in our mortal pain  
None calls on Thee in vain;  
Help Thou dost not disdain—  
Help from above.
4. Ever be Thou our Guide,  
Our Shepherd and our Pride  
Our Staff and Song!  
Jesus, Thou Christ of God  
By Thy perennial Word  
Lead us where Thou hast trod,  
Make our faith strong.
5. So now, and till we die,  
Sound we Thy praises high,  
And joyful sing;  
Infants, and the glad throng  
Who to Thy Church belong.  
Unite to swell the song,  
To Christ our King!

## COMMENTARY ON THE EPISTLE OF JAMES.

## No. IX.

BY WILLIAM ORMISTON, D.D., LL.D.

## HEARERS AND DOERS.

*But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*—James i: 22-25.

DIFFERENT READINGS: V. 22, *μὴν* placed after *αἴτιον*. by some, by others fore it. The weight of authorities is favor of the latter. Alford and Westcott place it after.

V. 23. *ὅτι* is omitted in one MS.

V. 25. *οὗτος*, before *οὐκ αἴτιον*, is omitted by Lachman, Tischendorf, Alford and Westcott.

THESE RENDERINGS: V. 22. For "deceiving," the revised version reads, *deceiving*. V. 23. The face of his birth mirror, "*faciem nativitatis*" (Vulg.), "*faciem suam nativam*" (Tremellius).

24. The Greek gives a subtle variation in the tenses. "For he beheld (momentary act) and hath gone (the completed departure continuing in the present) and forgot" (the ob-  
 n coming and being completed in moment) (*Plumptre*). The illustration, verse 11, is thrown into the form narrative (see *Winer*, 40, 4).

These verses may be literally translated: "For he beheld himself, and has departed, and immediately forgot of appearance he was. But the one who looked into the perfect law of liberty, and continued (looking), being a hearer of forgetfulness, but a doer of work, shall be blessed in his deed."

COMMENTARY: The preceding injunction to be ready to hear, is followed by a declaration that hearing and receiving is followed by obeying and doing.

Simply to receive the truth, which assures of pardon and peace, will not attain the fullness of the salvation which the word of truth reveals, and which includes a thorough transformation of character, a radical change in the affections and tendencies of the soul, so that it shall rejoice in the love and the practice of a holy obedience of what the implanted Word requires.

V. 22. "*Be ye doers—not hearers only.*" The exhortation urged upon the professed members of the Church at that time is something more than a mere outward conformity, or baptized Pharisaism, and enjoins upon all Christians, now, more than a nominal adherence to the Church, a formal observance of her ordinances, or a baptized worldliness. A good profession should be productive of holy living. The mere hearer of the Word practices a deceit upon himself, if he supposes that the Word, like a talisman, will necessarily produce some magical, mysterious effect. The Word must be practiced in order that it may become a spiritual power in the soul. A merely formal attention to the Gospel will end in overwhelming disappointment and dismay. (Comp. Matt. vii: 21-27.) The bearer of an oilless lamp will find no admission to the hall of the Bridegroom.

V. 23. "*Like unto a man beholding.*" The striking illustration contained in this verse fitly exemplifies the inefficiency and transitory impression of mere hearing. It appeals to a common experience. Every one is conscious how imperfectly he retains the idea of his own countenance after glancing at it in a mirror. Its charms or defects are speedily forgotten, in the interest of the affairs in which he immediately engages. The term rendered *natural*, or *bodily*, suggests the *spiritual* countenance, or aspect, which is to be seen reflected from the Word. So slight an impression is commonly made by a look into a mirror, that we are better acquainted with the features of others than with our own. Thus, also, it too often happens that a man may behold and recognize his own moral likeness.

in the vivid delineations of the Word of God, and be impressed for the moment. But turning from a consideration of the truth presented, and becoming at once interested in other thoughts and pursuits of pleasure or business, the impression, like a morning cloud, or an early dew, vanishes, and the Word is forgotten, pride, ambition, unbelief and worldliness rush in and fill the soul, dispel all seriousness, and render the Word utterly unfruitful of any good result.

V. 25. "*Whoso looketh—continueth—not forgetful.*" We have here the other side of the contrast—the beholding and the blessedness of the doer. *παρὰκλύψας* is not used here in the classic sense of taking a side glance, or peep at a thing, but, as in 1 Pet. i: 12, it denotes eagerness to learn, a bending down so as to see clearly—as if the object contemplated deserved and demanded the closest scrutiny. This meaning is intensified by the use of *παρὰμείνας*, continued. The object upon which attention is directed is the Word, which is able to save the soul—the *perfect law of liberty*. This is not the law of nature nor the Old Testament law, nor the Gospel as contrasted with it, nor the covenant of faith as superior to that of obedience; but the Gospel considered as a rule of life, a code of morals, as proclaimed and expounded by Christ in the Sermon on the Mount. This is the more obvious when we consider that the apostle here, and in the following chapter, is treating expressly of doing, of a holy life. This law of Christ, alike in its nature and in its effect, is perfect. It reveals the perfect will of God, and it makes perfect in Christ all who live in it. It is a law of liberty, because the soul, when regenerated by it, delights in it, and is delivered alike from the sentence of condemnation and from the bondage of sin. The true believer having joyously received the promises of the Gospel, cheerfully obeys its precepts, not impelled by fear, but constrained by love. He takes up the yoke of Christ, but finds it easy. The burden is light, and the command-

ments are not grievous. This evangelical law gives a freedom which was not the province of the legal dispensation to confer. The great Teacher says: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (John viii: 31-36.)

"*Blessed in his doing.*" The word rendered doing occurs only here in the New Testament, and indicates that the obedience is not a single act, but a habit. The law is written in the heart, not merely imprinted on the memory, and governs all the powers and faculties of the soul, molds the temper as well as the conduct, and consecrates the whole being for all time to the service of God. The benediction pronounced, like the beatitudes of our Lord, is a present joy. Doubtless a glorious welcome and an eternal reward await the "doers," when their work is finished—even a crown of life; but the precious truth taught here is, that the very act of doing carries a blessing in it. Obedience is its own reward. In the keeping of the commandments there is a great reward.

HOMILETICAL.—In the immediate context we have an earnest exhortation to hear the Word of truth, which is the instrument of regeneration, and is able to save the soul. In this passage we have a needed caution against the danger of *merely* hearing the Word. The Gospel consists not merely in good tidings to be gladly listened to, but also of clear precepts to be cheerfully obeyed; pardon and restoration are proffered, loyalty and obedience are enjoined. Hearing is an obvious duty, doing is a consequent obligation. Christianity presents a system of truth, a rule of faith to be attentively considered. Not otherwise can the inherent grandeur and supreme importance of its revelations be apprehended, or its inestimable advantages secured and enjoyed. It also proclaims a system of law, a rule of life, to be implicitly obeyed. It teaches what we are to believe concerning God, and what duty God requires of us. The text illustrates by contrast the different effects produced by the



Gospel on those who hear it. Some hear, go away, and immediately forget, and consequently are neither blessed nor saved by it. Others receive it earnestly as a living, inspiring, controlling power, become more and more thoroughly acquainted with it, walk in its light, enjoy the blessedness it confers, and anticipate the glory it reveals. Whence this difference so far as the hearers are concerned? How does the Word in one case prove the savor of life unto life, and in the other of death unto death? In the passage the cause of this difference is distinctly stated by a marked contrast, and fitly explained by a striking illustration.

We notice the following points of contrast in the two representative hearers: The attention given, the time devoted, and the obedience rendered to the Word.

1. *The attention given to the message of the Gospel.* The language used suggests a difference in the conduct of the hearers. In one case, the word denotes taking cognizance of a thing; in the other, it implies intent desire to look into and comprehend the matter; a concentration of all the faculties, in order to view an object on every side. The hearer, who is a hearer only, is represented by the illustration of the mirror as giving only a casual, occasional, or accidental attention to the Word, allowing it to fall upon his ear as seed on a trodden path, or, at best, upon a shallow soil; pleased, interested, perhaps regaled for the time by it, but not penetrated or permanently impressed by its significance, or awakened, excited and thrilled by its power. Other topics relating to art, or literature, or science, or business, or politics, arrest, arouse, absorb his attention, and enkindle a lively and sustained interest; but the grand, wondrous and overwhelmingly momentous themes of the Gospel secure only a divided attention and a superficial examination; hence he has no clear vision, no definite apprehension, no adequate appreciation of them or their relation to his personal interests, his present life and his future destiny.

The word rendered *hearer* indicates the relation of a pupil to his teacher, and does not imply carelessness or inattention at the time; still less does it suggest levity or disregard, or rejection of what is heard; but only a failure to accept and adopt the truth heard as a regulative and controlling power in the life. The appeal of the Gospel is, in the highest degree, personally practical. Its aim is a change of conduct, as well as of conviction; of life, as well as of feeling. It is not enough that a man should be a delighted hearer, or even a diligent student of the word; he must not only be swift to hear, and ready, with a becoming and docile spirit, to receive the Word; he must also be willing, practically, to keep and practice it. The hearer, who is a doer, and is blessed, is represented as earnest, intent and eagerly devoting all the powers of his mind to a consideration of the truth; looking into it, profoundly impressed, personally possessed by it. He becomes so intensely occupied with it, in its origin, channel, purpose, power and effects, that all other objects are overshadowed, and its great verities fill his soul. Sin, in its origin and results; the Savior—His person, work, kingdom and coming; the gracious privileges of the children of God in this life, and their glorious prospects in the life to come; the work to be done, the cross to be borne, the grace vouchsafed, and the crown assured—all these arrest and hold both thought and affection. Happy he who so looks into the perfect law of liberty; he becomes a son of God, and all things are his. He wears the royal robe which the Father bestows; receives a princely patrimony, which he can never lose, and is invested with honors which can neither be tarnished nor forfeited.

2. *The time devoted to the study of the doctrines of the Gospel.* "Which things the angels desire to look into." The same word is applied to the angelic student and the human hearer. The attention of the one hearer is represented not only as superficial, but brief. One may so look at things as not to

see anything to remember. A hasty walk through a picture gallery, or a railroad ride over a landscape, would leave a very faint and confused impression of the objects, either of art or nature, which passed under review. All colors may whirl so rapidly across the vision as to leave only a perception of white upon the retina. No valuable knowledge of any subject can be acquired in this way. All our attainments are made by continued and prolonged application. It is equally true of our spiritual life and religious knowledge. The natural aversion of the human mind to serious, earnest, prolonged consideration of religious truth—an aversion arising from pride or fear or frivolity—hinders many from entering into the light and the liberty of the children of God. Seriousness, candor, earnestness and sincerity lead the mind into a calmer and clearer atmosphere, where the truth shines with divine radiance into it. He that waits and continues to look shall see; and, as he continues to gaze, the truth will gain upon him in all its majesty and purity and power. Many have fragmentary, unconnected and unsatisfactory views of religious truth, just because they have devoted so little time to the devout investigation, or consecutive examination of it. "Then shall we know, if we follow on to know the Lord." If we would know the treasures of the Word, we must "search the Scriptures," and take the counsel of Paul to Timothy, "Meditate upon these things; give thyself wholly to them."

3. *The obedience rendered to the requirements of the Gospel.* "A doer of the word." He who looks, and continues to look, into the perfect law, will be disposed and enabled to obey it. He will not forget either the mighty motives that are presented to him, the aids which are assured to him, or the duties which are required of him. A candid, persevering student of the will of God will ever seek gratefully to acquiesce in and accomplish it. Amid the bustling activities and anxious cares of daily life,

a man may very easily forget his image, as seen in a mirror; but he who makes the law of liberty his constant study will not fail to carry its guidance and sanctions into every duty of life. He will constantly recall the truth he has apprehended, and strive to reduce it to practice. "The law of God is in his heart; none of his commandments shall slide." He hides it in his heart as well as retains it in his memory, that he may be restrained from sin and sustained in service. The *doer* who sincerely endeavors to obey, even though he may fail to perfect his work. Ever forgetting past failures, he reaches forth after nobler things, and makes past progress and present attainments means of further usefulness and growth. The *hearer*, on whom religious impressions are but "as the morning cloud and the early dew," who, under the impulse of the moment, says, "Yes, sir," but afterward fails to keep his promise and obey his Father's command, not only loses the satisfaction and blessedness of a cheerful obedience, and incurs his Father's displeasure, but he brings upon himself a blight and increased spiritual weakness. "Each single act of disobedience, each sin willfully committed, each transgression of the law of the flesh, each violation of the law of God, of the judgment of God before His judgment, weakens the power to discern what we are, and what He wishes us to be." (*Plumptre*). On the other hand, he who hears and obeys, who listens that he may learn, and learns that he may do, is blessed in his doing. There is a positive gladness in doing that which is worthy of God. He that doeth the will of God shall know more of that will as he fully follows the path of obedience. Light arises, comfort comes, and strength increases for the further course. Looking into the perfect law of liberty, he learns that he has not received the spirit of bondage again to fear, but the spirit of adoption, and finds the satisfaction of perfect freedom, the natural expression of filial love and gratitude. He rejoices in

"A liberty unsung  
By poets, and by senators unpraised,  
Which monarchs cannot grant, nor all the pow-  
ers  
Of earth and hell confederate take away;  
A liberty which persecution, fraud,  
Oppression, prisons, have no power to bind;  
Which whose tastes can be enslaved no more.  
He is the freeman whom *the truth* makes free,  
And all are slaves beside." (*Cowper.*)

And farther, in looking into the perfect law of liberty, he sees the glory of Him of whom it testifies, and is changed into the same image from glory to glory, even as by the Spirit of the Lord, and looks forward exultantly to the time when he shall see Him no longer as in a glass darkly, but face to face. Then the blessedness will be complete, because, when He shall appear, we shall be like Him, for we shall see Him as He is. The entire subject is both practical and personal; all present belong to one or other of the two classes portrayed in the text, and are either deceived or blessed.

1. *Are you hearers only?* It is your duty to read the Word, and wait on ordinances, but not to stop there. Occasional perusal of the Bible, listening to the preaching of the Gospel, professed membership in a Christian congregation, passing impressions of the importance of spiritual things, and even some amendments of life, are all compatible with the character of a "forgetful hearer." Many hear gladly, are pleased, and even moved, but the impression soon vanishes. Some are even convinced that they are sinners before God, yet do not repent. One may see the heroism of some self-sacrifice to be made, or feel the obligation of some duty to be performed, and yet neglect to offer the one, or to do the other. One may listen to the story of His perfect life, who was so gentle, loving, forgiving, self-forgetful—the altogether lovely; or look on Him lifted up on the Cross for us, for our redemption, until the heart glows and the eye swims; and yet all end in a tear. Convictions and feelings may be excited that lead to no decision; there may be ardent longings awakened which are never realized, be-

cause the heart is not really changed, and the life is not brought into subjection to the will of God. Dear hearer, see that the seed of the Word in thy heart is neither crushed by business, nor carried away by the pleasures of the world. Receive it and be saved. "What shall the end be of them that obey not the Gospel of God"? (1 Pet. iv:17.)

2. *Are you doers?* Earnest, active, diligent, though imperfect, doers?—then, indeed, are you blessed. The joy you have now is but the earnest of its coming fullness. Our Lord Himself said, "Blessed are they that hear the Word of God and keep it"; and, "My mother and my brethren are those which hear the Word of God and do it." And again: "Ye are my friends if ye do whatsoever I command you."

SELECTED OUTLINES: PROFITLESS HEARING.—*Eight* classes of hearers: the vacant, the curious, the captious, the fashionable, the speculating, the self-forgetful, the prayerless, the unresolved. (*Tucker.*)

#### THE TRUE CHRISTIAN.

I. His character. 1. He looketh into the Gospel. 2. He continueth in it by meditation and obedience.

II. His crown. Blessedness. (*Furindon.*)

### A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE?  
IF SO, WITH WHAT LIMITATIONS?

No. I.\*

BY PRESIDENT MCCOSH, OF PRINCETON.

IN the present day educated people are talking, and some of them are writing, about evolution and development. For several ages theologians, especially those of the German school, have been employing the phrases, and

\* This able paper, opening the discussion of this important subject, will be followed in our next issue by one from Dr. JOSE T. DURYEA, of Boston, taking a different view of the question, and in subsequent numbers by papers from Prof. Patton, of Princeton, Prof. Gulliver, of Andover, Prof. Winchell, of the University of Michigan, and Dr. J. M. Buckley, of New York.—ED. HOM. MONTHLY.

speaking of the Jewish dispensations being developed from the patriarchal, and the Christian from the Jewish. Historians take pains to show that one state of society, or one series of events, has been evolved from a previous one. Within the last age, scientific men have appropriated the phraseology, and been showing that one operation of nature grows out of another. Some of these have been skeptics in religion, and think that by development they can account for all that is going on in our world without calling in God or His providence. Religious people have been frightened at development, and are apt to regard all who defend development as enemies of that which they love so dearly. There are ministers, not trained in their youth in natural science, who denounce evolution, and those who advocate it in unmeasured language. Our newspapers, most of them profoundly ignorant of the subject, discourse profoundly upon it, some defending the process, others condemning it. Some of the religious journals, zealous in defending the faith, have a pious horror of everything that looks like development. There are portions of the secular press which leave upon the readers the impression that the new doctrine has delivered mankind from all the obligations of religion, and the restraints of the old morality.

In this discordant state of thought and opinion, it is surely desirable that people should know what evolution is, and whether it is consistent with the Bible or religion under any form. It is thought that this can best be done by a friendly talk, which learned men signify with the Greek name *symposium*. The question is fairly put at the head of this paper; it will be fairly argued. My main office in opening the discussion is to place before our readers what is called "the state of the question." This will clear the ground. The question relates, first, to evolution, but, secondly and more specially, to the theory of evolution propounded by Darwin.

I. There is certainly evolution in our world, especially in what here concerned with—the operation of physical nature. I know no naturalist, under thirty years in any country of the world, who does not believe that there is such a thing. It is highly inexpedient in our people to set themselves against evolution; they will thereby only injure young men the cause which they intend to benefit. I am at the head of a college in which I have to speak of such subjects. Were I permitted to declare that there is no evolution in nature, and that any one who advocates it is setting himself against Scripture, I would place some of my most thoughtful students in great difficulty and perplexity. They would tell me of their researches into nature that evolution everywhere, and ask whether they are to give up science for Scripture, and some might be tempted to abandon their Bible, which they are told is inconsistent with laboratory coveries. From the time of my entering in my office, I told the young men committed to my care, that evolution everywhere in nature, and that there is nothing in that theory, properly explained and limited, inconsistent with revelation. Some of the young men so trained are now professors in our college, and see development in nature, and devout believers in the Word of God. They see God working by development in the processes of nature.

1. Evolution is involved in the nature of the causation acting upon the whole physical world. This has been commonly noticed, but has not once been perceived to be true where evolution is called to it. Our physics consists of an innumerably large number of bodies created by God, and endowed by Him with specific properties. The bodies act upon each other according to their properties; matter attracts other matter inversely according to the square of the distance. Simple bodies c

chemically, in certain proportions, to form compound bodies. All educated people do now acknowledge that these mundane actions proceed according to the principle of cause and effect. If this be so there must be evolution. The cause develops into an effect. The effect is evolved from the cause. If physical nature consists of bodies acting causally, they must produce a universal evolution of one thing from another, of the present from the past, and all things from God. This must be especially true when there is a combination of causes.

2. All the operations of nature are regulated by law. The causes of which I have been speaking are so regulated, and constitute laws, such as the law of gravitation and chemical affinity. By the collocation of the causal agencies, orderly results are produced, or we may say developed, and these may also be called laws. Such are the alternation of day and night, and the revolution of the seasons, and the springing growth and decay of plants and animals. These are the product, not of any one cause, such as gravity, or chemical affinity, but of a combination of powers working for one end. Man observes these laws, and accommodates himself to them, thereby securing the necessities and the comforts of life, and, from the past anticipating the future, he lays out his plans accordingly, for his own good and that of others.

3. The development is especially seen in the organic kingdoms. All plants and animals proceed from a seed or germ. The seed, in a favorable soil and climate, springs up and becomes a plant, which takes a particular form and continues the species. The animal comes from the pairing of parents, and has its stages of life, and has an offspring after its kind. The child is father of the man, who may have children, who again may have children, to prolong the race from generation to generation. This I call an organized causation working for ends. Now, in all this there is evolution, of which,

therefore, every one has experience in his own person, and notices all around him, in every department of nature, but especially in those living beings he is so closely connected with.

4. There is a general progression. According to the theory of Laplace, commonly adopted by scientific men, the earth was at one time in a state of vapor, which as it rotated became condensed into successive planets, and finally into a central sun. All this is consistent with Scripture, which represents the world as without form and void, at first, and then of a specific form, and plenished with living beings. In circumstances at all favorable unanimated beings rise to higher and higher states. True, there are also deteriorations and degradations, in unfavorable circumstances, and tribes of plants and animals perish. While all this happens in "the struggle for existence," it leads to "the survival of the fittest," which is a beneficent law, as it secures that the strong prevail. All this is in accordance with the language of the prophets, who speak of trees, animals and man reaching a higher perfection in the latter days.

5. In all this there is nothing atheistic, nothing irreligious in any way. It leaves every argument for the divine existence and the divine benevolence where it was before, only adding new examples of order and design. I perceive traces of wisdom and beneficence in this mode of procedure. It seems in every way worthy of God, who works not by compulsion but by His own good pleasure, according to an eternal idea, as Plato said; according to law, as says modern science. It is important to remark that in this way God connects the past with the present and the future in one grand system, reflecting the unity of God's being and character. As the law of gravitation binds the whole of contemporaneous nature in one grand sphere, so the law of development makes all successive nature flow in one grand stream, bearing the riches of all past ages into the future, possibly to the end of time.



The method is evidently adapted to our nature. Man's constitution is such, that by the faculties which God has given him, he has to gather knowledge by experience. But of what use would experience be if the future did not resemble the past? It has been shown, again and again, that God's procedure by uniform law is the only one which would enable man to lay plans likely to be successful. Were there no such order, man could not be sure that the sun will rise to-morrow, or that seedtime will be followed by harvest, or that food will nourish him. But the successive uniformity and consistency of nature are determined by the law of evolution, whereby the present comes out of the past and goes down into the future. Without this, man's wisest plans would have no security, nor so much as a probability of success, and he would cease to plan, nay, he would cease to live. The method is suited to man, and man to the method, and this by the purpose of God, who hath made both, and suited them to each other.

6. *There is development in Scripture.* God created plants and animals at first, and gave them endowments, by which they continue their kind throughout the ages. In the first chapter of Genesis such passages as these occur and re-occur. "And the earth brought forth grass and herb, yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind. And God saw that it was good." In all this there is evolution. There is development and growth in the whole dispensation of grace unfolded in Scripture. The seed of the woman (Gen. iii: 15), working in this world, and contending with the evil, passes through various stages, the antediluvian, Levitical, prophetic, Christian, and under the latter striking out into various branches.

Looking to these things, the defenders of religion should be cautious and discriminating in their attacks on evolution; and when they assail it they should always explain what it is that

they are opposing. I regard them as evolved as not the less the work of God, because they have been in an orderly and beneficent manner from other works of God. It is a wise provision, whereby parents care for their children whom they love and that children have parents who cherish them and call forth their affections.

But evolution, like every other work of God, has been turned to good purposes. It has been used by God from His works, and to advance man to the rank of an upper being. I now turn to the question.

II. *Is the Darwinian theory of evolution reconcilable with the Bible?* holding by evolution, which I believe to be true where in nature, I do not therefore see any fault in all the theories that have been formed on the subject, or any objection to the uses to which it has been put by such men as Huxley, Spencer, and Haeckel; on the contrary, I regard it as of vast importance to rescue the Bible from the abuse which has been made of it by carrying it too far, and by a wrong interpretation of it by those who have not been made intelligent by evolution, but have illegitimately used evolution to support their infidelity.

Darwin is an eminent naturalist, and may be trusted in his statements. But, while a careful observer, he was not trained in early life, or in his college course, to observe the mind as certain and important as the physical world. In arguing with him the question turns around two points.

1. Can development evolve new species of plants and animals? There is no means settled, as many maintain on the one hand, and many theists maintain on the other, suppose. We have no direct proof of any new species of plant or animal being produced by evolution. There is no such process going on visibly at the present time, and we have no report of any one producing it in the past. No one has ever seen the reptile changed into the bird.

key into the man. But this does prove that it has not taken place. can show that it might have occurred without any one perceiving it. change, if it did occur, must have been by small and insensible increments, like the growth of our bodily frame, but, unlike that process, requiring periods beyond human observation. The first monkey that became man has left us no autobiography to show that he was once a monkey.

It is admitted on all hands that environment can produce important changes in species. This may be done by the internal nature of the plant or animal, but it is more specially effected by the surroundings, by what is called the environment. The dog, by being trained to certain kinds of work, becomes a shepherd dog, or a hunting dog; the divers pigeons are probably descended from the rock pigeon; and are supposed all to have sprung from the common dog-rose. This is proved by saying that evolution can produce new varieties. But these varieties, when they pair with each other, are not fixed, and they tend, when left to themselves, to return to the form of the original species.

But there is and can be no direct proof of the transformation of species, or the production of new ones, yet, if we assume, as an hypothesis, that there is such a change, it will account for a great many facts of which we can otherwise give no account. It will show how the affinities which connect tribes of organized beings, have been produced, and which connect with each other all plants and all animals. All this will be denied by every pious man, evolutionist or non-evolutionist, to the praise of God. But evolution shows us the agency by which God's plans are carried out. But this does not show, as a positive proof, that the affinities have thus been produced, for they may have been effected in some other manner by the immediate fiat of God, as a being of wisdom, would make his works suit each other.

It is clearly and definitely stated in

the opening chapter of Genesis that there is a division of plants and animals into kinds. "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so." Science shows us the same things, kingdoms and orders and genera having definite marks of distinction, and continuing unchanged through innumerable ages. Geological science displays to us animals—earthworms, for example—the same now as they were myriads of ages ago. The monuments of Egypt, and the earliest historical records, prove that man was substantially the same thousands of years ago as he is now. It is certain that willow cannot be changed into the oak, nor the sheep into the cow, nor the horse into the elephant. We may, without any presumption, discover final cause and a beneficent end in all this. For, unless there were some such order, animated nature would be in a state of inextricable confusion, and it would be vain in man to attempt to comprehend it scientifically, or to suit himself to it practically. But final cause does not require us to affirm whether these forms, now fixed, were determined at first by the Creator, or whether they have become so by a long process of evolution ordained by God. Nor does either final or physical cause require us to assert that new species cannot have been produced in organic matter yet in a loose state, and not yet gathered into fixed and unalterable forms.

Some have insisted on the fixity of species with an earnestness and a determination which indicates that they believe religion to be identified with the doctrine, and that religion would be undermined if this doctrine were disproved or rendered doubtful. I never could see this. That there must be order in nature, we might argue from the character of God. That there is such order, and a fixedness in species, is obvious to our observation. But what is the precise nature of that order, and what are the limits put to the fixedness of organic forms, are to be deter-

mined by observations, and not by any *a priori* speculation or religious belief.

The conclusion to which I have come is, that the question of the absolute fixity of all species, and of the evolution of new species, is a question of science and not of religion. We have clear proof of the existence of God, and of His benevolence, whichever side we take in the conflict. The adaptation of one thing to another in the eye, the ear, and on the organs of the body, as shown by Paley, all implying design and a designer, is as clear on a theory which claims that new species may be produced in a mass of unformed organic matter, or in rare and exceptionable circumstances, as on a theory which denies this. The scientific question in dispute is one to be determined by science and scientific men, and religious men who are not trained naturalists, should leave it to be settled by them. The great body of Christians may reasonably say, let savants dispute as they may as to how plants and animals are produced, by means or without means. I am convinced that, however they are produced, it is by the mighty power of God. A more vital question remains for discussion.

2. Is man developed from the lower animals? Here it may be interesting to notice the correspondence between Genesis and geology, as to the order of creation. This has been expounded scientifically by the three men on this continent most competent to speak on the subject, viz.: Professor Dana, of Yale; Dr. Dawson, of McGill University, Montreal, and Dr. Guyot, of Princeton. It has been acknowledged by Mr. Romanes, who does not seem to know what to make of the religious bearing of such an important fact. In the Bible the scene opens with the earth being without form and void, the very supposition with which Laplace (and Kant before him) starts in his theory of the genesis of the solar system. In the first day light appears, as yet unconcentrated, and order begins to work. In the second day there is a separation of the atmosphere from the solid earth.

In the third day the waters are gathered together and vegetable life appears. In the fourth day the sun and moon become apparent—in entire consonance with the theory of Laplace, which supposes planets thrown off before the sun is condensed into a center. In the fifth day animals come forth—the lower creatures, *tannim*, or swarms, then fishes and fowls. On the sixth day the higher animals appear, reptiles and cattle, and man as the crown of the whole, having moral powers which make him like unto God. I doubt much whether any geologist in the present day could, in so brief a compass, give as accurate a compendium of the changes which our earth has undergone, as is in these thirty-one verses in the opening of our Bible. Except on the supposition that the Scriptural statement is inspired, it is impossible to account for its being written and published three thousand years before science made its discoveries.

We have two accounts in Genesis of the creation of man. The first is in Gen. i: 27: "So God created man in his own image," relating to man's higher nature or soul. The other, Gen. ii: 7: "The Lord formed man of the dust of the ground," referring to man's body. A fuller account is given of that process in a curious passage which Agassiz used to quote in Ps. cxxxix: 16: "Thine eyes did see my substance yet being unperfect, and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them"—language which seems to point to some kind of evolution, of which, however, we can have only a dim apprehension. The first passage points to man's intellectual, moral and spiritual nature. Throughout the whole process of vegetable and animal creation, and especially at this last point, I discover evidence of higher and ever higher, and these divine powers coming in. I believe in development, and that it can accomplish much, but it cannot do everything. It did not create matter at first; evolution implies something to evolve from.

It could not give to matter its power of evolution, that is, it has not created itself. Not only so, but it cannot evolve the higher powers, such as that of consciousness, intelligence and moral discernment, from the lower, the material or mere animal properties. Evolution, we have seen, is an organized causation, but causes cannot give to effects what is not in themselves. But in the history of our world we have facts which cannot be accounted for by development, which cannot have been produced by previously existing causes. Geology shows that there was a time when there was an azoic period, when there was no life in our world. But there is no known power in dead matter to produce living matter. Before animals appeared there was no sensation, no pleasure or pain, and we have to call in a power to produce it. As the ages advance, animals come to have instincts, without any power in nature to produce them. There is no potency in matter to produce consciousness or the intelligence which devises means to secure an end. It is conceivable that, when these come into operation, they may be handed down by heredity; but whence did they come at first? We are entitled to ask, specially, whence that higher reason and moral perception which makes us like unto God? I believe we have to seek for this, not in material or animal nature, but in a being himself possessed of the attributes he imparts. It seems clear to me that the God who gave to nature its power at first, gives to it naturally or supernaturally, without or with means, higher and higher powers as the ages roll on. All this is in accordance with Scripture, which shows us first days of creation culminating in man, made in the image of God, and shows us like stages in the history of the Church, culminating in the dispensation of the Spirit, under which we live, and which is to issue in the Spirit's being poured on all flesh.

It will be seen under what limitations I hold the doctrine of evolution. I stand by it on the understanding that the whole process is the work of God,

and that there are higher manifestations of God's power which cannot thus be accounted for.

## HOW CLERGYMEN MAY SECURE HEALTH.

No. I.

By Dio Lewis, M.D.

No other man has such complete opportunities for the cultivation of high health as the average clergyman. The morning is given to exercise and study, the afternoon to social calls among his people, the evening to a lecture, an entertainment or a social gathering.

I will describe a reasonable clergyman's occupations during sixteen of the twenty-four hours. It is the ideal life, physiologically considered.

He rises at six, and spends an hour walking about quietly, or, if a vigorous man, at work in his garden, or walking a mile out into the suburbs to call on some poor family, and speak a hasty word of morning cheer. At half-past seven he sits down to his breakfast of oatmeal, Graham bread and baked potatoes, with a cup of weak coffee. At breakfast he chats with his wife about her plans for the day, and with his children touching their school work. Then to his study, where from nine to one he works with prodigious energy.

At one he comes out to "dear" his wife a while, offering to give such attention to her duties as love may suggest. Then they sit down to their lunch, which consists of Graham bread, with a little fruit, and a cup of weak tea; or, if he is a strong man, with good digestion, he may add a slice of cold beef or mutton, with a boiled potato.

Now, with his wardrobe freshened, he goes this way a mile, or the other way two miles, to call upon the cross-est and most disagreeable of his parishioners. The patience and forbearance requisite to such calls are a source of courage and health.

At six o'clock, if he lives in a community where a late dinner is the custom, he will return to his home to take the principal meal of the day, or, perchance, accompanied by his wife, will

dine with a rich parishioner, shunning all the desserts.

The evening is given to conversation, music, games, a lecture, or calls upon some of the sick and weary of his people. Visits to the sick are particularly health-giving, because they call for the exercise of cheerfulness and courage, which help in developing a vital manhood. Doctors get their superior vitality from this source.

Before going to bed the clergyman takes upon his head a leather bag, containing fifty pounds of sand; and, holding his chin close to his neck, keeps his spine erect, and walks about with this bag upon his head ten or fifteen minutes. If a very strong man, he may make the weight seventy-five pounds. This exercise will strengthen his spine, chest and voice, and contribute, in a very wonderful and almost inexplicable way, to a large vitality. After laying down the bag, he will exercise with Indian clubs until his shoulders, back, arms and chest have got all they can bear. Then he retires in a well-ventilated room, in a bed two and a half feet wide, before ten o'clock, and sleeps eight hours.

I have devoted a long life to the study of physical health, and I declare that the clergyman enjoys ideal conditions. With such rare opportunities for high physical force, if he is weak he may seek the cause in table abuses.

In my next I will venture some plain statements about the clergyman's table habits. His temptations in this direction are exceptionally strong, and but for his life in the region of highest motives, I should speak with but little hope. No other men are so alive to the appeals of conscience. In the world of duty they live and move and have their being. In presenting my views and advice I only need to command their confidence. I must avoid all approach to extremes, and base my suggestions upon common sense. Then I shall not speak in vain.

In the brief papers to follow this one I shall take the liberty to treat somewhat in detail subjects here only touched upon and other important means to a vigorous body and a cheerful temper; all of which I shall submit with the hope that I may contribute a real service to health and happiness.

### LIVING ISSUES FOR PULPIT TREATMENT.

*"I never think I have hit hard unless it rebounds."*—SAMUEL JOHNSON.

*"That is never too often said which is never sufficiently learned."*—SYRUS.

#### The Common School.

*And gave to the disciples to eat before the multitude. And they did eat and were all filled.*—LUKE ix: 16, 17.

RICH and poor alike were fed by the same hands, and with the same bread. No distinction was made between Pharisee and Scribe, Publican and sinner. All participated in the distribution, and were "filled." This is God's method, alike in nature and in grace. The common school system aims at this in satisfying the wants of the mind.

Hence the common school system should be made universal. It is the bulwark of our democracy; the corner-stone of liberty. It regards all as equal—rich and poor alike. Its atmosphere is deadly to an aristocracy, except it be an aristoc-

racy of intelligence and virtue. The school should be planted in every hamlet, east and west, north and south.

Attendance should be compulsory. Every man a voter, carries with it, as a corollary, Every man an educated man. The ballot in the hands of ignorance is a constant peril. The State must exercise the right of self-preservation, and hence the right to educate the citizen. Every child from seven to fifteen years of age should be imperatively required to attend school. Compulsory education has made Germany the best educated nation in the world.

Our common school system must be guarded against all dangers.

1. From the danger arising from infidel attacks. These attacks are made be-



cause there is *so much* religious instruction in the schools. No Bible, no God, says the infidel, are to be taught the children. Everything religious must be eliminated from the text-books. They forget that this nation is a Christian nation, and has been from its foundation. Puritan and Huguenot blood and faith and principles planted and sowed and gave it shape. We will not, dare not, turn our backs on God, and fling away the Bible—the world's *Magna Charta* of rights—to please a few infidels.

2. From the danger arising from the attacks of Romanists—this, ostensibly, because there is *so little* religion taught. Romanists are becoming arrogant. Hitherto they have chiefly worked on the undermining process; but they are becoming bold, and begin to use the language of threats. They demand that their *sectarian schools* shall share in the *School Fund*, i. e., be supported by the State, in direct contravention of constitutional law. And if the Romanist may make this claim, the Episcopal, the Presbyterian, the Lutheran, and other sects, with equal show, may claim the State aid for their parochial schools, and that would be the end of the common school system. Monseigneur Capel recently said that “by the utterance of a word” Catholic schools would be started in every parish, and then he asks:

“Do you suppose some millions of people are going to pay taxes twice over—once for their own schools, and again for Protestant schools, from which they get no benefit? If it isn't a downright fight, it will be at least the *warlike condition*—a million or two of voting, tax-paying citizens hostile to the government.”

To this arrogant threat the *Chicago Tribune* replies:

“The monseigneur has not been in this country a long time, but he has been here long enough to have known that the Catholic clergy cannot carry out his demands until they have captured State governments and changed the State constitutions, which forbid the appropriations of public revenue and taxes for the support of sectarian schools, or for any other sectarian pur-

pose. Where will they begin? In the State of New York, where they are the strongest? They would be defeated by 500,000 majority on that issue. They would be defeated in the cities—in New York, where they are the strongest; in Chicago, where they are next in strength, in Boston, in Philadelphia, Baltimore; San Francisco, Pittsburg, St. Louis and everywhere else by overwhelming majorities. Such a sectarian invasion of republican institutions and precedents would unite the members of every Protestant sect, the people who belong to no sects, the liberal Catholics born in this country, who persist in sending their children to our people's schools, with a solid phalanx that would crush out these un-American pretensions at the first blow, so they would never again be heard from.”

True to the letter. “Hands off!” must be our motto. The fight is before us. Let it come—the sooner the better. Public opinion must be enlightened. The designs of this enemy of civil and religious liberty the world over, must be exposed. No discrimination must be allowed between Romanists and Protestants. Protestantism asks no favors from the Government, and is determined that none shall be granted to its adversary.

### The Guilt and Danger of Reading Infidel, Fictitious and Impure Works.

BY THE LATE M. W. DWIGHT, D. D.,  
BROOKLYN.

*Many also of them which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.—Acts xix: 19.*

*Cease, my son, to hear the instruction that causeth to err from the words of knowledge.—Prov. xix: 27.*

THE oldest library we know of in history bore on the front of it this inscription, “Food for the Mind.” This is what books were designed to be; and it is only when they bear this character that they can be used with safety.

I. LET US NOTE SOME CLASSES OF BOOKS WHICH ARE SOURCES OF CORRUPTION. 1. Those that wage open warfare against religion. Many of this class are written

with ability, are specious, misleading, and almost sure to corrupt religious principles, and fill the heart with bitterness. 2. *The licentious and impure.* While not written with the same avowed design, they are more hurtful to society. For—

Errors in the life breed errors in the brain;  
And these reciprocally those again.

Some of this class are the vehicles of grossest impurity; others, like the sheet let down before Peter, are full of all manner of beasts, but the unclean prevail. Genius is perverted from its high office. Fielding, Smollet, Sterne, Moore, Byron are proud names in the literary annals of the world; but instead of "food for the mind" they but minister poison to the heart. 3. *Works of imagination and fiction.* In this we include novels and plays. Not all of them, for some of this class are pure and good. But the mass of them fail to beget hatred of sin and love of virtue. They inflame evil passions, vitiate true tastes, corrupt sound morals, and create false, pernicious ideals and types of life.

II. CONSIDER HOW THESE SEVERAL CLASSES OF BOOKS WORK SUCH EVIL. 1. *They waste much precious time.* 2. *They create a disrelish for serious reading.* Good and pure and truthful books become insipid, dull, intolerable to the constant readers of such classes as we have condemned. 3. *They inevitably undermine the principles of morality,* individual and social, and thereby corrupt the fountain of virtue. 4. *They war against the spiritual interest of the soul,* and thereby destroy for eternity as well as for time.

CONCLUSION. 1. Our subject furnishes

a solemn rebuke to those who, for paltry gain, write, print and sell infidel and impure works, which they know are adapted to waste the time, pervert the tastes, corrupt the morals and ruin the souls of men. 2. It solemnly urges upon parents and instructors of youth the duty of seeing that they are amply supplied with proper "food for the mind," and never indulge with such as tend to corrupt and destroy.

### Honest Wages.

*Is it for the oxen that God careth, or saith he it altogether for our sake?—*  
I Cor. ix: 10.

Paul finds a moral meaning in the law that forbids muzzling the ox that treadeth out the corn. The sower and the reaper should have hope in sowing and in reaping. The right here laid down is one of the most sacred in our world, viz. the right to eat the fruit of our labor. Every man has this right. It is a flagrant impiety to starve the laborer who produces wealth. God protects the "dumb-driven cattle." Men are of more value than sparrows or oxen. Just wages are as sacred as religion. It is one of the solemn duties of the Church to protect the wages of the poor, and to bind this obligation on the conscience of the nation. She must stand between the strong and the weak; see that no wrong is done to any class, especially to the helpless. The laws of political economy are to be regulated by God's moral law. "He saith it for our sake." He burdens our conscience with the duty of seeing to it that he that thresheth shall "thresh in hope of partaking."

## SERMONIC CRITICISM.

*Strong argument may be worked in fire as well as in frost.*—JOHN FOSTER.

ARGUMENTATIVE PREACHING.—By this we mean direct logical appeals to the understanding, the reasoning faculty in man, and to the moral sense as well. Paul was argumentative in his masterly defence before Felix when he "reasoned of righteousness and temperance and the judgment to come." Peter was

argumentative on the day of Pentecost, when he brought home to his promiscuous audience the murder of Jesus. The Reformers, who broke the slumber of ages and resurrected the Church; the Puritan divines of England and of New England, who laid the foundations of the aggressive Church of modern

times, were all argumentative preachers. They forged and wielded the mighty weapons of reason, drawn from and sharpened and burnished by the Word of God, with prodigious effect. Jonathan Edwards was a case in point. We read his sermons with awe, for he speaks, not as one who sings a pleasant song, but in the name of Him who says, "Preach the preaching that I bid thee." There is that in his sermons which presses us, pursues us, and will not let us go. His confessed power is simply the power of God's truth, plainly, clearly, logically, faithfully set forth, and the intellect and the conscience are impressed and stirred. Moved and convinced by his argument, we cannot resist his appeals to the heart. No sermon ever preached was more argumentative than the one he read from manuscript at Enfield on the text, "In due time their feet shall slide," at a time of extreme deadness to religion; and yet under it the pillars of the church seemed to tremble, and the whole audience wept aloud. The apostle who confuted the philosophers of Greece, and converted courtiers in Cæsar's household, and planted churches in the leading cities of the Roman empire, was not afraid of sustained argument, abstruse and even philosophical preaching, as his logical, profound and masterly-reasoned epistles demonstrate. His words, at times, were hard to be understood and liable to be wrested by the unstable and the unlearned; but those same epistles are "the strong meat" of the Word, which has given strength to the Church these eighteen hundred years, and will to the end of the world. In striving against the essential doctrines of the faith, as formulated and set forth by this inspired preacher, we feel that we are really striving against God, the author of truth. The effect of strong argument "is to transfer the reasoner's appeal from the sphere of his own opinions to the sphere of divine inspiration, and he who braces himself against this appeal strikes and presses against a brazen wall."

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THE PREACHER'S ADVANTAGE.—Neither

the forum nor the bar equals the pulpit in scope and weight of thought, or in the possibilities of effects and results. Burke's peroration to his address on the memorable trial of Warren Hastings before the English Parliament; Brougham's, at the conclusion of the trial of Queen Caroline; and Daniel Webster's speech in the Senate of the United States, in reply to Haynes, were illustrious occasions; and these masters of forensic eloquence made the most of them, and the world has ever since justly rung with their praises. And yet every preacher of "Christ and him crucified," every time he stands up in the pulpit and delivers God's message to a company of immortal souls, bound to eternity and the judgment, stands on higher vantage-ground than even they, and has the opportunity of producing results grander and more enduring. The scene of Paul's masterly defence before King Agrippa, and especially when, at the climax of his oratory, he lifted up his hands, bound in fetters, and cried, "Except these bonds;" as well as the scene of his oration on Mar's Hill to the Athenian philosophers; and that of Luther's sublime utterance at the Diet of Worms, facing the hostile powers of earth and hell, "Here I stand; I cannot do otherwise, God helping me!"—were scenes never equaled in moral grandeur or in scenic effect, in forum or senate. The business of the preacher is grander than any other business on earth; he is both an advocate and a senator. And the words of that prince of homiletic writers on this point, Vinet, are pregnant with meaning: "Let your pulpits be to you alternately a tribune and a bar; let your words be *an action directed to an immediate object*; let not your hearers come to hear a discourse so much as to receive a message. Possess yourselves, possess them, of all the *advantages* which pertain to the subjects of the pulpit. Your eloquence has more artless aspects, and more vivid tints, than that of the senate or the bar; nothing condemns it to abstraction; *everything impels it toward sensible facts.*"

**KEEP IN THE RANKS.**—Says an old writer: "Soldiers, if they fight well, must keep their ranks; let the thoughts of my mind keep their ranks." A very important practical rule, both in preparing and preaching sermons. But it is constantly violated, often by those from whom we might expect better things. You can scarcely hear or read a sermon in which you do not find the ranks all broken, and a soldier here and another there fighting on his own hook. There is no sign of rigid discipline; no orderly procession of thoughts; no concentration of strength; no unity of purpose. It is a hurly-burly fight. The fire is so scattering and aimless as to do little or no execution.

### An Ineffective Outline.

The following brief of a sermon has been submitted to us for criticism:

#### LIFE BLOOMING FOREVER.

*The inward man is renewed day by day.*—  
2 Cor. iv: 16.

1. The *outward man's aspect of life* has its bloom and harvest, but the view soon darkens into winter shadows and desolation. Whoever looks steadily on that aspect and sees no other, must grow into despairing thoughts and feelings about humanity. The large-minded agnostics are children of despair.

2. The *inward man's aspect of life* presents no dark and icy winter to the eye of the soul. It is an ever-green and ever-blooming landscape. The inner life is perpetually in blossom. As in tropic lands the same stalk carries ripened fruit and puts forth the flower of fruit that is to be, so, in the life of the soul, flowering and harvesting go on forever.

3. *Renewed day by day.*

This is the consolation which God gives us when we are weak, dying, bereaved. Our life, the life of our beloved, is only half in shadow; its other hemisphere basks in sunshine, and is buried in spiritual bloom.

We have space but for a word:

1. The imagery used, by way of illustration, is not well chosen. It is not that used by the apostle, and is not so apt and striking. "Wherefore" (because of the abounding grace cited in his argument), "we faint not; but

though our outward man is *decaying*, yet our inward man is *renewed* day by day. For," etc. The radical idea here is not bloom—"ever-green and ever-blooming landscape"—but *life*, the life of the soul; perennial, perpetual life, "unto the glory of God." No fainting, no decaying, no falling away under "affliction," because of the vital union of the spiritual man to Christ, and a constant looking at eternal things, which know no decay or change. 2. The first division is not called for; it is not pertinent to the text, which refers only to the "*inward*" man. If desirable to refer to the "*outward*" man, and the "*outward aspects of life*," it should be only in the way of *contrast*, barely touched upon in the introductory part of the discourse. 3. The strong points of the text are not stated at all or developed. The treatment is superficial. A strong, effective sermon would not be the legitimate outcome of the skeleton.

A "GRAND SERMON."—It was preached by one who is well known as an able thinker and accomplished scholar. He marshaled forth to the defence of Christian doctrine Paul, Justin Martyr, Clement, Chrysostom, Augustine, Milton, and even Plato, and then spoke in scathing scorn of Huxley, Darwin and the other "modern thinkers." After the service I heard several gray-haired veterans enthusiastically declare it was a "grand sermon;" but I don't believe it. In fact, I feel pretty positive that that "grand sermon" did more harm than good, and for this reason: It left one with the impression that the contest was simply between the living and the dead; between the Christian fathers of centuries ago, and the men who are ruling the nineteenth century world of thought. With such an impression, where would a young man's sympathies irresistibly draw him? When the preacher tacitly conceded that Huxley, Darwin, *et al.* are "our modern thinkers," he made a concession as false as it was ruinous to the effects he labored to produce. W. E. J.

## HINTS AT THE MEANING OF TEXTS.

"Take heed that you measure not your love to truth by your opposition unto error."—JACKSON.

"A true brave word spoken on earth is heard in heaven."

## Christian Culture.

## THE DEADLY VIPER.

*Howbeit he shook off the beast into the fire and took no harm.*—Acts xxviii: 5.

THERE are a great many vipers in the world to-day—vipers with deadly poison in their fangs, ready to fasten on the hand of any Christian man or woman who "gathers a bundle of sticks," i. e., has to do with secular affairs.

1. There is the viper to which the business man is exposed. How many hands, busy in trade and merchandise and stocks, that old serpent, the devil, fastens on, and will not let go! If he does not kill them outright with his poisonous principles and maxims and deceits and temptations, he at least wounds their honor and peace of mind, and usefulness and Christian standing. Shake off the viper into the fire, man of business! Hesitate not, or you are a dead man!

2. The viper of *indifference* has fastened itself on the hand of very many nominal Christians. "Woe unto them that are at ease in Zion!" And how many there are, and what peril they are in! "I would thou wert cold or hot; so, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

3. *Unbelief* is a viper the most venomous of them all. To reject and cast away God's Word, as many do, is to uncover a nest of vipers and lie down in the midst of them. "An evil heart of unbelief" is everywhere manifesting itself.

4. The viper of *prejudice*. Prejudice, when it becomes deeply seated—gets firm hold of a man—is a terrible power, a most malign influence, and if he do not shake it off into the fire, it will poison his life, warp his judgment, and kill his influence. How intense is the power of prejudice in social life, in politics, in matters theological and ecclesiastical!

5. *Evil habits*, such as gambling, drunkenness, tippling, Sabbath dese-

cration, social dissipation at the theater, are vipers of the deadliest sort. Few escape on whom they once fasten. Their sting is deadly.

Shake off into the fire, O man, woman, that venomous serpent which has wriggled itself out of "the bundle of sticks you have gathered," and fastened on your hand; or, as sure as the wages of sin is death, you are doomed, and that speedily!

## THE DIVINE MOTHERHOOD.

BY DAVID THOMAS, D.D.

*As one whom his mother comforteth, so will I comfort you.*—Isa. lxvi: 13.

There is need of all human relationships combined to reveal God. His love transcends them all; hence we turn reverently, without hesitation, to contemplate the *motherliness* of God.

The relation is marked by—

## I. CLOSEST INTIMACY.

The child's life is part of the mother's. We are God's offspring: "All my springs are in Thee."

## II. INTENSE INDIVIDUALISM.

The mother individualizes her child. Among a thousand voices she would recognize her child's. We do not live in crowds to God. He knoweth each child of His vast family. The child individualizes the mother. Your mother is from the beginning what no other being is. Whose voice, touch, smile, are ever like hers? "Our own God."

## III. UNWEARIED CARE.

Active and anxious in infancy and youth, she yearns fondly over her child's manhood or womanhood; lives and reigns in the heart till the mother herself dies. "Can a woman forget her child?" She *may*, yet will not God.

## IV. SACRIFICIAL LOVE.

God only knows how much toil, how many tears, aching and broken hearts, make up the holocaust of the motherly love of our race. "In all their afflictions He was afflicted." In Jesus Christ we see how, with infinitely sacrificial love, God gives Himself for us.



## MAN'S PRECIOUSNESS IN GOD'S SIGHT.

*The very hairs of your head are all numbered.*—Matt. x: 30.

He whose knowledge and care extend to the minutest atoms in things that be-

long to the physical universe, the smallest events in the providence, will surely not fail the Christian in thing or moment.

## PREACHERS EXCHANGING VIEWS.

*He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.*

## A Misquoted Text—2 Cor. iv: 3.

I HAVE been much interested in "Misquoted Scriptures," by Dr. Chambers, and would like myself to call attention to what seems to me a mistranslation and a misapprehension of a very familiar passage. The authorized version renders 2 Cor. iv: 3, "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world," etc. The new version makes no material change, and in this general meaning most commentaries to which I have access agree. But in my judgment the Greek does not require this rendering, nor does the connection justify it. Paul had just been speaking of that which veils (conceals) the Gospel to the Jewish mind. "Whosoever Moses is read a veil lieth upon their hearts." "Until this very day at the reading of the old covenant the same veil remaineth unlifted." Now, he says, "If our Gospel be veiled, it is veiled *by the things which perish; by which* the God of this world hath blinded the minds of the unbelieving." This is as grammatical as the other; for 'τοις ἀπολλυμένοις' and 'οἷς', are neuter as well as masculine, and 'ἐν' has this as one of its most common meanings. The passage then is in perfect harmony with what the apostle had just said. The Levitical law was the thing which blinded the Jews to the Gospel, but that law, though good, "was passing away." Therefore, he says, they allow "those things which perish" to hide the Gospel from them. Satan makes use of those very things to blind the unbelieving. J. A. PIPER.

Charleston, Ill.

## The Gospel of Hope.

IN his recent autobiography, Dr. Dewey, speaking of Dr. Judson, mingles with his praise this statement:

At the close of his visit he always gave a full and minute account of the things he had seen and thought. He thought always, and in the same temperate manner, and his appeal to physical sympathy was not winning. When he stood before his congregation lifting his hands almost to the sky, and saying, "And so they reared Him up," he described the catastrophe of the cross and its redemption.

And in saying this he struck the keynote of many a minister's greater power. Hopefulness, earnestness, is the secret of that power of magnetism possessed by different degrees by men of different ability. Spurgeon, Beecher, and others come at once to the mind. But the most marked perhaps, of the age was the woman, Sojourner Truth. She was lately "fallen on sleep," an untrained and uneducated slave, a graduate of Andover or Princeton, who could envy her the electric influence exerted even over the highest audience. What was her power? It was indicated in her famous sermon, Frederick Douglass, when, before a large audience, he was portraying the domination of woman over man. "Frederick," interrupted an old woman in thrilling tones, "are you dead?" Her faith in God was as strong as her heart as well as of the sublime hopefulness of her sublime hopefulness was a matter of course. Say, "We judge of a man's wisdom by his hope, knowing that the power of the pious is the inexhaustibleness of the immortal youth." And Arnold, declaring in his review that Emerson's essays are the most important work done in prose in our language and century, adds, "and eternal hope—that was the gospel." A despairing Christian is a paradox! A minister who

the darkness in the west, but wits not of the dawn flushing the east—what a weakling!

G. I. P.

#### Waiting Until After the Benediction.

"ORDERLY," in the October HOMILETIC MONTHLY, page 62, asks for a remedy for his congregation's using the time of the last verse of the hymn or of the Doxology in which to put on overcoats, rubbers, etc.

I would suggest asking the choir to stop singing until the people get on their coats, etc., and then finish the hymn. Or, let him begin putting on his own coat and rubbers, and with one arm in, and one arm out, and half way down the pulpit stairs, pronounce the shortest of benedictions and then start for the door. It would be unseemly and undignified, but the congregation would be enabled to see themselves as others see them, and one lesson, I think, would be enough.

W. F. W.

"J. W. P." writes that he has found the following course beneficial: It is my custom to look at the people, and if I discover any unusual stir at the close of the last hymn, I wait until quiet is restored before pronouncing the benediction. Waiting a few times has cured the evil.

#### The Gospel and the Poor.

FROM my heart's depths I thank you for your article, "The Gospel and the

Poor in Our Cities." Your brave, true words apply elsewhere than in our cities—in the mining regions of Pennsylvania I know they have special application. Alas! that the Church so often puts her refuse talent to work in such regions. There are not many Judsons in the ministry, it may be, to stir up enthusiasm and bring in the needed funds. Still there are men of deep piety and earnest views and the missionary spirit, who are willing to work in these hard and destitute fields. If the Church will only "hold the rope," the men will not be wanting willing to go down into the darkest mines of ignorance, the deepest pits of vice and depravity; if the Church will supply the means the laborers will be forthcoming to minister among the poor and the laboring classes everywhere, in city and country. While doing so much for the heathen abroad, what are we doing for the masses outside of our churchgoing population at home? There are millions of souls living in our favored land to-day as ignorant of Christ and as far from life as any part of heathendom, and they are, for the most part, accessible, and wherein wise and earnest effort is put forth to reach and raise them, signal success follows. I pray God that your earnest utterance may help to stir the Church to new life and new and more earnest endeavors in this line.

J. M. S.

Greenwich, N. J.

### QUERIES AND ANSWERS.

"SELF-DENIAL"—A.: Are you quite sure that the reason you gave for your "deep-seated" repugnance to riches is the correct one? May not the words of Lord Bacon let in a little light: "Those despise riches who despair of them."

"R. E. L."—What nation was the first to embrace Christianity? Was it not Rome, under the Emperor Constantine? A.: No. In 276 A.D., before the accession of Constantine, we find that Christianity was the religion of the king, nobles, and people of Armenia. The Christians were then a perse-

cuted sect in Rome. Armenia, therefore, was the first, as a nation, to adopt the Christian religion.

"ECCLESIAST."—Did not Plato gain part of his knowledge concerning the nature of God from the Jews? A.: Josephus affirms that he did, and that statement was credited by the early Christian fathers. Gibbon, however, states that "this vain opinion cannot be reconciled with the obscure state and unsocial manners of the Jewish people, whose Scriptures were not accessible to Greek curiosity till more

than one hundred years after the death of Plato." (Gibbon's "Rome," Vol. II., foot-note on page 300.)

"STUDENT."—What do you deem the best style or method of preaching?—A. There are many styles and methods of sermonizing and preaching, and manifold standards of judging of their excellence. But there is one infallible test which may be applied to them all. Rowland Hill tersely expresses it, when he says "That preaching is always best which best answers the end of preaching." And again, with equal truthfulness, "Better a thousand times have the simplicity of Peter than the eloquence of a Longinus, if we are but made useful to the souls of our fellow creatures." A stammering tongue, a faulty rhetoric, the homeliest thoughts and illustrations, if they but serve to drive the arrow home and win souls to Christ, are infinitely preferable to genius, eloquence, the choicest gifts, which prove barren of lasting and saving results.

"METEMPSYCHOSIS."—Is the doctrine of metempsychosis taught in the narrative in which the disciples asked of Christ, "Who did sin, this man, or his parents, that he was born blind?" (John ix: 2.) The blindness could not have resulted from the man's own sinning, unless he had sinned in a previous existence. A.: It is more than probable that the disciples, in common with almost the whole ancient world, believed the doctrine of repeated incarnations. The language quoted above would imply this belief on their part; but this proves nothing touching Christ's belief. His answer was direct to the question. He repudiated their notion as to the cause of the man's blindness. It was for the glory of God, and not because of sin. Christ's silence cannot be construed into acquiescence. There were many errors in the world which He did not expose, many truths He did not declare. The time had not yet come for a full revelation. "When he, the Spirit of truth, is come, he shall guide you into all truth." (John xvi: 13.)

"I. L. G."—Should the Church re-

ceive support from the ungodly?—A. Why not? The motive, the principle of the giver, may not be to honor God. You may lament the fact; but who has made you a judge? May not the Lord use the gift to His glory, as He often uses the wicked to accomplish His purposes? Is it not better that the unconverted spend of their substance to build churches and help support preaching, to endow humane and benevolent institutions, and send the Gospel to the heathen, than to hoard or waste it? Are they not more likely to become interested in spiritual things by so doing? Would you refuse a reputable man's subscription to a good cause because you adjudged him yet in his sins; or refuse his hiring and paying for a pew in the church for himself and family; or decline his offering when the plate is passed around? It would be absolutely impracticable to shut out from the Lord's treasury the gifts of non-Christians; and we see no good reason for it, or law requiring it.

"W. E. S."—Can you inform me who were eligible as members of the Jewish Sanhedrim at the time of Christ? Were they appointed or elected, and, if so, by whom?—A. The origin of this body is traced in the Mishna to the seventy elders, whom Moses (Num. xi: 16) was directed to associate with him in the government of Israel. It consisted of chief priests, or the heads of twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers and others learned in the Jewish law. (Matt. xxvi: 57-59; Mark xv: 1; Luke xxii: 66; Acts v: 21.) The president of this assembly was styled "prince" or "chief," and was chosen on account of his eminence in worth and wisdom. Generally this pre-eminence was accorded to the high-priest (Matt. xxvi: 62). The mode of choice or election, is matter of conjecture. Both as a judicial and administrative court it was supreme in matters civil and religious. But when Christ was arraigned before the body, its power to inflict capital punishment had been taken away by the Roman emperor.

## HELPFUL DATA IN CURRENT LITERATURE.

**LUTHER.** By James Anthony Froude. *Contemporary Review*, via *Eclectic Magazine* (Oct.), 25 pp. Such a subject, in the hands of so eminent a writer and historian as Froude, cannot fail to be intensely interesting, both to the theologian and the general reader. A thorough knowledge of the life and times of the great Reformer, and a mastery of the science of history and of the use of the English tongue, fit him specially for the service he here renders. The picture he gives us of Luther and his work, and the Reformation, of which he was the central figure and chief actor, is very vivid and graphic, and has never been equaled in the same space. We cannot refrain from quoting his closing words: "Nothing remains to be said. Philosophic historians tell us that Luther succeeded because he came in the fullness of time, because the age was ripe for him, because forces were at work which would have brought about the same changes if he had never been born. Some change there might have been, but not the same. The forces computable by philosophy can destroy, but they cannot create. The false spiritual despotism which dominated Europe would have fallen from its own hollowness. But a life may perish and no living belief may rise again out of the ruins. A living belief can rise only out of a believing human soul, and that any faith, any piety, is alive now in Europe, even in the Roman Church itself, whose insolent hypocrisy he humbled into shame, is due in large measure to the poor miner's son who was born in a Saxon village 400 years ago."

**SOCIOLOGY AND CHRISTIAN MISSIONS.** By George Moor, D.D. *Bib Sacra* (October), 13 pp. Herbert Spencer's work on Sociology is worthy the attention of clergymen. He cannot write, however, without showing his hostility to religion. He says: "Each system of dogmatic theology, with the sentiments that gather around it, becomes an impediment in the way of social science. The sympathies drawn out toward one creed, and the correlative antipathies aroused by other creeds, distort the interpretations of all the associated facts." And yet the immense array of sociological facts given in his works furnishes evidence of his obligations to men who have labored in missionary fields. Ellis, Krapf, Moffatt, Livingstone, Williams and others, have supplied data of the highest worth. Infidel science seems incapable of doing justice to Christianity. The whole subject is ably handled in Dr. Moor's article.

**ORIGINAL DOCUMENTS OF THE NEW TESTAMENT.** By Prof. J. Rendell Harris. *The Century* (December), 6 pp. A brief but scholarly paper, giving the results of modern investigations in reference to the original sources of the New Testament text. As every scholar knows, the Vatican and the Tischendorf MSS. are the chief authorities in determining doubtful passages. But against this course violent protests are

periodically made. Without entering into the arena of this conflict, Prof. Harris virtually puts into the witness-box the very scribes who wrote the MSS., and makes them tell what it was that they really copied from in preparing the magnificent vellum books of the fourth century (the two MSS. named), the text of which is admitted to be much older than the vellum on which they are written, and cannot be far removed from the autographs themselves.

**MORALITY AND RELIGION.** A Symposium. By F. A. Kidder and Prof. A. A. Hodge. *North American Review* (December), 13 pp. The former argues to show that religious belief has no necessary connection with moral conduct, and hence the Church has no right to cast reproach upon "unbelievers;" in other words, the man who is rooted and grounded in religious faith is no more likely to lead a life of virtue and righteousness than the man who rejects the dominant belief of the Church. Men "are no better or worse for believing or not believing." *The weakness of the showing is simply astounding.* Dr. Hodge's reply is annihilating. He confines himself to three points of the indictment. 1. If the term "infidel" be a "reproach," Christianity is not responsible for the "unpleasant suggestions" it awakens. 2. That men of high culture are everywhere losing faith in the Bible is false. 3. That the power of Christianity as a living system of faith is visibly declining is the reverse of the truth. The array of statistics he gives on this last point is highly encouraging, and proves the growth of Christianity in the present century to have been truly marvelous.

**IS THE OLD FAITH DYING?** By R. W. Gilder. *The Century* (November), pp. 2. This resumé compresses into small space the essential data on which to form an intelligent opinion of this matter. Some of the facts given and the reasoning, to show that Christianity as a practical faith is not on the wane, are striking and effective. The one grand fact on which its friends should rest their case is presented in these words of Canon Fremantle: "The Spirit of Christ is supreme over the whole range of the secular life—education, trade, literature, art, science, and politics—and is seen to be practically vindicating this supremacy." "If this can be seen it is worth seeing. No fact could be more significant or more impressive."

**MESMERISM.** By Edmund Gurney and Frederick W. H. Myers. *Nineteenth Century* (Nov.), 20 pp. An able and exhaustive paper on a subject of real importance to mankind, and one not at all understood. Public "mesmeric" exhibitions have prejudiced the public against the whole thing; but that it has a scientific basis and value admits not of a doubt. The phenomena have never been satisfactorily explained. Dr. Carpenter, in his preface to "Mental Physiology," explains the "mesmeric state" as a form of "automatic mental action." Heidenhain's theory, that "moisture, temperature and style of movement" in the several operators' hands, produce the different results, is also unsatisfactory. Mesmerism is not a modern phenomenon. Abnormal phenomena of sensation and consciousness occurred long before mesmerism was named. The objection urged against it, on account of the *incredible character* of the phenomena said to be induced thereby, is shown in this article to be unscientific.

**GEMS FROM OLD AUTHORS ON PREACHERS AND PREACHING.***Reading makes the full man, and writing the correct man.—LOCKE.*

**LACK OF ADAPTATION.**—Ministers are too much inclined to prosecute one undeviating method of doing things. This is well within certain limits, but is carried too far. The sermons are sound, full of thought, replete with instruction, all adjusted in logical order, and with rhetorical skill. They are elaborate, noble sermons; but, somehow or other, when delivered they fail in doing Christ's work on the souls of men. The difficulty is not that it is a written sermon. A written sermon may be charged high with feeling and power; every sentence may be an arrow with a barbed and sharpened point. The difficulty is, that it is not adapted to the souls that hear it; it is not adjusted so as to meet the responses of nature and conscience in the breast of the audience. It falls upon the ear, but finds no passage to the heart.—**DR. GEORGE SHEPARD.**

**FAINED GEAR.**—Be strong, says St. Paul, having your loins girt about. Some get them girdles with great knots, as though they would be surely girt, and as though they would break the devil's head with their knotted girdles. Nay, he will not be so overcome; it is no knot of a hempen girdle that he feareth; that is no piece of harness of the armor of God which may resist the assault in the evil day; it is but fained gear.—**LATIMER.**

**PRUDENCE AND CRAFT.**—I know it is no part of prudence to speak slightly of those that others admire; but that prudence is but craft that commands an unfaithful silence.—**HENRY MOORE.**

**UNSEEN GUIDES.**—In practical art principles are unseen guides, leading us by invisible strings through paths where the end alone is looked at. It is for science to direct and purge our vision, so that these airy ties, these principles and laws, generalizations and theories, become distinct objects of vision.—**WHEWELL.**

**PREACHING.**—Preaching far excels philosophy and oratory, and yet is genuine philosophy and living oratory. No romance equals in wonder the story of the cross; no shapes of wonder have the divine style of Christianity, and no mode of speaking can surpass in pathos and penetration that of a man to his sinful fellows on the themes of God and eternity, Christ and heaven.—**EADIE.**

**THE PREACHER AN ADVOCATE.**—The preacher is an advocate who pleads the cause of God before a bench of corrupt judges, whom it is his first business to render just.—**VINET.**

**JESUS ONLY.**—"Lord, to whom shall we go?" To the law?—that curses us. To the world?—that is a delusive bubble. To sin and corruption?—it has polluted our minds, and done us mischief in abundance. Whither can we go? "Thou hast the words of eternal life." We know and are sure that Thou art the Christ, the Son of the living God.—**ROWLAND HILL.**

**FAITH DEFINED.**—Many of the published dissertations on the nature and philosophy of the atonement may be deep, but they are dark. We cannot afford to travel along such weary distances, and through such twilight paths, in order to get at the fact—at what it is that we are to believe and trust in. The Bible puts it directly before us—"Slain for us, the just for the unjust, that he might bring us to God." We are asked to receive it just on God's testimony, not by the aids of philosophy, but on the declaration of the fact. . . . That is faith. . . . That is enough. Leave it there. . . . The philosophy of religion is just faith, nothing more.—**DR. I. S. SPENCER.**

**THE KIND OF MEN NEEDED.**—We want men that can execute and achieve; men skilled in the science of human nature as it is, knowing what it ought to be; conversant with things; versatile in methods of address; men whose weight is felt, whose character is brought to bear on others, and whose magnetic influence will awaken sympathy in listening hundreds—men who desire usefulness more than reputation or applause.—**DR. SAMUEL H. COX.**

**THE IMAGINATION.**—The preacher must use the imagination; he must *address* the imagination. Men who have swayed and thrilled and melted the popular heart have done so. Whitfield, Edwards, Payson, did so. There are images which are the best arguments. There is an elegance which augments strength; there is a polish which touches the temper of the steel. The sword which hung at Eden's gate had the brightness of fire. Rhetorically as well as literally, a blade may be burnished and still have a terrible keenness of edge. A discourse may be ornate, and pierce to the dividing asunder of the soul and spirit, the joints and marrow. The brightness draws the attention; the sharpness cuts the callous heart.—**DR. GEO. SHEPARD.**

**SENSE AND REASON.**—Opinion deceives us more than things. So comes our sense to be more certain than our reason. Men differ more about circumstances than matter. The corruption of our affections misguides the results of our reason. We put a fallacy, by a false argument, upon our understanding.—**SIR WILLIAM DENNEY.**

**STRIKING TESTIMONY.**—I have seen Universalists and Infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their near views of eternity. No; nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were of a mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theater, rather than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors: a wasted life, an undone eternity.—**DR. GARDINER SPRING.**



## NOTICES OF BOOKS OF HOMILETIC VALUE.

By J. STANFORD HOLME, D.D., EDITOR OF BOOK DEPARTMENT.

**THE IMPERIAL DICTIONARY OF THE ENGLISH LANGUAGE.** By John Ogilvie, LL.D. New Edition. Carefully revised and greatly augmented. Edited by Charles Annandale, M.A. Illustrated by three thousand engravings. In 4 8vo vols. Price \$20.00. Blackie & Son, London, Glasgow, Edinburgh and Dublin. The Century Co.: New York. 1883.

One of the proudest moments of our life, as an American scholar of modest pretensions, was one day, some years since, when we chanced to stroll into one of the largest book stores in London and inquired, in an innocent, confidential way, about English dictionaries, what was considered to be the standard, etc.? We were told, rather reluctantly, that undoubtedly Webster was the highest authority at present. As we were already the happy owner of a Webster Unabridged, we thanked our kind informant, and walked off with great satisfaction, just as we feel when, now and then, we drop into Tiffany's and look at the "Queen's Cup," brought to us by the yacht America.

But it does not do for any one in this progressive age to rest too long or too easy on his laurels. The day has come when a new competitor in English lexicography has not only disputed supremacy with American dictionaries in England, but has crossed the Atlantic and challenges both Webster and Worcester to a new contest for superiority. And it will be acknowledged that the Imperial Dictionary is no mean competitor. In some points it is, most assuredly, in advance of all other English dictionaries.

1. Its vocabulary is larger than that of any other English work. This comes not only from a wider range of scientific and professional terms, but mainly from the adoption of a principle which has not been heretofore fully recognized by our lexicographers—viz.: that every word has a right to a place in an English dictionary if it has currency in the English language, whether it be good or bad. Heretofore lexicographers have considered themselves as judges as to the quality of the word; and the opinion has widely prevailed that if a word is to be found in the dictionary it is right to use it; if not, it is to be rejected. The principle on which the Imperial Dictionary is made is, that if the existence of a word can be established, it is to be placed in the vocabulary of the language, bad or good. That a word is found in the dictionary is no more an endorsement than that a man's name is found in a city directory is an endorsement of his moral or business character. A complete standard dictionary makes no choice of words; like a bank-note reporter, that which is found in circulation is noted, and, as far as possible, its character given. Words obsolete and newly coined, barbarous, vulgar and local, professional and scientific, are all found in its columns. The only question considered as to registry, being existence and currency;

everything else is left to the taste, judgment and necessity of the writer and speaker.

2. The next point in which the Imperial Dictionary is ahead of all others is, that it furnishes a much larger number of *examples* of the use of words. This is a department in lexicography of the first importance, and capable of almost indefinite expansion. A lexicographer may have great tact and precision at definition, but his definition is an abstraction, and can never be as valuable to the student of words as an illustration of the use of a word by a recognized authority. The one is a description, or a delineation, or analysis, such as a chemist or botanist would give of a fruit or flower; the other is a living specimen rooted and growing in beauty and fragrance. Since the issue of our latest American dictionaries an immense amount of work has been done in the department of the study of philosophy. The Imperial contains illustrations from nearly three thousand authors.

3. The next point of excellence which is noticed in the work is, that its pictorial illustrations are not only more numerous, and generally better executed, but more instructive and valuable. In our American dictionaries the illustrations are general, imaginary and ideal; in the Imperial the illustrations, when it is possible, are actual representations of particular objects of the kind; they are real and historic; e.g., in Webster, a "clustered column" is an imaginary clustered column; any one, but none in particular. In the Imperial, it is a clustered column in the Winchester Cathedral. In Webster, a "confessional" is a fancy sketch; in the Imperial, it is the confessional in the Cathedral of St. Gudule, Brussels. In Webster, "comet" is a general sketch. In the Imperial, we have "Donati's comet." Amphitheater, in Webster, is no one in particular. In the Imperial, it is the amphitheater at Verona, etc.

In pronunciation the Imperial follows the English standard, and will not therefore be found so trustworthy a guide as Webster or Worcester; and yet, in the study of a word, it will be of interest to note the variations in this particular.

**THE NEW TESTAMENT.** With Engravings on wood by Fra Angelico, Pietro Perugino, Francesco Francia, Lorenzo Di Credi, Fra Bartolommeo, Titian, Raphael, Gaudenzio Ferrari, Daniel Di Votarra and others. Boston: Houghton, Mifflin & Co. 1884. Quarto. Price \$10.

In typography, paper, binding, and especially in artistic design and execution, this work is truly superb. The publishers have evidently spared neither time nor cost, and the product is one of the most magnificent specimens of book-making ever produced in this country, or in any other. Such a setting of the text of the New Testament, while it cannot add to its intrinsic worth, will attract many to it, and charm many a reader of taste into a fresh perusal of the Book of books.

**THEMES AND TEXTS OF RECENT LEADING SERMONS.**

1. The Old Dispensation and the New. "The Lord hath appeared of old unto me," etc.—Jer. xxi: 3. "Who hath saved us, and called us with an holy calling," etc.—2 Tim. i: 9. John Hall, D.D., New York.
2. God Abasing the Proud. "Those that walk in pride he is able to abase."—Dan. iv: 37. Dean Vaughan, of Westminster, London.
3. The Science of Right Living. "For if ye love them that love you, what reward have ye? do not even the publicans the same?" etc.—Matt. v: 46-48. Rev. Henry Ward Beecher, Brooklyn, N. Y.
4. The Light of the Body. "The light of the body is the eye."—Matt. vi: 22. Robert Collyer, D.D., New York.
5. The Bible and Science. "And Jesus answered and said unto them, Ye do err, not knowing the Scriptures on the power of God."—Matt. xxi: 29. L. T. Chamberlain, D.D., Brooklyn, N. Y.
6. The Devil's Last Throw. "And as he was yet a coming, the devil threw him down, and tare him."—Luke ix: 42. Rev. Charles H. Spurgeon, London.
7. Song and Prayer as a Means of Grace. "Look on the fields, for they are white already unto harvest."—John iv: 35. T. DeWitt Talmage, Brooklyn, N. Y.
8. The Work of Gospel Messengers. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. x: 15. Thomas Armitage, D. D., New York.
9. The Teaching of the Divine Law. "Wherefore the law was our schoolmaster to bring us unto Christ," etc.—Gal. iii: 24. A. C. Hirst, D.D., Pittsburg.
10. Luther's Work. "Stand fast therefore in the liberty wherewith Christ hath made us free," etc.—Gal. v: 1. Charles B. Hawley, D. D., Auburn, N. Y.
11. The Fruit of the Spirit. "But the fruit of the Spirit is love, joy," etc.—Gal. v: 22, 23. Wm. P. Breed, D.D., Philadelphia.
12. The Obligations of Christian Fellowship. "Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi: 2. Howard Crosby, D.D., New York.
13. In a Strait. "For I am in a strait betwixt two, having a desire to depart," etc.—Phil. i: 23, 24. Rev. Stopford A. Brooke, London.
14. The Nature of Contentment. "For I have learned in whatsoever state I am therein to be content."—Phil. iv: 11. C. H. Parkhurst, D.D., New York.
15. Popular Objections to the Bible. "Prove all things; hold fast that which is good."—1 Thess. v: 21. J. H. Barrows, D.D., Chicago.
16. Protestantism, False and True. "Earnestly contend for the faith which was once delivered unto the saints."—Jude i: 3. Rev. Henry J. Van Dyke, Jr., New York.

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**SUGGESTIVE THEMES.**

1. The Coming in of the Dove at Eventide. ("The dove came in to him in the evening."—Gen. viii: 11.)
2. Disappointed Procrastination. ("And Terah died in Haran."—Gen. xi: 32.)
3. God's Power Supreme over Physical Law. ("And the iron did swim."—2 Kings vi: 6.)
4. The Destructive Power of Words. ("How long will ye vex my soul and break me in pieces with words?"—Job. xix: 2.)
5. Dying Regrets. ("And thou mourn at the last, when thy flesh and thy body are consumed, and say. How have I hated instruction, and my heart despised reproof," etc.—Prov. v: 11, 12.)
6. The Unknown Way. ("And I will bring the blind by a way that they know not; I will lead them in paths that they have not known."—Isa. xlii: 16.)
7. The Soul Needeth Shaking Up. ("Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel."—Jer. xlviii: 11.)
8. Rest After Trial. ("Then the devil leaveth him, and, behold, angels came and ministered unto him."—Matt. iv: 11.)
9. Seeking a Dead Body and Finding an Angel. ("And very early on the first day of the week, they come to the tomb," etc.—Mark xvi: 2-8.)
10. The Physical Effects of Prayer. ("And as he prayed, the fashion of his countenance was altered, and his raiment became white and dazzling."—Luke ix: 29.)
11. Reflective Love Outrunning Impulsive Love. ("And they ran both together [Peter and John], and the other disciple outran Peter and came first to the tomb."—John xx: 4.)
12. Cutting Loose from False Hopes. ("Then the soldiers cut away the ropes of the boat and let her fall off."—Acts xxvii: 32.)
13. Our Best Knowledge But Fragmentary. ("For we know in part, and we prophesy in part," etc.—1 Cor. xiii: 9.)
14. External Rites but Temporary Expedients. ("And I saw no temple therein," etc.—Rev. xxi: 22.)

# THE HOMILETIC MONTHLY.

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## SERMONIC.

### WILL GOD DWELL WITH MEN?

BY BISHOP MATTHEW SIMPSON, IN MADISON AVENUE M. E. CHURCH, NEW YORK.

*But will God in very deed dwell with men on the earth?—2 Chron. vi: 18.*

THE human soul in its better moments longs for the knowledge and friendship of God; and to many a heart the question comes as it did to Solomon: "Will God in very deed dwell with men on the earth?" Will He come to *my* heart; shall I know Him in His presence and in the fullness of His power? There are times of prosperity, of health, with friends around us, with our usual wants supplied, when we think little of God, and the soul does not feel so much that there is need of Him. But to every one of us there has come, or will come, moments of anxiety, moments of sorrow, moments when we shall feel that there is no human friend that can supply for us that which we need. There will come a time when the soul is about to quit its abode in this earthly tabernacle and to go out alone into eternity; and then, when all human help is felt to fail, the soul cries out for God. Will He come near; will He befriend and be with us in those moments? The Psalmist de-

scribes this longing for God, as like the thirst experienced in a dry land, where no water is, the unsatisfied, the constant, parching feeling of thirst; so the soul cries out for God, even for the living God.

I do not suppose that, in this question asked by Solomon, he had any doubt. It is put in a form to impress itself: "Will God in very deed" dwell with men on the earth; will He so dwell that we shall know of His presence? The question appears to have been answered by his own soul, for immediately he asks that God will look with favor on the enterprise of opening that temple, and be with the people, and with confidence he asks for the abiding presence of God with them. So that I understand the question to have its own answer, and that answer to be: "God will indeed, most assuredly, dwell with men on the earth."

The circumstances under which the words were spoken are full of interest. The temple had been built—a temple which had occupied more than seven years in building, on which had been expended millions of money, which was one of the finest edifices ever reared on earth. In the quaint language of the

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

old translation, Solomon is made to say that it was "exceedingly magnificent." In all his glory, in all his vast conceptions, the temple was one of the grandest and greatest; and around it gathered the joy, the faith and hope and love of the people. That temple had been finished; its appointments were all made; the Ark of the Covenant had been carried from Mount Zion across into the temple. And when finished, there came down on the temple a cloud of glory. We can scarcely fancy what that was: there was some darkness, some glory, something which indicated the divine presence, the divine acceptance of the offering. The priests could not minister in the temple because of that glory: and yet, with that glory abiding around it, on the platform made for the purpose, Solomon led the devotions of the people, and kneeling down spread out his hands before God and made the wonderful prayer of which these words are a part. There were before him and about him indications of the divine presence. His own heart felt a wonderful joy, and a spiritual influence. There was no question but that God was there. The people could behold a cloud of glory; and though there was no special form, yet there was an indication of God's approval. And then the answer that followed was wonderful. The sacrifices had been placed on the altar, and when Solomon had finished his prayer, there came down from heaven, in the sight of the people, fire which consumed the sacrifices, and the whole vast assembly bowed themselves and cried out, "The Lord is good; his mercy endureth forever." They joined in one of the great Psalms of jubilee which had been prepared to be sung; they adored God as they recognized His presence, and the answer was given. God indeed dwelt in that temple and among men.

And see the effect on Solomon's own heart, and on that vast assembly. It is said that the king and all the people offered sacrifices before God. Think of the millions already spent in the erection of the temple! All is finished, but *now they offered sacrifices*. And think

of the extent of those sacrifices. Solomon made *his* offering of 22,000 oxen and 120,000 sheep! Suppose each ox were estimated at \$20, and you have \$440,000. And 120,000 sheep: estimate each one at two dollars and you have \$240,000. So that you have in Solomon's own offering, at a low estimate, nearly three-quarters of a million of dollars. And it was not for the house, for that was finished: nor for the appointments, for they were all made: but an expression of gratitude to God. And did the offering impair his resources? Was he exhausted by such an offering? He became the richest man, probably, on earth; he made silver, it is said, to be like the stones of the ground in Jerusalem. God poured in upon him riches, and after he had offered to God so abundantly out of what God gave him, God poured back into his treasure almost more than man could compute. It is thus that God deals with men on earth in His government, in His providences, in His gracious care over those who put their trust in Him and do His will.

It is not only by such an answer, which had something of the visible in it, and such immediate results, that we see the presence of God in His providence; but in the whole history of revelation we have answers to this question, "Will God in very deed dwell with men on the earth?" The Incarnation of Christ, His coming to be with men, was the greatest answer. He came to dwell upon our earth, to be a man among men. He should be called Emanuel, it was said, which is, being interpreted, "God with us," God about us, God around us. And how beautifully was God revealed in Christ! He came with all the attributes of divinity, came with all the powers of the Godhead, and yet identified Himself so with man as to be beside the lowliest, to throw no awe over the poorest! He came not vested as a monarch, though all things were made by Him and for Him, but He came as a babe in the manger, for whom there was no room in the inn; He came to be among the poorest of the

poor, the lowliest of the lowly. "No room in the inn!" An exile into Egypt, the reputed son of a poor carpenter, working for His daily bread, He came to identify himself with humanity in all its forms of weakness and sorrow, that He might take humanity and raise it up with Him to the very throne of God. He came to be with us, to be of us. We can never explain, with human reason simply, the Incarnation. It was a great fact; not a question of philosophy, not a problem to be solved by human reason. It was "God made flesh." He came and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." But how He addressed Himself to all our necessities; how He joined Himself to the whole human family; the little children He took in His arms and blessed. He started humanity on its course of love and joy. He was present at the marriage feast in Cana of Galilee to add His blessing to human hope. He was in the abodes of sickness and of sorrow everywhere. It was not for the one widow of Nana that He raised that son, but to show all widows, everywhere, the sympathizing heart of their Father and Savior. It was not for the sisters at Bethany alone that He raised up Lazarus, that He wept tears at the tomb, but for all sisters in sorrow, that they might feel He was a Brother, and that the sympathy of the great heart of the God-man was with the suffering and the sorrowful. And so everywhere He had a look of pity and love, touching those sick with all manner of diseases, and healing them. He passed through all forms of suffering,—reproach, agony, torture, death,—that He might show us that He had sympathy with man in all his conditions. And then, when He had gotten to the bottom of the tomb where we shall be, after lying until the third morning, He gathered round Himself His own power as God, and He brake the bonds of the tomb, threw off the habiliments of death, rose and went forth, and sends back word to the sons of men everywhere: "I am He that was dead, and am alive again; and behold,

I live forevermore." God did dwell with men on earth.

Solomon was overwhelmed with the thought: "The heaven of heavens cannot contain Thee; how much less this house which I have built!" Yet God somehow comes and dwells among men. We seem to know something more to-day of the extent of the universe than was known in ancient times, but after all it is but "the heaven of heavens." The whole immensity of space cannot contain Jehovah; He is infinite, unlimited. The whole domain of time cannot confine Him; He is eternal: "From everlasting to everlasting thou art God." And yet, with all His omnipotence and with all His omnipresence, and with all His infinite and eternal attributes, He comes and dwells among men; and not with men only, but with you and with me. We sometimes fail to see fully, fail to be benefited fully, by this declaration, because we talk of God with man as if in the vastness of the millions of men we lost sight of the individual. It is with us as individuals He comes, God with us, God with *you*, with *me*, in our homes, in our families, by morning, noon and night. God in very deed comes and dwells with men on earth, just as Christ dwelt, and Christ loved, and Christ sympathized: He reveals to us the Father. And the answer seems to be when our hearts cry out like Philip's, "Show us the Father and it sufficeth us," we hear Jesus say: "Hast thou been so long time with me, Philip, and yet hast thou not known me? He that seeth me seeth the Father also." The heart of God is seen in the heart of Christ; the affection of the great Father is manifested in the love of Christ.

But then again there is an answer that was given, not only on the manifestation of Christ, but on that great day of Pentecost, in the gift of the Holy Spirit. After Christ had gone from the earth, the disciples in their sorrow would have thought that their hope had all been gone had not Christ said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come. I go to prepare a place for you, and I



will come again and receive you unto myself." And so there came the promise of the Father. And it seems to me as though the Shekinah that dwelt in the temple, that had been under the wings of the cherubim, moved over that assembly of those disciples of Christ as they met, as I suppose, not very far from that holy place, and a spirit came as with the sound of a rushing wind, and as the Shekinah, the cloud of fire, it came over and then rested on the heads of the disciples and the company, and then it disappeared; I suppose, went from the heads down into the hearts, there to abide. God comes to dwell with men forever, and His dwelling place is your heart and mine.

But the question arises, How can we know that God dwells with men? I answer, we may have knowledge of various grades and in various ways. We may know, as a matter of reason, the divine presence: as for instance, the design that is in the world, what we can perceive in wisdom and knowledge. We can know God by the material things which He has revealed, and we learn of His wisdom and Godhead through what we can see of the works of His hands. That is a matter of reason. Just as when I see a house I know there must have been a builder; when I examine the vast parts of this earth and what I know of these heavens, I know there must have been a maker. And as I see evidences about and around me, as I look into a drop of water and find it is full of animate being, when I look into a leaf of the tiniest moss that just covers a rock and find it has branches, and in those branches there is an order of animate beings, I find that life is everywhere, and God, as the Author of life, is everywhere, and He is conducting all things. The very succession of life, coming every moment, and changing, brings to me the thought of the abiding presence of a divine power and worker all around me. If there were no changes, I might doubt; but the changes are perpetual. And yet law is eternal, and in the midst of the multifarious changes there is the mark of a designing mind, one who

cares for all; and I know and I reason there is a God around me and about me.

Then again, I know Him from what I find in His Word of the fulfillment of prophecy. When I find that thousands of years ago certain things were foretold, and I find them coming to pass around me, then I have the assurance that He who foretold and holds all things in His hand, is bringing to pass His own Word; and as I live to-day and look at the changes among the nations, the vast events through which we have passed in our own history as a people; when I look at other nations, especially in the East, and see the changes occurring, and all opening up the fulfillment of God's Word, I feel, I know, that God is in the world, ruling and reigning, and that He is coming whose right it is to reign.

But after all this there is more. If I look in the material world about me and find wisdom and design; if I look in the rise and fall of kings and find that a governor must evidently be present carrying out His own great plans, still it seems not to me as if that hand touched me; and the question comes: "Can God be with me?" And this brings us to notice the spiritual presence of God. The time was when God manifested himself by the external, in the answer of fire, as when Elijah gathered the priests of Baal together, and in the dust they in vain called for their god, the sun, to consume the sacrifice, and after waiting until the evening hour of sacrifice, Elijah called and fire answered. There was a visible presence, just as in the temple there was a visible presence. But after Christ Himself came, that visible presence ceased as He left the earth. It was then a Comforter to come to the hearts of men, to be with and to dwell in them. To reason on the subject for a moment: Is it possible for God to make Himself known to men? May I know, inwardly, the presence of God? He seems to answer, as if to our thought: "He that formed the eye, can he not see?" Did He not make all the laws of light, so that images might come? He that gave us the power to see, can He not see?

Can He that formed the ear, that gave the power of sound, of vibration, and of a sound wave answering back to this vibration, can He not hear? If man is endowed with power to see and hear, does not God understand all these things, and does He not make His impress on man? And so the spiritual power that God gives us comes to us from the fact, that God is a spirit, and God, being a spirit, can touch our spirits. If we are so formed that we can understand the love of man, may we not understand the love of God? If God so made us that we can appreciate that which is outside of and around us, may we not, if God so wills it, appreciate His presence?

Now the manifestation of God is something which is to be known to the individual only. "How is it," said one of the disciples, "that thou wilt manifest thyself unto us and not unto the world?" If it were an external manifestation, all could see it and hear it; but whenever Christ manifests Himself, it is so that the person understands it, though the one nearest him may not; it is a spiritual manifestation. There is nothing external, but He that formed the heart of man can make an impression on that heart of man. And so when the soul longs for God, when there is this thirst for God, when the very heart is burdened and the whole frame seems agonized for God, there comes into the human heart a sweet, satisfying calm. As the thirsty man is relieved of thirst when the precious water is given, so the soul of man, that thirsts after God, is satisfied. When that peace comes, when that love of the heart springs up, the soul may know that God is there, and there comes a holy peace and love and joy, which we recognize as God's own presence, unknown to others, but known to us. Was there a burden? It is gone. Was there a hope? There is now a fulfillment. Was there an anxiety? There is now a calm. And the soul, without any external manifestation, cries out, "Abba, Father! my Lord and my God!" It is a communion that nothing else can give, that no one else can understand;

but as there is in the heart of man that which answers to the heart of man, so there is in the heart of man that which responds to the love of God, and God touching that human heart by His Holy Spirit gives a consciousness and an assurance of the adoption of sons, and we are the children of God by faith in Christ Jesus. Thus he comes to the human soul, it may be on a bed of sickness, it may be on the cross where the thief is executed, it may be in a dungeon, or it may be in the closet or in the church; external circumstances are nothing. God is everywhere; under all circumstances He can speak to the human soul, and there comes to the heart a sweet calm that seems to say, "Peace; be still." The waves have been rolling; the ship has been tossing; the dangers have been imminent; but there comes the voice that says to the consciousness, "It is I; be not afraid;" and leaning on Him we can walk on the waters and fear not the billows.

Now God is with us in this testimony within, but that is to be tried by something outward also. If man obeys every impulse, gives rein to every fancy, he may imagine, as some enthusiasts do, that God gives him specific directions with regard to his duty, and specific revelations with regard to what shall be. Now we are taught to *try* every spirit, whether it is of God, and we have a sure Word given us; and if they speak not according to that Word there is no truth in them. We are not to claim as the voice of God anything that is not assured to us in this blessed Word. But when God tells us our sin is forgiven, and grants us a sense of the adoption of sons, we turn to this blessed volume and find that this is just the charter of our religious inheritance. We are the sons of God by faith in Jesus Christ. What God assures us we are to accept; beyond it, nothing more. Would that God would manifest Himself to every heart here to-day as He doth not to the world, and may you, each and every one, feel that God is your Father and that you are His children in Jesus Christ, and may you have the spirit,

bearing witness to your spirit that you are born from above. So God will dwell in your hearts by faith, and you shall know and feel that you are His children.

God dwelling with us is marked in various ways. He who has God dwelling with him and God's Spirit in Him, will manifest externally the Spirit of God. "He that dwelleth in love dwelleth in God and God in him." There must be outwardly working the Spirit of God manifesting itself as dwelling in us. We never know what kind of a tree it is unless we see the external marks. There must be the peculiar leaf, or the flora, or the fruitage. We know the nature of the tree by these manifestations. So it is that a man may claim to be of God and yet bear no fruits. He has no right to that appellation. If a man loves God he loves his brother: "If he love not his brother whom he hath seen, how can he love God whom he hath not seen?" "Hereby know we that we have the spirit of truth." He who is touched with that Holy Spirit will love all men. Hatred will be suppressed; he will have a heart to love even his enemies; he will pray, as Christ prayed: "Forgive them, for they know not what they do." And we are brought to forgive all men as we expect to be forgiven, and to show our love by trying to do good in every possible way to all men. Then we become the children of God, who sends his rain upon the just and the unjust.

We recognize God oftentimes in what we term special providences—the special care which He exercises over us. I know when I speak of a special providence there may be some who at once revert to the fact of universal and immutable law, and say: "How can there be any special providences? Will God check the mountain that is about to fall, because I pass by? Will He close the heavens when I ask Him, though there may be millions panting for rain? May I expect the laws of nature to be changed for me?" I do not so understand the special providence of God. There is in this immutability of natural law a spiritual influence that is over and above and

beyond all that law. The mountain may tremble; its fall is not suspended because I go by; but just before I come and the mountain is about to fall, I may be led to think of gathering some beautiful flower, or turning aside to see some peculiar formation of rock, and I stop to examine, and the mountain falls. No violation of law, and yet I am saved. I am saved because God touches my heart, because the Spirit of God communicates to the heart of man. There is no conflict here, there need be none thought of. God may touch me and give me thoughts that shall save me from danger, shall guide me in the midst of peril, and shall bring me out safely by His will, without any violation and without any change whatever of natural law; and in the midst of these laws, working in the heavens above and in the earth beneath, God guides me just as a father might lead a little boy in the midst of all the intricacies of the machinery in a large factory, going around this machine and that, hurrying up a little, staying a little, guiding in the midst of the most devious way. God takes me by the hand and leads me in the midst of all, and though surrounded and confronted with perils, God's hand guides me safely through, by an influence simply on this heart of mine. And yet I may not be conscious of this influence. He leads me simply because He has me in His heart; He is dwelling with me; who knows all things and governs all things, and He knows how to guide me safely. Let enemies rage, let persecutions come, let trials multiply about me; when I look at the providence of God I say, "All things shall work together for good to those who love God." Put them in prison, bind them with manacles; it will only be an opportunity for the angels of God to come at midnight and take the manacles off. Let the man that trusts in God feel that, though he shall be cast with the three Hebrew children into the fiery furnace, there shall be a fourth one seen with them in the likeness of the Son of man. What a thing it is to have God indissolubly joined to us:

"Lo, I am with you always," in fire, in prosperity, and in adversity.

God in very deed dwells with man. Angels are waiting; said Jesus, "If I were to ask, I should have twelve legions of angels." And it seems to me that just outside this something that surrounds us and keeps us from seeing, the angels by legions are waiting. Is it visionary? No, for this blessed volume tells me the angels of the Lord camp round about them that fear Him; not only come to visit, but come to camp around them. Invisible wings are hovering near us, invisible intelligences are all around us; they bear us in their hands, lest we should dash our foot against a stone. So I say the providence of God is certain. But oh, how unwilling we sometimes are to interpret those providences. We can interpret them very easily, if they are helping us onward in our own selected course, but if they are on the other side, we do not estimate them so readily as providences. And yet what we call the affliction may be the greatest advantage; what we deem the misfortune may be the greatest benefaction; for God only can see the end from the beginning. The punishment which a mother may give to the child may be for its greatest benefit, and though for the moment it is distasteful, in after life it may be felt, that what the mother did was caused by her abounding love and superior knowledge. God watches over us more than a mother. His dwelling place is around us and in us; and why should it be thought strange that God should touch our hearts? It seems to me as though in the progress of the world, as man is learning more and more, God gives him lessons on this very subject. Man is acted on in every part of his nature by the unseen. For instance, why is it, if he steps just off the edge of a platform, he finds himself injured? He steps off the roof of a house, and he will be dashed to pieces. What is it? A strange something you call gravitation, that holds him to the earth. This earth, the moon, the planets, we know, are so held; and yet no man ever saw the chain that binds the

earth to the sun. If God binds every particle of matter in my body to the sun, the great center a hundred millions of miles away, can He not bind my spirit to Himself? If the sun attracts every particle of matter in my frame, may not God attract me? If the very unthinking, unfeeling matter a thousand miles down in the center of this earth is held and bound to the other great bodies of the universe, is it unlikely that the great Spirit might draw my spirit toward Him? Is there anything unreasonable?

Then again, I go to the sea. I put my family on board the vessel. I am not at all disturbed; I know there may be storms; but the ship is staunch, and then the pilot knows where he is going. He is not going on rocks; the ocean has been sounded. He is not going to the wrong port; there is a needle in the compass that guides him. And what is that needle? A little piece of steel, that has no thought and no power of any kind, but it has been touched with a magnet, and now it turns northward. And relying on that which no man has ever seen, it sends its company safely across the sea. What is that power? It is invisible. We may not explain it, and yet it does bind and control matter. And if God can touch a piece of steel that can neither see nor feel nor think, and it responds to the influence, may He not touch my mind, my soul, my thought, by His Holy Spirit, and make it respond to His will? Is there anything unreasonable in it?

And then again, I cannot explain it, but yonder in the sun there seems to be an explosion of gas, or a strange combustion somehow. We have only noticed it, apparently, lately, but when one occurs every one acquainted with the telegraph knows that every one in the telegraph office feels it. Every magnetic needle feels the power of that combustion of gas yonder in the sun. Who can explain it? We do not feel it nor see it. We learn afterward that there was one, but every one watching the needle finds it trembling and quivering under an influence yonder in the sun. Can a needle be made to feel a

quivering yonder in the sun, though a hundred million miles away, and would it be strange for my soul to quiver under the influence of the soul of God, who holds and sustains all things, and who has promised to speak to me, and who loved me so much as to give His own son to die for me? God verily is ready to dwell with men on earth. He loves them and guides them, and your heart and mine may quiver under divine influence. Has it not been so? Do not you and I know that sometimes we have been strangely under the eye of the judgment seat and the throne of God? Have we not been startled at the idea of being ushered into eternity? Who can explain the strange feeling we have in our hearts, and the strange thoughts that come? Who can explain the thoughts that come to childhood, and the questions it asks, which we are incompetent often to answer? Who suggested these thoughts? Who gave them this power to think and act, and what is it but the Eternal Mind acting on their mind? The great God teaches the little children to think and to feel; it is because He dwells with men and takes up His abode with them.

Again, what are the effects that are to follow from our recognizing God as dwelling with man? You have erected this church; you have done it because you believe in God. The Christian creed says, "I believe in God, the Father Almighty," and this church responds to and is an outgrowth of your creed. You believe in God, you show your faith by planting this church. You believe in Christ, the Eternal Son of the Father, who is to reign and govern all things, and you believe that He is to be here to touch the hearts of the sons of men. Now as one of the matters in connection with this, I believe that God as much sends people to hear me preach as He ever sent me to preach. I believe that the heart is touched at home before it starts, that God comes with the hearer here and prepares his heart for hearing, and the only hope I have of doing any good by preaching is, that God may give me some word to answer

a query already started in the heart before it comes here. He puts the heart in a frame of mind to hear something which He gives me power to utter, He gives it power to vibrate, He gives me power to hear it. There are correspondences everywhere, and the God who ordained the pulpit, and calls the ministry, ordains the church and calls the workers. He gave you this bright and beautiful morning, He gave you a desire to come to this church to see and to hear, and it was all that He might lead you to Himself. He is around us, and about us, nay more, within us; in Him we live and move and have our being. If our eyes could be opened, if we could just see what is around us, and how He is guarding us, and how He is on our pathways, it would seem as if we were very close to the throne of God.

It is not only an individual influence God is exercising, but He gives power to His Church. God comes and dwells in His Church, and there is the hope of its success. It is a spiritual power, and yet it works in various ways, mentally, socially and spiritually, but it is God working and leading to the same grand results. God is working in His Church for the salvation of the world, and you have erected this church, that you may reach some of the people in this part of the city, you are here to give more strength to the hope of God's elect, and there may be hundreds who shall come bowing at this altar, finding that peace that passeth all knowledge, and shall go from this place to be the children of God, and to work for the advancement of His kingdom. Oh! that this church may realize always the presence of God.

I believe God works externally to open up the way for the Church, socially and financially. When Christ sent out His disciples into the world to preach the Gospel to every creature, it would have been very natural to say, "That nation is opposed to Christianity; that island is not accessible to it." But what did Jesus say? "All power is given unto me in heaven and in earth"—that power



meaning rightful authority — I have power over all men. Europe is mine, Africa is mine, Asia and Australia are mine; I am King and Lawgiver of them all. Go; I own every foot of soil in all of them. All these are mine; go, preach the Gospel.

At first difficulty threatened. Have you noticed how, gradually, just as the church was able to send, God has opened doors? Look over the earth to-day. There was no possibility, when we were young, of entering certain countries, but how God is unlocking them! How commerce and science and the arts are opening the way for Christianity, and the Christian people are spreading into all lands. The very islands are now looking for the kingdom of God. God is working outside just as He is working inside of His Church. Outside, He throws a door open in Corea; inside He touches a man who says, "Open that mission and I will give you a thousand dollars." Another man says, "Open that mission and I will give you two thousand dollars." And so elsewhere, God is raising up men, and they come forward and give of their thousands or hundreds, as the case may be, and a church rises. It is God working in the Church. He has given them power to get wealth. There has not a dollar been made in all these cities that God did not give man power and wisdom to earn, that it might be in some way for the advancement of His Church. God is working in the minds of the people, and how strangely He is raising up men to accomplish great works, how He has endowed universities and colleges and hospitals, and laid schemes for the advancement of humanity. Man thinks he is doing it himself. It is God working in him both to will and to do of his good pleasure, and it is God dwelling in the minds of men. So that we come back and say, God in very deed dwells with men on the earth. When I think of it I feel a little as Solomon did, when he said, "The heaven of heavens cannot contain thee; how much less this house which I have built!" Why, look at this earth; it is a little speck in the

universe. I do not suppose a human eye on yon distant planet could see it; and there are planets and families that we have not yet found, and we have a great many relations we do not know of. They are scattered all over the universe. Some day we shall know them, but not now. Take a map of the earth, say two or three feet in diameter, and the point of a pin upon it would about fix the place of New York. Only a pin-point and a little more represents the place of New York on that globe, and think of the millions of human souls there, and every one of them under the care of God! For every one of them Christ died. He gave His life a ransom for us, that He might take away the handwriting that was against us. There was a denunciation under the law, but Christ came under the law that He might take away that handwriting that was against us. And that same Jesus, who gave Himself to dwell among men, is here in spirit to-day. I do not know whose heart He is touching this morning. There are young men here whom He is calling in the voice of their consciences to give themselves to Him. There are young women whom He is calling to give themselves to His service. He is touching the hearts of all these people. Though I see no fire to consume the sacrifice, I know that He is here and that He is touching our hearts. Oh, that He may incline us more and more to do His holy will, and may this church thus opened this morning be a place of spiritual power! I long to see the conversion of souls. Oh, you whom God has endowed with more than usual influence and power among men, come and consecrate yourselves as examples of the highest type of piety among the sons of men!

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"ALTHOUGH a little wound upon the finger is very curable, yet the smallest prick upon the heart is mortal; so is a design and purpose of the smallest disobedience, in its formality as malicious and destructive, as in its matter it was pardonable and excusable." — JEREMY TAYLOR.

## CHRIST ALL IN ALL.

By SAMUEL P. SPRECHER, D.D., OF SAN FRANCISCO, AT THE INSTALLATION OF REV. J. C. EASTMAN OVER THE LARKIN STREET CHURCH, DECEMBER 2, 1883.

*Christ is all and in all.*—Col. iii: 11.

It would be an accurate definition of Christianity to say that it is simply Christ. The person of Jesus Christ comprehends all there is of it, and without this person, there is nothing left that is distinctively Christian. In this respect Christianity is distinguished from all other religions. Other religions may be entirely separated from the founder or teachers who originated or put them into shape, and yet lose nothing that is essential to them. We may understand and practice Brahmanism without knowledge of or reference to the person, life, or character of Manu. We may understand and practice Buddhism without any knowledge of the life or character of the Prince Siddhartha. Not so with Christianity. It is altogether personal. It can in nowise be separated from the person of Jesus Christ. We may take any feature of Brahmanism and introduce it into the religious system of the Buddhist and it is the same thing still, conveys the same impression, acts with the same force. But when we take any feature of Christianity and separate it from the person of Christ we find that it does not act with the same force, it seems scarcely to be the same truth, it has lost its peculiar force and character. In short, we find that Christianity is not a system or philosophy at all, but simply a Person. To understand it that Person must be kept constantly before the mind, to have any experience of it that living Person must become an abiding presence from whom we receive comfort and inspiration as from "a friend that sticketh closer than a brother."

I. Christ is the all and in all of *Christian morality*. Christianity has exhibited a wonderful reformatory power, elevating and purifying the character and conduct of men. Where all other relig-

ions have failed, this has succeeded. Skeptics even admit and admire the effect of Christianity in regenerating human society. It is conceded that it succeeds here as no other religion ever has. And this moral power is not owing to any new truth of morals which it has given to the world. Jesus Christ did not proclaim many new moral precepts. It is justly claimed that His moral system is original, because originality may be displayed in the new form and power given to truth; as well as in its first announcement. It would be absurd to deny the claim of originality to an inventor who gives us a new machine. Simply because the materials of which it is constructed were known before. The materials are not the machine. So it is absurd to say that the moral system of Jesus is not original, simply because its several precepts may be found scattered among the nations up and down the ages.

But what we mean to say is, that the peculiar power which has made the Christian morality so effective—which makes every word of it like a coal of fire kindling new life in human hearts—is not even in any new statement of moral truth. That power is in the living person of Jesus. It is His person that has made the truth so effective. Embodied in Him, the truth is seen and felt and loved as it never was before. In Christian morality, the order is that we first become acquainted with the living person of Jesus, and then "the truth as it is in Jesus" is understood as it never was in abstract precept. And we first come to love the living person of Jesus, and then we love purity, and gentleness, and chastity, and humility, and sincerity, and every element of His character, who is to us "the chief among ten thousand and altogether lovely." We see a beauty in these qualities which we never saw before, and love them with an enthusiasm we never felt before. On the same principle we sometimes come to love even the faults of those who are peculiarly dear to us. The moral system of Jesus, even now, cannot be successfully taught

apart from His person. His precepts seem to lose the peculiar effect which they have upon human hearts when presented in Him. They are no longer the same words of power. That living Person must be kept in the front of all Christian teaching, if it is to manifest even the peculiar moral force of Christianity. When the sun has set, the mountains and plains and rivers and lakes of the landscape may be before us still and visible, but the glory and inspiration of the scene are gone. So when the person of Jesus is removed from His moral system, its precepts and maxims are all there still; but the peculiar charm and power which they had upon our hearts are gone.

II. Christ is the all in all of *Christian philanthropy*. Such self-sacrifice, such devotion, such activity in philanthropic enterprise, as has been developed in the history of Christianity, the world never saw before, and sees not now, except where Christianity prevails. Read the history of Christian missionary and charitable effort—how they have traveled the deserts, and climbed the mountains, and sailed the oceans; endured the heat of the tropics and the frosts of the poles; labored in hospitals and languished in prisons, counting not their lives dear unto them that they might succor and save men. Then search for the secret inspiration of this Christian activity, and you will find it in the confession of the apostle, "The love of Christ constraineth us." It is the inspiration of love for Him and, on His account, for His continuing work on earth, which lifts the Christian into pre-eminence over all others in this respect. Other motives there are to philanthropic effort, and Christians feel them as much as other people. They are sensible of the beauty of self-sacrifice for others—the fine sentiment of humanity—the fellow-feeling for a brother—the grandeur of heroic effort to save men from sin and suffering. But the grand inspiration of Christian activity is enthusiastic attachment to that personal Savior who is believed to be living still and at the head of the sacra-

mental host, fighting the powers of darkness, bringing to pass His kingdom on earth; whose eye is upon us as we carry on the work He began; who points the way to every deed of mercy, and calls to every work of charity; who is working with us and in us. A child will work wonders under the approving eye of father or mother, whose love is the inspiration of his life. A sense of duty, even, will not so inspire him. The soldier will fight marvelously under the eye of his beloved chieftain. A Highland chief fell on the battlefield pierced by a dozen balls. His clan, thinking he was slain, began to waver; raising himself upon his elbow as he lay upon the brow of the hill, he called, "My children, I am not dead, I am looking upon you." That cry turned defeat into victory. And the Christian's belief that the eye of his ever-living Savior is upon him is enough always to turn defeat into victory. Other motives fail, this never. At the bloody battle of Troy Henry IV. of France said to his troops, "My children, when you lose sight of your colors rally to my white plume. You will always find it in the way to glory." So when every other motive fails the Christian, when the flag of sentiment has gone down, and the flag of duty, and the flag of humanity, still he rallies round that Savior, whom he follows "as seeing Him who is invisible." The inspiration of Christian service is enthusiastic devotion to an invisible leader. In this belief rests the Christian's else unheard-of energy and self-sacrifice for men. Shear away the locks of this faith and he would be as other men. In the strongholds of liberalism or heterodoxy, the complaint is now freely made that, in respect of practical Christian work, charities, missions, etc., the career of the "liberal" churches has been a failure, compared with that of the orthodox churches; that to do good to men one must work in the orthodox ranks. The explanation of this fact is found in the truth we have been presenting. The *esprit de corps* of the Christian army is bound up in the faith

that there is an ever-living and present Captain at their head.

III. Christ is the all in all of *Christian comfort and consolation*. A great change has come over this "groaning and travailing creation" since Jesus Christ came into the world. A peace that passes all understanding keeps the minds and hearts of millions. "They are troubled on every side, yet not distressed; they are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." Now if you will search for the secret of this immortal peace of the Christian life, you will find it in the consciousness of the personal love and sympathy of Jesus Christ.

It is not in any new philosophy of suffering or philosophical way of looking at suffering: it is not even in Paul's reflections about the discipline of suffering: "These light afflictions, which are but for a moment, work out for us an exceeding, even an eternal weight of glory." "Though our outward man perish, yet our inward man is renewed day by day." Go to a Christian in affliction, and talk even this excellent philosophy to him, and no peculiar response answers your effort. You have not yet spoken the magic word, the

"Name that calms his fears,  
And bids his sorrows cease."

But speak to him now of the personal love and sympathy of Jesus. Say, It is given to you, my brother, to drink of the cup of Christ, to suffer with Him, and in thy suffering He is with thee. "In all thy affliction he is afflicted, and the angel of his presence shall go with thee." Show him, in the dark valley he is treading, the bloody footprints of his Redeemer, going on before. Tell him that "every thorn that tears our feet his temples pierced before." Show him, that there is with him, in the fiery furnace, the form of one like unto the Son of God, and indeed the flames will not kindle upon him. Polycarp, amid the flames of the stake, exclaims, "I thank thee, O Father of our Lord Jesus Christ, that thou hast thought me worthy this day to drink of the cup of my Redeemer." Anything that brought

him more consciously into communion and sympathy with his Savior was welcome, though it were even the flames of the stake.

This is the peculiar secret of Christian consolation in trouble, this assurance of the personal presence and sympathy of Jesus—the consciousness that we are one with Him, encompassed in His almighty friendship, united to Him, partakers of His life, and having part in His work. "I can do all things," says the apostle, "through Christ, which strengtheneth me." "Leaning upon the arm of his beloved, he walks through the wilderness of this world," and even in the dark valley and shadow of death, his comfort is his faith in the personal presence of Christ. His faith in immortality rests upon his belief that He liveth who was dead, and is alive forevermore, and hath the keys of death and of hell; and that, "because he lives we shall live also"; that "together with his dead body we shall arise"; that "they that sleep in him will God bring with him." The joy which he anticipates beyond, is the joy of meeting Him. He is willing to be absent from the body to be more visibly "present with the Lord." His desire to depart is, that he may be "with Christ."

"Whom have I in heaven but thee, and there is none that I desire on earth beside thee?"

IV. Christ is all in all of the *Christian plan of salvation*. From the beginning men have been devising plans of salvation. The fact of sin is too patent to be denied, and the sense of condemnation therefore is practically universal. Many have been the answers returned to the question, "How shall a man be just with God?" One proposes a course of conduct which he tells us will find favor with God. A corrupt church proposes sacraments, and penances, etc. Christianity alone presents a personal Savior. It does not propose to save, through church or ritual or philosophy or good works, but through a Person. Paul says, "I know *whom* I have believed, and am persuaded that *he* is able to keep that which I have committed

to him against that day." "He is made unto us wisdom and righteousness and sanctification and redemption." The penitent thief prays, "Lord, remember me when thou comest into thy kingdom," and instantly the personal Savior answers, "To-day thou shalt be with me in Paradise." "Him that cometh unto me, I will in nowise cast out." "If any man thirst, let him come unto me and drink." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "The Son of Man has come to seek and to save that which was lost." "I, if I be lifted up, will draw all men unto me." "There is none other name given under heaven among men whereby we must be saved."

When Prof. Hope of Princeton College was dying, he began to repeat the lines of that familiar hymn:

"A weak, worthless, helpless worm,  
On Thy kind arms I fall."

There his breath failed him, and his wife, who stood at his bedside, finished the remaining lines as they are in most of our hymn books:

"Be Thou my strength, my righteousness,  
My Savior, and my all."

When with his latest breath he said, "Don't say Savior, say *Jesus*." Now Savior and Jesus mean the same, with this difference, that Jesus is the man's name, His personal name. So the Christian trusts to the person of Jesus for salvation—not to His teachings, but to His person; not to His precepts, but to Himself.

Let us learn from this subject the folly of that cant, so prevalent in community, about retaining for the benefit of mankind the practical influence of Christianity, when men shall have ceased their constant reference to the ever-living person and presence of Jesus, when they shall have lost the belief that they hold personal communion with Him. What peculiar power of Christianity in *any respect* can be retained, when the person of Christ is lost sight of? Even the moral influence of Christianity, and its philanthropic spirit, and its comforting power, disappear just in proportion as the person of Christ is

made to recede behind any teaching, however excellent, even His own, when they are held up in place of His person.

Let us learn, also, that to be a Christian is to be in relations of *personal communion with Jesus Christ*—that the object of all preaching is to bring men into such relations. That the Bible itself is to be held up to men only as a telescope through which they may see Christ; that all its precious truths are only as "lamps unto our feet" to light our way to Christ; that churches, or creeds, and preachers and teachers, are worse than nothing at all, unless they present to us JESUS CHRIST AS ALL IN ALL.

### THE DISCIPLINE OF THE SOUL.

BY REV. R. P. HIBBARD, IN NEW ENGLAND CONGREGATIONAL CHURCH, BROOKLYN.

*For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*--2 Cor. iv:17.

INTRO: Note the *contrasts* presented in the text. Affliction is offset by glory; *light* affliction gives place to a *weight* of glory; that which is but for a *moment*, is contrasted with that which is *eternal*. And even "eternal weight of glory" is intensified by "far more exceeding," which Alford translates "in a surpassing, and still more surpassing manner." One might infer that Paul was a stranger to life's afflictions, and trials, and disappointments, when he speaks of them as "light," and "but for a moment." And yet we know it was otherwise. The record of what he endured and suffered almost surpasses belief; but his faith in and devotion to Christ so lifted him up that they seemed as nothing; while his near and fixed view of the eternal glory made them appear but a moment in contrast. Let us look at the ground or reasons of the apostle's assertion.

1. It is only by comparison that we are able to get a just conception of our experience. Not by looking at the trial itself, but by comparing it with something to which it is related, shall we be able rightly to judge. And just here we often make great mistakes. We look at and dwell upon the trial, the sorrow, the



loss, the suffering, till it shuts out all things else, and fills the soul with gloom, if not despair. Now to correct this we must bring in some other reality to offset these things. Contrast, for instance, our trials with our blessings; our sorrows with our joys; our pains with our pleasures; our disappointments with our eternal hopes, and how "light" indeed do they appear!

2. Contrast the "affliction" suffered by the Christian here, with the inflictions sure to be visited upon the impenitent hereafter. All through Christ's teachings there is an undertone of terrible truths. His anathemas upon those who persistently reject Him, though uttered with infinite compassion, make us tremble at the depth of their meaning. His tears over Jerusalem afford a vivid picture of Christ's conception of the misery of the finally impenitent. In the presence of the "indignation and wrath, tribulation and anguish," that is sure to overtake the wicked, there is no earthly trial experienced by the believer worthy of consideration.

3. The element of *duration* should enter into our comparison. Even Paul felt the force of this consideration. "If in this life only we have hope in Christ, we are of all men most miserable." Seventy years contrasted with eternity! It is less than a breath contrasted with the whole of life! Less than a drop of water compared with the waters of all earth's oceans! Literally "affliction," measured by time, is "not worthy to be compared with the glory" which is to be everlasting.

4. Present "affliction" is directly related to the glory to follow. The one is in a measure the outcome of the other. Pain is hard to bear, but it brings relief. Sowing in tears causes reaping with rejoicing. The damps and fogs of spring give bloom and freshness to summer. The trials of faith are the processes of spiritual growth and glory. On the contrary all the trials and losses, and chastisements of those who resist the grace of God, tend to confirm them in their ways, and thus enhance their final misery.

CONCLUSION.—1. How perfectly adapted is the Gospel of Christ to comfort and cheer believers in any and every earthly trial and affliction. Nothing else will do it. Philosophy has been tried, but its utter impotence has been shown millions of times. The promises the world holds out to us in the day of sunshine and gladness, are found to be but mockery in the day of gloom and disappointment. "Miserable comforters are ye all!" has been the bitter experience of man in every age and in every condition of life. But oh, "the glorious Gospel of the blessed God," how many hearts has it cheered in darkness! How many lives has it comforted under bereavement and sorrow! How many souls has it lifted up and borne aloft as on angel wings! How many death-chambers has it made a scene of supernal glory and triumphant rejoicing!

2. We see clearly the duty of constantly "looking at eternal things." The early disciples had the habit of looking straight on over death and the grave into eternity; heaven was kept in near and constant view; this world, this life, was not allowed for a moment to come in between the soul and its Savior—between the cross and the crown—between the suffering and the glory to be revealed in them at Christ's appearing. And so must we do, if we would share in Paul's experience. The steady contemplation of heaven as a divine and near and blessed reality, will abate our estimate of earth's joys and sorrows, make all present ills seem light and momentary, and assimilate our spirits to the grander scenes and realities which await us just over the river.

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### THE MIRACULOUS DRAFT OF FISHES.

BY CANON DUCKWORTH, IN WESTMINSTER ABBEY, LONDON.

*And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*—Luke v: 10.

WHAT was the design of this miracle? It had a two-fold object. It was intended to produce an immediate effect upon their minds, to deepen their faith

in a Master who had called them, and to set forth His power, faithfulness and love. But still more, it was intended to take effect in the future; it was emphatically a prophetic miracle; it was to yield inexhaustible comfort again and again amid the heavy cares and discouraging tasks of the years to come, when the Gospel net had been finally put into their hands and they had become "fishers of men." How many a time when the net has been cast and drawn to shore by weary arms and found empty—how many a time the memory of this scene has revived the sinking hearts of workers for Christ? Through what long nights the Church has again and again toiled! There have been periods in its history when its real work seemed not to be advancing, but going back, or when it has seemed just to hold its own by the patient labors of the faithful few. The great triumphs of the Gospel of Christ have often been like the miraculous draught—overpowering surprises after periods of stagnation. As we look back over the history of the Church we see how true to this homely type it has been from first to last. Age after age the net has been cast and drawn empty, or almost empty, to shore; one generation after another has passed without an event which could be called a Gospel victory, and then, in the very crisis of despair, there has come an ingathering so wonderful that the very nets have given way and the ships have threatened to sink. The success has been perilous from its very magnitude and the suddenness of its demand upon the strength and skill of those who had to reap it. Many a time the lonely witness for Christ in the midst of heathen darkness, where the voice of human sympathy could rarely reach him, has quickened his flagging faith and courage by the remembrance of the wondrous draught, has girded himself anew to his exhausting task, and held on bravely through the night in sure and certain hope of a capture for Christ which others would live to see if he did not.

The history of missions is full of illustration. In our own day it has been verified again and again in our Indian empire and in New Zealand, most notably by that wondrous ingathering in Southern India which succeeded the Madras famine.

The condition of success in spiritual things is steady patience and dauntless faith. It is to the *toiler* that Christ comes. Peter was to translate into spiritual language all that belonged to his old fisherman's life. David was trained for his kingly rule by his simple shepherd life. Christ took the fishermen at the moment when their own sagacity and skill had failed them, and when they had abandoned their efforts for the time as useless. He did this deliberately to show them that the mainspring of endeavor in their future work was to be, not confidence in their own foresight or machinery, but faith in Him. Peter spoke of the barren results of the night's work: "Nevertheless at thy word I will put down the net." And so when our Lord said, "Henceforth thou shalt catch men," Peter would understand the condition upon which the promise was made, viz., faith in Christ, a full persuasion that he could not catch men by any craft of his own. The lesson was again forcibly impressed upon him on the day of Pentecost. Peter was a fisherman then, and Christ was present in the power of the newly-descended Spirit, and three thousand souls were caught.

The promise of Christ belongs to all to whom, in whatever capacity or under whatever circumstances, the charge comes to be "fishers of men." Much of the work to be done for Christ is not official work; it is not committed to a profession or a class, but every man and woman whom Christ has redeemed is—must be—in virtue of his call, a "fisher of men"; for no sooner does any one resign himself to the will of Christ, and say, "At thy command I will do this or do that," than Christ says to him, "Fear not; from henceforth thou shalt catch men." This is the prerogative of all honest obedience, of

loyal devotion—that it has a capturing power. Thank God for the lessons of this most encouraging of miracles! To all of us it seems to say, “It is never too late; the night may pass away; the time of opportunity and promise; the stars of hope may fade one by one into the light of the coming day, and yet, even then, the long-delayed success may be at hand which overpays all labor and more than makes up for all defeat.” In due time we shall reap, if we faint not. Christ stands, as He stood of old, upon the shore, and His loving eye is upon each one of us, and in the thought of that watchful presence there is strength and peace for the wearied toiler on life’s sea.

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### MARTIN LUTHER.

By R. S. STORRS, D.D. [CONGREGATIONAL], IN THE CHURCH OF THE PILGRIMS, BROOKLYN.

*A man shall be as a hiding place, etc.—*  
Isa. xxxii: 2.

Nothing is more fascinating to us in the study of the past, nothing is more instructive to us who are seeking a high impulse for present duty, than to trace the work given individuals to do in the development of the kingdom of God on the earth. Not for their praise and renown do we recount their deeds; for they have passed to other spheres, where our opinion of them is of no interest; but that we may recognize the grace and guidance of God in the way their minds were set, and their work was wrought.

We are briefly to consider Luther, what he was, or what God made him to be, and what he did, or what God did through him. He was born Nov. 10, 1483, old style. His opportunity at that time was a vast and bright one, though in our cursory thought we may misinterpret this and not fully appreciate the elements that opposed him. For some time there had been a rising tendency in Church and State toward a freer, purer government. It began to be felt in France, and in England as well. The roots were to be found in the

past. John Tauler, the early “f of God,” as they were called along the Rhine, and others, exemplified this tendency in their lives. The immunities of the monastery, the follies and audacity of many of the priests, and the gross character of some who occupied the Papal chair, were not to be put aside. Alexander VI., Borgia, monster of sin; Julius II., ambitious and warlike, wholly secular in spirit; Leo X., a careless, cultured man of the world, fond of art, society and epicurean pleasures, and anxious to advance the interests of his family, the Medici. The nascent reformation he began to see as “some quarrel among the monks,” and patronizingly spoke of “Bartholomew the German, a man of parts.” The corruption of St. Peter’s needed large appropriations. Tetzels sale of indulgences was one form of revenue, and this intensified the tendency alluded to toward a purer religious life.

The art of printing, the discovery of America and other events, aided to alter and expand European thought. Luther, with this open door set before him, had many adversaries. The papal power had kings and armies, courts and universities, for its servants. Its power was as ubiquitous as the atmosphere. John Huss had been burned. The council of Basel had been dissolved, and lived only in ignominious remembrance. The old hierarchy was as strong as ever. Charles V., of Germany, showed in himself the Spanish temperament, and was devoted to the Romish See. To face him was like the attempt to face the storm in its fury, or the tornado in its violence. It demanded incredible daring to oppose a power so vast, so haughty, so cruel, and so universal. Still there was an opportunity.

Now the man. Luther, the man, showed no signal, conspicuous power as yet, but he had marked characteristics. He possessed vast common sense, a clear sagacity in the judgment of political events. When war was imminent in Germany, he quietly said, “There is to be no war.” In certain times he seemed to see, with a

prophetic ken, the way before him. He was also a man of poetic spirit, though, as Coleridge says, it wrought in action rather than in words. "He acted poems." He wrote hymns, however, that were sung before battles, as well as in the solemn service of the sanctuary, songs that are heard to-day with most impressive effect. He was a man of rugged, stirring eloquence—that which belonged to great conviction. "The gravel, and the gold, ran together," in the stream of his speech, and he was not anxious to hide the one, or to expose the other. He had an immense capacity for work. He knew the Hebrew and the Greek, and of course the Latin; and his translation of the Scriptures, a gigantic toil, he accomplished without apparent weariness at the time. Interesting and fruitful discoveries in natural science were made by him.

He was a typical German, fond of music, of entertainments, games, gardening, flowers, and of children, genial and humorous. He was affectionate and thoughtful of those in youth and humble life. "When I preach I sink myself deep down. I regard neither doctors nor magistrates, of whom I have above forty in this church, but I have an eye to the multitude of young people, children and servants, of whom there are more than two thousand. I preach to these. Will not the rest hear me? The door stands open to them. They may be gone!"

When his little Madeleine, aged fourteen, was buried, he wept and sobbed most passionately and wished, himself, to die. The epitaph he prepared was most tenderly pathetic. Luther was devout in prayer and self-examination. His expressions of sinfulness seem exaggerated to us. He was not surpassed in this by the mystics. His courage never failed. Compare him with the elegant Erasmus, a better classical scholar and keener wit; possessed of the same convictions, yet parting from Luther at a certain juncture. We see Luther's courage when he nailed up his theses, when he burned the Pope's bull, and when he was brought before

the Diet of Worms. The family coat-of-arms—a hammer lying on a block of granite—was significant of his speech, a hammer, indeed, to break down abuses, and of his spirit which had the strength of granite.

The intensity of his religious convictions was commanding. "The just shall live by faith." On this rock he stood. This was the test of the Church, whether it was to stand or fall. It vivified all his thought. Luther put all his personality into his work. His utter unreserve was the secret of his success. His tone was often defiant, and he said that he never spoke better than when angry; but his voice was also heard in calming disputes, and in reconciling differences, as well. God allowed the defects in his character to remain, perhaps, that he might not become the Pope of Protestantism. It requires no microscope to detect his blemishes. They are manifest. He was of the people. He shared their belief in ghosts and witches. His temper was sturdy and plebian, and his language unrefined, according to our tastes; but his life-work has elicited the commendation alike of Protestant and intelligent Catholic. Michelet, a Roman Catholic, introducing his "Life of Luther," expresses his debt of gratitude to this "liberator of modern thought for the immense benefit of this intellectual enfranchisement."

In view of this grand, imperial life, which the power of God set in motion, and the providence of God directed in the accomplishment of its unique mission, how great the responsibility resting upon us, to extend the blessings of that inheritance which we possess! As you enter German churches you will sometimes see a bust of Luther at one end of the building, bearing the legend, "The word of God is not bound," and that of Melancthon—whom Luther loved as he did no other man—at the other end, bearing the inscription, "All in love." It is for us to unite them both, light and love, in their fructifying and illuminating power. It is also our privilege to turn from human personages,

however high, alert, athletic—from poet, scholar, philosopher or reformer—with adoring worship to Him of serene and godlike majesty—once a peasant at Nazareth, now exalted above every name, the “Light of the World,” the true “hiding place and covert,” the “GREAT ROCK” in a weary land!

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### A SPEECH AND A SONG.

BY CHARLES F. DEEMS, D. D., IN THE  
CHURCH OF THE STRANGERS, NEW YORK.

*The Lord spake unto Moses and Aaron.—*  
Exodus vi: 13.

THE whole history of redemption is included between this passage in the text and “the song of Moses and the Lamb” (Rev. xii: 3). God speaks to man. Man sings to God. In the beginning Jehovah waited in patience and silence. There was a time when He did not speak. We are now familiar with the sublimest truths, and do not realize that there was a time when they were unrevealed. The veriest child possesses truths to-day that would have kept Plato awake a week. When God’s voice was heard breaking the silence of a past eternity He declares His godhead, “I am,” and everything declared the truth of His revelation. Man cannot find out God unless He speaks to him. He cannot evolve this knowledge out of social instinct. No ladder of ours can stretch over the chasm that angels cannot bridge. “Jehovah spake;” what grandeur of speech! Were we sure that at the stroke of twelve to-night God would speak to Brooklyn and New York, how attent to that one sentence would we be! No one would sleep. God *does* speak.

One way by which He speaks is by typical men. Doers and talkers, like Moses and Aaron, are the choice ones of the race. They are indeed wretched, who never do anything worth mentioning, never say anything worth remembering. It is worth a hundred years of pain and poverty to say a word that the world will not let die. I would even take a hundred and fifty years of rheumatism for the privilege of making such an

immortal utterance. God is a talker. “Nothing but a talker,” we say, but intelligent speech is to be honored, though mere babbling is vain.

It is in the line of moral law, and human salvation, that this talk of God is found. He is holy and true, and so must show His holiness in His law. He shows law in Moses, and priestly relations in Aaron. These typical men are like the lofty supports of the Brooklyn bridge. The high piers of injunctive law are seen here. When Christ appears, then comes a song. Men talk in prose, and praise in song. Culture rounds life into rhythmic song, the upshot of a manly development. “The song of Moses and the Lamb;” of Moses, who slew the Egyptian, and bearded Pharaoh in his palace; the hard, reserved, solitary man, whom Michael Angelo so fashioned in marble as to awe men who look at the angust figure; Moses who stood on Sinai, mid thunder and earthquake. It is the song of Moses and of law, as well as of grace, that they sing in heaven. Heaven is not given up to sensuous delights. Its joys are not those of a ballroom or revel, nor is life here a “go as you please” walk; but here and there a rhythmic obedience to law is indispensable. Musical harmonies observe their law; otherwise all would be jargon. So in all other relations.

“The song of Moses and the Lamb.” There is love as well as law. Love comes out of law. A true, round, rapid, regnant Christian character has its impulse here in law and love—twin brothers. Christ reigns by right of law, and by the power of love. We must learn this song now, or never sing it. Christ died for us, and if we love Him we shall keep His commandments, and thus illustrate the love of law and the law of love.

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“THE preacher in the pulpit, and the pastor out of it, and the minister of Christ everywhere, should be the living personification of the whole contents of the inspired volume.”—  
Dr. Samuel H. Cox.



**MIRACLE AT THE BEAUTIFUL GATE.**

By REV. THOMAS KELLY, IN THE M. E. CHURCH, CHESTER, PA.

*New Peter and John went up together into the temple at the hour of prayer, etc.—Acts iii: 1-11.*

Pentecostal power among the people makes a full temple.

I. THE COMPANIONS. — "Peter and John"—Zeal and devotion, very opposites in temperament and character.

1. Their destination, "the temple." We should suspect any inspiration that would prompt us to slight the means of grace. Apostolic practice is safe.

2. Their harmony — "went up together." Nothing like Pentecostal power to unite and harmonize opposite temperaments.

3. Their devotion — "at the hour of prayer." Pentecostal fire of yesterday never does away with the necessity of "the hour of prayer" to-day. Times of revival must be followed by zeal and devotion, or the ingathering will amount to little. Full nets may cause a sinking ship, if Jesus is not on board.

4. Their poverty — "Silver and gold have I none." Then a child of God may be poor—have no bank account. The power that *lifts and heals a crippled world*, is not to be found in men's pocket-books.

Their power — "Rise up and walk." That is the power which the Church needs, and for which the world *fastens its eyes upon her*.

II. THE CRIPPLE — "Lame from his mother's womb."

1. His location — "At the gate of the temple." He appeared to know the philosophy of benevolence.

The kindest and most sympathetic people in the world are praying people. The great bulk of the money raised for benevolent purposes, and all our charitable institutions, come from those who go "up to the temple at the hour of prayer."

2. His attitude — "Laid at the gate." One of the most helpless of men. He could use neither cane nor crutches.

"His feet and ankle-bones" were utterly unmanageable and weak.

3. His business — "To ask alms." The persons who are obeying the first table of the law are the most likely to keep the second. We are told "there were at Jerusalem Jews, devout men, from every nation under heaven," and multitudes thronged the temple.

4. His cure — It was (a) instantaneous, — "immediately his feet," (b) complete — "walked and leaped."

5. His gratitude, — "Praising God." God's cures inspire God's praise.

III. THE CROWD — "All the people."

1. Their evidence. — "Saw him."

2. Their recognition — "Knew him."

3. Their emotions. — "Wonder and amazement." Lessons. (1) Let us imitate Peter and John in our appreciation of the means of grace. (2) Like them try to be punctual "at the hour." (3) Pentecostal blessings of yesterday cannot supply our need of God's blessing to-day. (4) It is the duty of the unconverted to *fasten his eyes* upon spiritual matters—to yield to good influences—to *allow himself to be* "carried daily to the gate" of right feeling and conduct by the sympathy and example of others. (5) Though our eyes may be fastened on the servant, the *Master only can heal*.

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**THE FIRST MIRACLE: THE KEYNOTE OF THE GOSPEL DISPENSATION.**

By P. S. HENSON, D. D. [BAPTIST], CHICAGO.

*This beginning of miracles did Jesus in Canaan, of Galilee, and manifested forth his glory.—John ii: 11.*

JESUS wrought miracles for two reasons: To authenticate His divinity, and to show, by His treatment of material maladies, his way of dealing with spiritual maladies. This miracle is first for a reason: It sounds the keynote of Christ's ministry.

I. *It was wrought at a wedding.*

This denotes the difference between John's ministry and Christ's ministry, between the Old Dispensation, of Law, and the New, of Love. The former be-

gan with the terrors of Sinai; the latter with the star of Bethlehem, and the song of the angels. Moses' first miracle was to change water into blood; Christ's to change water into wine at a marriage-feast.

II. *Not wrought until all supplies were exhausted.*

So the Gospel did not come to the world until all human means, the resources of culture and of philosophy, were proven vain. So Christ does not come to the sinner until he feels his supreme need of Him.

III. *The employment of Human Agencies.*

What man can do, man must do.

IV. *Giving the best at the last.*

The world gives its best first. God's grace grows through all eternity. The man of the world looks longingly backward to his boyhood. The Christian looks longingly forward. The death-bed of the righteous is the happiest spot on earth. Not that God removes sorrow from His children. Grief is not sin. But He sanctifies the sorrow, and makes it a source of joy.

## GREAT AND PRECIOUS PROMISES.

BY REV. C. L. WRIGHT, IN CENTRAL [CHRISTIAN] CHURCH, PHILADELPHIA.

*Exceeding great and precious promises.*—2 Peter i: 4.

INTRODUCTION.—God has already bestowed exceeding great and precious gifts. He does more: He *stipulates* to do still greater things. He stipulates with worms of the dust.

I. THE PROMISES.—1. For present and future. Pardon, help, guidance, com-

fort, bread, answer to prayer, resurrection, heaven.

2. *Great*, because of origin—alone from God; because of relation—soul, eternity, etc.

3. *Precious*, because of cost.

4. Exceeding great and precious—we'll never know how precious and wonderful till all are fulfilled, and we see face to face.

II. THE PROMISER.—1. *His character*—Titus i: 2; Rom. ii: 29; 1 Pet. i: 23-25; Matt. xxiv: 25; Heb. xiii: 8.

2. *His sureties*.—Heb. vi: 11-19; Eph. i: 13, 14; 2 Cor. i: 21, 22; and the resurrection of Christ as the "first fruits" and pledge of the harvest.

3. *His reputation as a covenant keeper*.—How has He kept His promises in the past? Adam, Noah, Abraham, etc. O, that His enemy would "write a book" and cite a single instance in which God has been slack concerning His promise!

III. THE PARTIES TO THE PROMISES.—

1. All yea and amen in Christ—2 Cor. i: 20.

2. None come to the Father but by Him—Eph. ii: 12-18; Col. i: 13-23. See figures—vine, sheepfold, the way, the truth, and the life.

3. All promises *conditional*, as was the serpent in wilderness: must *look* in order to live. Jesus is the bread of life; but one must *eat* to live—must *drink* of the water of life or perish.

### CONCLUSION.

No promise out of Christ. To despise or neglect Him is to despise the covenant of grace and mercy. But enter into covenant relations with Him, and all things are yours, and ye are Christ's, and Christ is God's.

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

### Paul's Second Missionary Journey.

(Lesson February 3, 1884.)

BY JOHN PEDDIE, D.D., FIFTH BAPTIST CHURCH, PHILADELPHIA.

*Come over into Macedonia and help us.*

—Acts xvi: 9.

Four centuries before "the vision" of our text, Alexander the Great arose in Macedonia. The ambition of this

warrior was to weld by the sword all nations into one vast empire with common laws and language, issuing from a central throne. He built better than he knew. By diffusion of the language in which the Gospel of God's grace was first given to man, he helped to fill the world faster with the knowledge of "the wonderful words of life."

But we have here a greater than Alex-

ander. Contrast their methods. By the side of the hero of battles we behold such legions gathered as no earthly power could resist; but by the daring herald of the cross, there are only two or three disciples, who have joined him on his mission to go over the Mediterranean and capture the nations of Europe for their Lord. Paul might have rested on what he had done east of the sea. But the toils of all great souls are to be measured, not by what they accomplish, but by that to which they aspire. Like Alexander, the apostle could not be satisfied while there was another world to be won. On the eve of our largest success, we should only pause to plan and pray for the widening work of the morrow.

The true vision of manhood beholds souls on every shore beckoning for the Gospel. Religion is closely related to the deepest wants of the race. It is not an intrusion into human history. The Bible's immortality is found in the fact that it is a responsive book.

"When Thou saidst, seek ye My face,

My heart said, Thy face, Lord, will I seek."

We listened one summer eve to the firing of cannon by the side of a lovely lake. In a few seconds the loud reports were taken up and repeated by the mountain ranges on the opposite side. And the divine commands sounded forth from the eternal shores, are re-echoed by the everlasting hills of human thought and feeling. When Christ stands before an immortal spirit, He is only come to claim His own. And when God speaks to the soul and we hear from it no responsive sigh, it has become one dull, dead, earthly level, with no elevation on it to catch and hold the quickening breath divine.

The message God bids us bear, man beseeches us to bring. This higher vision of humanity brought Jesus from the skies. He ever looked on men in the light of spiritual need. The sight of crowds moved Him to compassion, and the view of cities filled His eyes with tears. Man has been seen from other standpoints. The oppressor regards him as a minion to be slaughtered

in battle, or taxed to the utmost to support his throne. Politicians view him only as a unit to be counted in the party vote upon election day. Before and since Paul's time, men have stood on the borders of their own country, and through different eyes cast longing looks to lands beyond the sea. We are told that wise men once went westward, led on by thoughts of worship. But it is another star than that which rules the empire of the spirit which through all the ages has been guiding humanity toward the setting sun. The apostle found that commerce had outrun Christianity, and gotten before him to the coasts of Europe. The great manufactories of Asia were represented then in every mart of Greece and Rome. Even feeble women, following their fortunes, had braved the billows, and like Lydia of Thyatira, at Philippi, were carrying on a prosperous trade far away from home. What is all this but the history of to-day? 'Tis the money-getting, and not the missionary-giving spirit, that underlies the great movements, immigration and enterprises of the age. Christian merchants look on their customers as beings to put money into their purse. How seldom do they think of them as immortal souls, facing the grave questions of sin, God, the grave and eternal destiny!

This higher vision of manhood, uttering its cry for help, would lead the Church to larger and nobler efforts on places she is disposed to desert. Wherever men are crowded together, there is a field for religion to play her divinest part. Where a corner store can flourish on the lower wants, near by a church or mission station should stand to meet man's highest needs. Paul knew that, if in populous Philippi Lydia found a market for her purple and fine linen, THERE was large room to offer to naked souls the robes of Jesus' righteousness, every thread of which is dyed in the crimson of the cross. When foreigners flee from over the sea to this land of ours, we must not fold up the banner of salvation and bear it away from a locality, because it has become a Ger-

man, an Italian, or a Jewish colony. It was a man Paul beheld on the coast of Macedonia. MAN is a larger and grander word than nation. Christianity knows no creed, class or country. Our mission is from the Son of Man to the sons of men, of every kindred, tribe and people.

Macedonia and all nations, seen and read in manhood's brighter light, stood then, as now, crying for the Gospel. The majestic sweep of Christianity over the Western world shows that the Apostle's vision was not the "baseless fabric of a dream," that vanishes away.

It is this higher vision of manhood which has written the best pages in the history of the Church, when it fired her heart to give the Gospel in largest measures to men. Look into the records of the Catholic church. Whose radiant tracks are these that, like rainbows on the face of a beclouded sky, shine on the bosom of her dark ages of persecution? Those of her matchless missionaries, like Xavier to the Indies, and others to Canada and the wild woods of the West, who subdued hearts more savage than the beasts with the sweet story of the cross. So have the Careys, the Judsons and the Duffs blessed the name of Protestantism, and saved it from running in the narrow ruts of bigotry, and sent it speeding in the grooves of love and consecration all around the globe. The hours of our lives that will set our names in the highest heavens will be they in which we plan and execute our noblest purposes to preach the Gospel in "*the regions beyond.*"

### The Conversion of Lydia.

(Lesson February 10, 1884.)

BY JOHN POTTS, D.D., MONTREAL, CAN.

Acts xvi: 11-24.

THE study of these verses carries us back to two very important events—one being the introduction of Christianity into Europe, and the other the founding of a Christian church in the city of Philippi. Lydia was the first Christian convert in Europe, and the first member of the church planted by Paul, at Philippi.

Very much of the character of a

church depends upon the faith and conduct manifested by those who constituted its earliest members. From the epistle subsequently sent to the Philippian church, we may safely gather that its members were worthy of the Christian name. With but one of that church have we to do at present.

#### I. The conversion of Lydia.

How much is involved in her conversion is an interesting question. Think of what conversion is: what it introduces to: what it qualifies for. The influence of Lydia's conversion is still alive and working for good. It is living in heaven, in the glorified woman, whose heart the Lord opened; and doubtless in many others saved through this historic record. It is still living upon earth, in those who have been blessed as they read or heard the artless story of her conversion.

1. What Lydia was morally. It is said of her before her Christian conversion that she worshipped God, feared God, bowed before and prayed unto God, and not to idols. If not a Jewess by birth, she was a proselyte, and identified herself with the Jewish worshippers in Philippi. She somewhat resembled Cornelius, the centurion, who was a devout and prayerful man before the visit of Peter to his house. Lydia is like many in our day who are not converted, and yet fear and pray unto God. They attend the house of God. They are not wicked in the grosser sense, not opposed to religion in the way of direct antagonism, and yet are destitute of its safety and blessedness.

2. Where this woman was converted. A quiet Sabbath morning scene opens before our vision. There is something beautiful in the sacred stillness of the Sabbath. On the bank of a river not far from Philippi, might have been seen a company of devout women gathered to worship the God of their fathers. That morning a few strangers found their way to the place where prayer was wont to be made. One of them was Paul, the apostle. He had a message from God for them. In the company was one who felt a strange interest in

the simple service of that day. It was the birth-day of her soul; the beginning of her spiritual life. How suited is the Sabbath service to such glorious work, and how common it ought to be!

I. How this woman was converted. Here is the description, and it is exquisitely beautiful: "Whose heart the Lord opened, that she attended to the things which were spoken of Paul." There appear in this case of conversion the agency of the Holy Spirit, and the instrumentality of gospel truth, the Lord opening the heart, not by the forces of Almighty Power, but by the gentle pressure of heavenly influence. God still seeks to open hearts for the saving reception of the word of life. Lydia did not resist the gracious operations of the Lord. The preached work had a good deal to do in the work of introducing this woman into the kingdom of God. It is not difficult to imagine the theme of Paul's address upon that memorable occasion. Judging from his discourses, as preserved in this book, we are safe in concluding that Jesus the Christ, Jesus the long-promised Messiah, Jesus in His atoning work, Jesus as the great subject of the Old Testament, Jesus as the only and the all-sufficient Saviour, would be His message to the company met for prayer that Sabbath day. Such is the history of Lydia's conversion, as preserved for our instruction and encouragement.

The lessons of her conversion, as compared with that of the jailer, are profitable for us to learn. We learn that there is diversity of operation in the work of the Spirit. To one the Spirit comes with the noiseless gentleness of the coming light of the morning. There is no extraordinary excitement. There is no convulsive agony. There is no pallor of deep despair. The light of the Spirit shines, and it is received, and the soul enters into the bright sunshine of the divine favor. While, to another, the Spirit comes like a mighty rushing wind, in a very tornado of conviction. We see this diversity in this chapter.

We learn that conversions may differ in form and surroundings, and yet be

genuine. How different the conversions of Lydia and the jailer, in their experience and attendant circumstances, while the one was just as genuine as the other! Should we not learn that in our Sabbath services we may expect conversions? There may be conversions elsewhere; there should be conversions in all our Sabbath services. In the two historic conversions of this chapter, we see the effect upon the families in leading those of each household to the knowledge of salvation.

II. *The incident of the damsel possessed with a spirit of divination.* How the scene changes as we look upon the female slave, under the power of the avarice of her masters, and controlled by the spirit of evil! Paul saw that she was under the diabolical tyranny of an evil spirit. He knew the superstitious influence exerted by this person, and that while her testimony was true, it was prompted by base motives. Paul, seeing the injury that might accrue to the cause of God by the approval of such a person, demonstrated the supernatural power of Christianity, and the supremacy of the Lord Christ, by commanding the evil spirit in the name of Jesus to come out of the damsel.

The record is that he came out of her the same hour.

III. *The arrest and imprisonment of Paul and Silas.*

The attack upon Paul and Silas was under the leadership and at the instigation of the masters, the joint owners of the slave, who had been dispossessed of the evil spirit. What a picture is here presented of the fury of the multitude, and the fiery opposition of the magistrates. The men, who sought to help and bless the people of Philippi, were publicly beaten and unmercifully imprisoned. The cause of God was not hindered, but rather helped by the furious persecution of the mob and the magistrates. The imprisonment resulted in the noble testimony concerning Paul and Silas, singing praises unto God at midnight, and in the hearing of the prisoners. It also resulted in the conversion of the governor of the pris-



on, and the introduction of his household into the church of Christ.

### The Conversion of the Jailer.

(Lesson February 17, 1884.)

By B. M. PALMER, D. D., FIRST PRESBYTERIAN CHURCH, NEW ORLEANS.

*And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts xvi: 31.*

Among the passages of Scripture which explicitly declare the necessity of faith in the sinner's salvation, the text has the advantage of being a direct application of the principle in a concrete case. Christianity then, both in doctrine and practice, has but one answer to those who ask the jailer's question. Yet this is not the answer which human philosophy would have returned. It would never have dreamed of proposing to redeem a soul from guilt through the obedience of another.

I. *Why then in a scheme of grace is faith announced as the sole term of salvation?* The reply is that salvation includes deliverance from the punishment of sin, from its dominion, from its defilement, and finally from its being.

1. The first step therefore is pardon. But law can make no provision for this, without annulling its own authority. Even grace can only offer pardon to the sinner upon the full reparation to infinite justice through the expiatory sufferings and death of Christ, as his substitute under the law. Thus, pardon has been already procured, and needs only to be accepted. Hence the necessity of faith, or trust, in Him who has lifted the sentence under which we were condemned.

But a criminal may be exempted from punishment, who is not restored to favor; and the sinner cannot be accepted before God, unless invested with a righteousness that shall entitle him to this privilege. This too has been procured through the obedience of our Head. Nothing remains but to appropriate and make it our own, through the faith which becomes thus the sole and necessary term of salvation.

2. So far, the legal relations of the sinner only are changed: the next step is the renovation of his nature. The principle of sin must be broken within him, so that he may be delivered from the dominion of sin no less than from its guilt. This is accomplished in the New Birth, imparting spiritual life, and implanting the principle of holiness whereby the sinner becomes "a new creature" in Christ Jesus. From this flows our progressive sanctification, just as the line is generated from a moving point, in which the power of sin is daily weakened in the soul. In all this however Christ only fulfils the office of a king, "subduing us to himself" by the renewing power of the Holy Spirit. Hence again the necessity of faith in Him by whom the salvation, within as well as without us, has been wrought.

3. The salvation is not complete whilst a trace of sin remains. Its last stain must be removed, and its very being must be destroyed. This occurs at death, when we are perfectly transformed into the image of our Lord and are translated into the presence of His glory forever. But only those share in this blessedness of the Redeemer who are united to Him by a faith which "receives and rests upon him alone for salvation as he is offered in the gospel."

Faith, and faith alone, is thus the indispensable condition of salvation from sin; whether this be viewed with reference to guilt, or its dominion, or its defilement, or its presence and being.

II. *What now is this faith, which is the instrument of our salvation?*

1. It is a grace wrought within us by the Holy Ghost, a divine principle implanted in the new birth, the first sign of the spiritual life which has been infused. The sinner's constant mistake consists in spinning this faith out of his own reason, instead of receiving it as a gift from God.

2. The exercise of this faith is our own act; and it draws upon the whole contents of our being, bringing every faculty of the soul into play—and is the precise point at which the entire agency and responsibility of the creature are

recognized in the matter of salvation.

3. Faith always includes repentance. They are the two poles of the same truth. Motion to a place always necessitates motion from a place. Faith is the movement of the soul to Christ, under the drawing of the Spirit; repentance is the co-ordinate movement of the soul away from its own sins. The measure of the one is the measure of the other.

4. Faith is the conveyance of the soul to Jesus Christ, and is the human measure of His atonement. The divine measure is the law which it has "magnified;" but the human measure is the faith which embraces it.

5. Faith is the bond, on the part of the creature, by which he is united with Christ, and made "partaker of the divine nature." It is therefore the root of all true obedience and comfort in God's service. It can never lead to the "filthy antinomianism," which says, "Let us continue in sin that grace may abound."

*Conclusion.*—The goodness of God in reducing the sinner's salvation to a single issue. It has always been His way. Under the first covenant, while the law covered man's entire nature, the temptation was restricted to one form, and Adam's obedience was subjected to a single test. So the sinner is shut up to a single issue. He has only to accept the salvation freely offered in the Gospel. Is it possible to conceive any offer more moderate, more simple, more reasonable, more easy than this? How much is the sin of rejecting this salvation aggravated by this fact?

### **The Thessalonians and Bereans.**

(Lesson February 24.)

By "CLERICUS" [PRESBYTERIAN], BROOKLYN.\*

*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched*

*the Scriptures daily, whether these things were so.*—Acts xvii: 11.

THESSALONICA was a maritime city of Macedonia, situated on the Thermaic Gulf (now the Gulf of Salonica), and rose into importance with the decay of Greek nationality. It shared with Corinth and Ephesus the commerce of the Levant. It was therefore an invaluable centre for the spread of Christianity; and the apostle to the Gentiles evinced great sagacity in seizing upon such strong and influential centres of trade and commerce to plant the Cross and infuse the leaven of the New Faith. Paul, in company with Silas and Timothy, visited the city during his second missionary tour. He found here many Jews—for, the world over and in all ages, they have been a *trading race*—and a synagogue, which was the first scene of his labors. He spent considerable time in this place making two, if not three visits, and gathering a large and flourishing Christian church, to which two of his epistles were addressed. It is still a city of commercial importance, with a population of 80,000 souls. Its numerous existing mosques, some of them very celebrated, were once Christian churches.

BEREA was also a large city in Macedonia, thirty-five miles west of Thessalonica, on the slope of the Olympian mountain range, "beautiful for situation"—commanding a fine view of the plain of the Axios and Haliacmon.\* It was a fitting temporary retreat for Paul and his companions, after their narrow escape from the rage of the Jews of Thessalonica. But instead of rest and quiet, they went straightway into the synagogue of the Jews and boldly proclaimed the Word of God, and with marked success. "But when the Jews of Thessalonica" heard of it, "they came thither likewise, stirring up and troubling the multitude." It was deemed prudent that Paul should re-

\*Dr. J. H. Vincent, who engaged to furnish the sermon on this lesson, found it impossible to do so and a clergyman who prefers to be known as "Clericus," has consented to take his place.—ED.

\* The site of this ancient city is occupied by the modern town of *Heria*, with a population of 10,000 souls. An American missionary, Rev. F. M. Dood, of Bloomfield, N. J., has spent a long life here in the service of the A. B. C. F. M.

tire to the sea, on his way to Athens; but Silas and Timothy remained.

We are now prepared to consider the text intelligently—the contrast in the conduct of these early converts—and some of the lessons taught by it.

*The Bereans were more noble than the Thessalonians*, for the reason that “they received the Word with all readiness of mind, examining the Scriptures daily whether these things were so.” But justice requires that we *discriminate* here. For the Thessalonian Epistles clearly show that Paul did a glorious work in that wealthy maritime city; that his “manner of entering in,” and the bitter persecution which Jewish bigots stirred up against him, “moved by jealousy,” did not in the end hinder the good work; that they “had received the word, in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe. \* \* \* From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad.” The fact is, the converts were chiefly *Gentiles*: “Ye turned to God from *idols* to serve the living and true God.” The opposition and persecution came from the *Jewish* element in the city, whose national prejudices and unbelief arrayed them against the Gospel and turned them into violent persecutors, even as Paul himself had once been. It was this class, represented by the emissaries sent to Berea, who “stirred up and troubled the multitudes” pressing into the kingdom there, that we are to contrast with the Berean converts.

WHAT WERE THE ATTITUDE AND TRAITS OF CHARACTER IN THE BEREANS, NOTED AND COMMENDED BY THE SPIRIT OF INSPIRATION?

“They received the word with all readiness of mind.” 1. They were not led away or prejudiced by the clamor of these Jews who came from Thessalonica to stir up opposition and seduce the people, in this inland, quiet city. Doubtless these agitators, and zealots of the Jewish faith and traditions, had marvellous stories to tell of Paul, and

his work in and flight from their city; and hesitated not to use deception and lying to gain their end. But these fair-minded Bereans, even the Jewish element which was attached to the synagogue, nobly resolved to *hear Paul and judge for themselves*. Hence they flocked into the synagogue when he appeared, and gave respectful attention to his message. A noble trait, and one not always and everywhere exemplified in Christian communities!

2. They not only *listened attentively* to Paul's preaching, but “they received the word with *all readiness of mind*.” They put themselves in the attitude of recipients; they opened their hearts to its moral and spiritual influences, while the new revelation dawned on their minds, probably for the first time. For they had, for the most part, served “*idols*”; but the message which now came to them from “the living and true God”—a message of love, of mercy, of pardon for sin, and justification through the blood of the Christ, just shed on Calvary—thrilled their hearts with the power of a *new life*, as well as a *new doctrine*; and they heartily received it, and joyfully yielded themselves to its control; in a word, were “made willing in the day of God's power.” Blessed attitude for a hearer of the Gospel! This “*preparation of the heart*” to receive the Word, is an essential condition of profitable hearing. Alas, how little is there of it on the part of the mass of our church-goers! They rush into God's sanctuary, as they go to their daily business, or to a place of entertainment, without forethought or special meditation, or heart exercises, and so listen mechanically to the Word; and then go away, it may be, wondering that they have not been interested in the preacher and that his message has made so little impression upon them! What a revolution in preaching and hearing would there be—what new and blessed power would the Word of God have on the Church itself, and on the multitudes of the unconverted who enter the gates of Zion—if the example of these early converts from idolatry

generally followed, "in that they loved the word with all readiness of mind."

1. *Examining the Scriptures* daily, *whether these things were so.*" Not only did these "noble" Christian men and women ("of men, not a few, and noble women of honorable estate," who believed,) hear Paul for themselves, and judge with all fairness of his preaching; but they did more: they deemed it a matter of such present and eternal moment to them individually, as to lead them to look into it; to inquire and investigate and search after the truth, that they might ascertain "whether these things were so." (a) "To the law and the testimony." They did not accept hearsay testimony, either from the lips of Paul or of his enemies and traducers. They went to the original sources of light and authority. (b) They resorted to the *Scriptures*, and to them alone, to guide their minds on a subject so solemn and important as the soul's salvation. They did not dispute or reason, but simply sought to know the will of God as revealed in the Old Testament *Scriptures*; for they had not the New. They tested even Paul's teaching by the true and sole authoritative standard, viz., God's own inspired and written word. (c) They did this "*daily*,"

not once for all, not occasionally. Their faith, their religion, entered into their daily life, and they made the *Scriptures* their constant study and guide. Thus they were made *intelligent Christians*, and were able "to give a reason for the hope that was in them." They became "rooted and grounded" in Christian doctrine, and so could not be easily "shaken" or "moved." Hence they became "living epistles," shining "examples" of the new faith which they had espoused. And this "noble" type of early Christianity, formed in the midst of Jewish hostility, and idolatrous superstition and worship, has come down through the ages as a memorial and testimony, precious, inspiring, glorious.

Among the lessons taught us by this portion of *Scripture* we specify only three. 1. Much may be learned by the Church at large *from the spirit and conduct of regenerated souls at the time of their "espousals."* 2. It is all desirable to bring the Church (and the world also) *back to this sensible and primitive method of testing the doctrines and claims of our religious teachers.* 3. The "*daily*" habit of reading and searching the *Scriptures*, for light and guidance from God in all life's affairs, cannot be too frequently and earnestly urged, in the family, in the pulpit, and in the sanctuary.

## PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

FEBRUARY 6. — *Missionary Service.*  
HINDRANCES TO THE CONVERSION OF ALL NATIONS. (Isa. lix: 1-2.)

WHAT ARE THE CHIEF HINDRANCES? A clear and just conception of the facts of the case is essential to an intelligent prosecution of the missionary work of the Church. The Master who calls her to this arduous service, does not disguise in the least the tremendous obstacles and difficulties which she must inevitably encounter. And He would have us "sit down and count the cost" and look the matter squarely in the face, as a business man would look at a business enterprise—and adapt the means and agencies to the actual condition of

things. "The romance of missions," has happily passed away, and the Church is settling down to earnest work, along various lines of action, and through agencies and channels shaped and adapted to the various fields and kinds of work embraced in the undertaking; thoroughly convinced that the conversion of the world to Christ is not to be brought about by simple zeal or enthusiasm, or by miracle, but by *hard, earnest, persistent work*, wisely and systematically done, in faith and prayer.

Among the Hindrances which we regard as most serious and everywhere felt, are these: 1. *The lack of deep, earnest sympathy with Christ on the part of His*

people. Look at His mission, life, death, and reign in heaven, and contrast the spirit and life and purpose of the great mass of His disciples! Put His spirit into the millions on earth who profess His name, even as it possessed the early disciples, and a single generation would work out the millenium!

2. *An evil heart of unbelief.* In spite of the promises; in spite of the signal triumphs of Christianity in apostolic times; in spite of the wonderful success of modern missions, the mass of disciples to-day have *no faith in the missionary enterprise*. The world regards it as visionary, fanatical—money, health, lives, sacrificed for naught; and millions to-day calling themselves “*Christians*,” have actually no truer conception. They look at it as a human enterprise. They fail to see that God, Christ, the Holy Spirit, prophecy, promise, and providence are all in it and behind it, and hence failure is impossible.

3. *The unconsecrated wealth of the Church.* It deadens piety, promotes a worldly spirit, eats out spiritual life, hangs as a dead weight. It is a curse and not a blessing. It bids fair to “swamp” the Church. Look at the Moravian church!

These *three* hindrances are sufficient for our purpose. We do not take into account *outward* hindrances—the condition of the heathen world, the vast extent of the work, almost exceeding the power to estimate it, the hostile forces arrayed against Christianity, or the untold treasures, the army of missionaries, and the world of educational and civilizing agencies demanded—because *these are as nothing* in comparison. The power, the means, the resources, the success, will not be wanting when God’s Church is ready for the work?

FEBRUARY 13.—THE PRAYER OF FAITH.  
(James v: 15–16.)

FEBRUARY 20. — THE NATURE AND EFFICACY OF TRUE PRAYER.  
(Matt. vii: 7. Luke xi: 9. John xi: 22.)

This subject is too large a one to be profitably covered by a single service, and so we propose to devote two successive weeks to it, securing thereby

both a fuller and a more connected view of one of the most radical and important themes that can occupy the thoughts and exercise the hearts of God’s people. The two branches of the subject are also so intimately related that we gain by considering them in connection.

1. *Prayer is simply a request preferred to God in the name of Christ.* It may be put into formal language and audibly expressed; or it may be the mute utterance of the heart. The form, the condition, the circumstances, are not material. God looks at the heart, and if that go out in the request, it is prayer, and He will hear and answer it.

2. *Faith is an essential element of true prayer.* “He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.” “Without faith it is impossible to be well-pleasing unto him.” All God’s “promises are yea and amen in Christ Jesus,” His moral perfections, and His promises, are so many *pledges* that He will keep covenant with His people in this matter. “An evil heart of unbelief,” will shut His ears, and excite His anger. To pray as a matter of ceremony; to pray and not have faith that God will make good His own word, is dreadful business! It is making “God a liar!”

3. *All true prayer is sure to be answered.* It cannot be otherwise and God maintain His veracity. He has unequivocally and unalterably committed Himself to this course. A proper request, offered in faith, is as sure of an answer as the rising of to-morrow’s sun is sure. God will answer in His own way, in His own time, by His own chosen methods (and who would have it otherwise?); but answer He *will*, at the moment, or in after life; in time or in eternity; directly in form or in spirit. Prayer once offered by a sanctified heart, in humble faith, and the answer is as certain to follow as if the event had already passed into history. “Seek and ye *shall* find; knock and it *shall* be opened:” “the prayer of faith *shall* save him.”



answers prayer in the way of the age of miracles is past, but "natural answers to prayer" is an inheritance of the Church of time. But an agency or not miraculous because "supernatural." God does not dispense as in the kingdom of grace than in the kingdom of the law. His interposition sometimes to be so direct and signal as to trace the connection between the physical and the spiritual in the blessing and the instrumentality or process. But it is nevertheless. We are in danger of drifting into a false viewpoint. Dr. McCosh states the matter ably: "God commonly answers by natural means appoints His purpose from the very beginning when He gave to mind and matter their laws, and arranged the world with these laws for the accomplishment of His wise and beneficent purposes, the encouragement of virtue and the discouragement of vice, and, therefore, to provide an answer to the humble petitions of His people. His answer to prayer, may restore us by an original strength of character, or by the well-timed application of a remedy. The believer is the recipient of a blessing, and he asks it; and adds that the God who created and prompted the prayer has provided the means of granting what he asks."

**RY 27. — GOD'S METHOD OF DEALING WITH HIS PEOPLE.** (Zech.

wisdom, sovereignty, and power of the Supreme Ruler are nowhere more impressively set forth and illustrated, than in the fundamental principles which mark His government of the world. What these methods or agencies are, it is not difficult to determine from Scripture and Providence. The variety of methods and the diversity of their application are made for the purpose of instruction and moral discipline.

Among these methods are the following:

1. *Agencies wholly inadequate, seemingly, to accomplish purposes so grand and infinite.*

2. *Instruments, "weak" and "foolish" in themselves, chosen to "confound things that are mighty" the wisdom, philosophy, pride, and wealth, of the world. The simple "story of the Cross," from the lips of unlettered men, to revolutionize and convert this sin-cursed race and restore it to the image of God!*

3. God's method is one to *compel faith*—the whole structure of the Supernatural rests on faith. (a) It is true in regard to the *Scriptures*. From Genesis to Revelation, we "see as through a glass, darkly." God gives light enough to discern duty, but not to satisfy a thousand anxieties. We must believe, trust, patiently wait, or perish. (b) *Providence* is a book full of painful mysteries. We cannot break the seals and interpret. Darkness that may be felt encompasses our path here. We are shut up to faith.

4. The Divine method is the method of *severe discipline*. By the way of the Cross to the Crown! Fellowship in suffering the condition of joint heirship in glory. "Whom he loves he rebukes and chastens."

5. God's method is one of *slow growth and development*. Light, grace, prosperity, favor, discipline, as we can bear it. As in nature: "first the blade, then the ear, then the full corn in the ear."

6. God's method of dealing has respect to that *system of rewards and punishments* which forms a part of His moral government. Sin and misery, virtue and happiness, obedience and reward, are so conjoined in this life, that no man can mistake the will of God, or reasonably doubt that the law of eternal rectitude is bound ultimately to prevail.

7. Occasionally by "*terrible acts of righteousness*," God reveals Himself to the nations, "that all the earth may know there is a God in Israel."

## HOMILETIC STUDIES IN THE BOOK OF HEBREWS.

BY REV. D. C. HUGHES.

GENERAL TOPIC: THE PATRIARCHAL PERIOD.

Text: Hebrews xi: 21, 22.

SPECIAL TOPIC: JACOB AND JOSEPH.

*Introduction.* Though the details of the life of each believer named in this chapter are rich with instructive lessons, our rapid view of the whole necessitates the treatment of but a few of the salient points in each case.

## I. JACOB.

1. *His two acts of faith.* (V. 21.)

(1.) The bestowal of the patriarchal blessing upon both the sons of Joseph. This raised them to the dignity of an equal footing with the sons of Jacob himself, and hence entitled them to an equal share in the land of promise. A knowledge of the divine will, in respect to these two sons of Joseph, was necessary in order to make this change—a knowledge which implied that the patriarch was now under the divine guidance, and that his faith in the fulfillment of the divine purposes was clear and strong.

The prophetic spirit which accompanied the bestowal of the patriarchal blessing was another marked evidence of Jacob's faith.

At the advanced age of one hundred and forty-seven years, bowed and infirm, he is able to draw a graphic outline of the character and future destiny of his remote descendants. With a clear spiritual vision, he notes the *impulsiveness* of Reuben and of his tribe; the *cruelty* of Simeon and Levi; the *lion-like supremacy* of Judah; the *cunning* of Dan; the *location* of Zebulun, "at the haven of the sea;" the *strength* of Issachar; Gad's exposure to the enemy's invasion, having chosen his inheritance on the east of Jordan; the *fatness* of Asher, thus referring to the productive districts by the Mediterranean, from Carmel to the Phœnician boundary; the *gazelle-like fleetness* of Naphtali, and the double inheritance given to Joseph in the two tribes of Ephraim and Manasseh. These

features are so clearly borne out by the history of those tribes, that *Knol* other rationalistic interpreters sought to cast a doubt upon the *uineness* of this narrative on a very ground of its prophetic accuracy.

(2.) Jacob's second act of faith—"worshipping, leaning upon *the* his staff." Though mentioned by the apostle as subsequent to the birth of the sons of Joseph, it would have preceded it according to *xlvi*: 31. Here occurs an interesting question of biblical criticism. The *Septuagint* version, followed by the *Latin*, renders the Hebrew by the word *mat* while in our version it is rendered *staff*. It is simply a question of vowel-pointing, which was not introduced until after the fifth century of our era. Before the introduction of vowel-points, either rendering might have been made, according to the judgment of the interpreter, inasmuch as both words were precisely alike without the vowel-points. The *Latin* scholars, who rendered the Old Testament Hebrew into Greek three hundred years before Christ, read the Hebrew word *mat* or staff, with which agree the *Latin* and the Italian. There is also a conflict between the respective translations of this verse in the Douay and Protestant versions. The former renders it: "By faith Jacob blessed the ends of the sons of Joseph, and adored the top of his rod;" the following being appended: "The apostle follows the ancient Greek Bible and seventy interpreters (which translate in this manner: Gen. ch. xlv: 3) alleges this fact of Jacob, in proof of his relative honor and veneration to the rod or sceptre of Joseph, as a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But some translators, without any friends to this relative honor, corrupted the text by translating *he worshipped, leaning upon the top of his staff*; as if this circumstance of

upon his staff were any argument of Jacob's faith, or worthy being thus particularly taken notice of by the Holy Ghost."—"Holy Bible:" Pub. with the approbation of the Most Reverend John Hughes, D.D., Archbishop of New York: 1853. According to the Greek version published by Dr. Scholz, a Roman Catholic Professor of Sacred Literature at Bonn, and also according to the text of the Septuagint version, an exact and literal rendering would be: "And (Jacob) worshipped upon the top of his staff." To follow the Douay translation is to omit unwarrantably the important Greek preposition, and thus wholly change the construction of the sentence, and impute to the aged patriarch an act unworthy of his faith, and to the passage, a signification which the apostle never intended.

After this digression, it is only necessary farther to remark that the spirit of worship to which the apostle here refers, as an evidence of the reality of the faith of the patriarch, touchingly suggests one of the most essential features of genuine, Scriptural faith, namely: a devout reverence for the true God.

## II. JOSEPH. (V. 22.)

### 1. His two acts of faith.

(1.) Concerning the deliverance of his people from the land of Egypt. "By faith Joseph \* \* \* made mention of the departure (lit. exodus) of the children of Israel." The word rendered "made mention" literally means, "he reminded" them. This is the sense in which it should here be taken; for he, doubtless, refers to the promise of God to Abraham (Gen. xv: 13), that after his seed should be a stranger in a land not theirs, and should serve them, and should be afflicted for four hundred years, \* \* \* "AND AFTERWARDS they shall come out with great substance." Believing with implicit faith this divine promise made to his illustrious ancestor, Joseph, in his last days, gave evidence of his confidence in God's word; which confidence had characterized him from his early youth, and which enabled him to main-

tain the integrity of his religious life in severe temptations and in all the stages of his eventful career.

(2.) Concerning the ultimate burial of his body in the land of Canaan. To use the pertinent words of quaint Matthew Henry: "Now Joseph gave this order, not that he thought his being buried in Egypt would either prejudice his soul or prevent the resurrection of his body (as some of the Rabbis fancied), but to testify (a) that though he had lived and died in Egypt, yet he did not live and die an Egyptian, but an Israelite; (b) that he preferred a significant burial in Canaan to a magnificent one in Egypt, \* \* \*; (c) to assure them that God would be with them in Egypt, and deliver them out of it in his own time and way."—HENRY, *in loc.*

## MISQUOTED SCRIPTURES.

### No. XV.

BY TALBOT W. CHAMBERS, D.D.

1. IN Gen. xxxvii: 35 Jacob is reported as saying, "I will go down into the grave unto my son mourning." A more correct version is, "I will go down to my son mourning into Sheol." This is the first of the sixty-five instances in which the proper name *Sheol* occurs in the Old Testament. It is a precise equivalent of the Greek *Had-s*, which is found ten times in the New Testament. The word never means *grave*, for which the Hebrew has a term uniformly used to denote the earthly receptacle of a dead body, but always the place of departed spirits, whether good or evil. It thus distinctly conveyed the idea of the soul's existence after death. The patriarch's conceptions of this unseen world were doubtless dim and vague, but he expected to meet Joseph there, and his use of the word is quite inconsistent with the notion that death is the extinction of the whole man.

2. In the painful narrative given in the thirty-eighth chapter of Genesis, a certain locality is described as "an open place" (verse 14), and "openly" (verse 21), but it is generally agreed that the original is more definite, and means in

the first instance "in the gate of Enayim," \*and in the second "at Enayim." The term rendered "harlot" in verses 21 and 22, is not the same as the one so rendered in verse 15, but very different. It means a woman dedicated to impure heathen worship. The custom indicated by this term was prevalent among many of the ancient heathen, and still survives in modern India, where it is not uncommon for parents to train a daughter in song and dance, and take her to a temple with the distinct understanding that while there her person shall be at the service of the priests. A distinguished missionary tells me that to have a daughter so employed is deemed an honor, and that a girl, after spending years in the temple, may return to her home and be reputably married.

3. In Genesis xxxix:6 we read of Joseph, that he "was a goodly person and well-favored." The original is literally, "fair of form, and fair of appearance," meaning doubtless that both in his figure and his countenance he was attractive. The mention of his personal charms is not idle, but helps to account for the keen and insidious temptation to which he was subjected, and which he overcame with such pious simplicity and heroic fortitude.

4. In Genesis xl: 16, 17, we read of "white baskets," in one of which "was all manner of bakemeats" for Pharaoh, a statement that is rather confusing. The first phrase, according to the ancient versions, should be "baskets of white (*i. e.* fine) bread," the color of the baskets being of much less importance than that of their contents. The other phrase contains no reference to *meat*, in the modern sense of that word, but simply means, "all manner of food for Pharaoh, the work of the baker." The point of the statement is that the symbol of the chief of the bakers' doom was drawn from his occupation, just as the symbol of the chief butler's restoration was from his.

5. In Jacob's invocation upon Joseph's

\*As it is given in the margin of the authorized version.

children (xlvi: 15), he speaks Most High, as "the God who fed my life long unto this day." The here is very inadequately rendered Lord had done a great deal more patriarch than provide him with The true sense is, "who hath been shepherd," a vivid and suggestive often found in the Scripture. See xxiii: 1, where the Hebrew is the as here, with the addition of the of the first person. To act as a herd to any one is to furnish him guide him in his way, defend him all foes, in short do for him ever that he cannot do for himself change suggested here has been with great propriety and beauty Revised New Testament in Rev. where we read, "The Lamb which the midst of the throne shall be Shepherd."

## AUTHORSHIP OF THE EPISTLE TO THE HEBREWS.

No. III.

By G. W. SAMSON, D.D.

DELITZSCH, of the German speculative school, and Canon Farrar, of the English Broad church, are quoted, pretty too confidently, as throwing just on the authorship of the Epistle to the Hebrews. Half a century ago, H. most masterly scholar of the Roman Catholic church, and Stuart, the only masterly leader of the American School in biblical criticism, independently of each other, spent years of exhaustive research as to the Epistle to the Hebrews; and from common convincing testimonies met every objection, and established by unquestionable historic testimony its authorship by Paul. In this day, when speculative doubt is so fostered, and when biblical writers are treated as if they too were but speculators, a glance at the broken and demonstrative character of the testimonies, as traced by logical inquiry in each important era of Christian history, claims impartial review.

It is found that in the Oriental church, including all Asia and Greece, the lands where the New Test

words were read in their original language, no suggestion of doubt as to the Epistle ever arose. In the Roman church the strongest confirmation was given in the first century; in the second century the ambition of rival leaders led to speculative objections; those have appeared in different ages; they found chief voice in the Jesuit order after the Council of Trent; and have been most fully replied to by its now revered scholars. In the Alexandrine, the third and intermediate school, amid all the rivalries of the Eastern and Western churches, these objections were first met and were fully replied to by the men best qualified to be impartial.

The chief testimony as to the Epistle to the Hebrews is that of Peter (2d Pet. iii: 15, 16), in which three classes of testimonials are apparent. First, Peter addressed the "diaspora;" the term used in the Greek translation of the Old Testament, by John (vii: 35), by James (i: 1), by Peter (1 Pet. i: 1), and by Josephus, to designate the Jews scattered among the Gentiles. Peter indicates a special letter of Paul's addressed to them; and that letter was distinct from his other Epistles, and could have been only this to the Hebrews. Second, the subject of that letter was a special one; showing that "the long-suffering of the Lord is salvation." A careful examination of the Greek original will show that there are in verse 15, seven special words, used by Peter and Paul's significations. Chief among these are "hegeomai," account; "soteria," salvation; and especially, "makrothumia," long-mindedness; used in the moral sense only by special writers in the later ages; peculiar to Paul, and apparently borrowed from him by Peter. This subject is specially the theme of the Epistle to the Hebrews (ii: 1-4; iv: 11. vi: 9-12; ix: 14, and xi: 3-38.) Third, this Epistle, with others, was copied, distributed and "wrested," apparently in this age of the apostles themselves.

The apostle Peter makes it clear (2 Pet. iii: 14, 15), that, during the life of Paul, his several epistles were copied

and distributed generally; so that they were in the hands of even the unlearned and unstable; while, too, they had authority as inspired "Scriptures." Clement, the third bishop of the Roman church, from A.D. 92 to 102, during John's life, wrote his Epistle to the Corinthians, quoting Paul as his authority. Eusebius alludes to his quotations from the Epistle to the Hebrews, and Stuart has ranged, in parallel columns, the original Greek, showing in Clement's epistle seven direct and eleven indirect quotations from the Epistle to the Hebrews. In the year A.D. 140, there came to Rome two marked young men. One was the brilliant Marcion, whose father, a disciple of Polycarp, a pupil of John, was obliged to exclude his son from his church, near Smyrna, because of youthful improprieties; who, exiling himself, sought at Rome admission to the Christian Church, but failing, resolved on opposition to its faith. The same year there came to Rome from Alexandria, a speculative youth named Valentine; and the two found kindred congenialities of mind and heart. Marcion declared that the gospels could not be harmonized; and that Luke's, declared historic, must rule as authoritative. Of the fourteen epistles of Paul, found as authentic in the Greek original and in the Syriac translation, used in Christian churches at that era, he accepted only ten. The objections to the Hebrews, as Hug has shown, were from the first substantially the same: that Paul had not, as in other epistles, prefixed his name to it; that in ii: 1-5, the term "us" is in conflict with his declaration that he personally did not receive his view of gospel truth from the apostles; that in xiii: 18, he seems to have an affiliation with the Palestine Jews; and that the style of thought differs from Paul's in his other epistles. To the first objection, Clement, of Alexandria, in the third, and Eusebius, in the fourth century, quote in reply the statement of Pantænus, the first head of the Alexandrine school; who, at the very time Marcion was suggesting his speculative



doubt at Rome, made this statement, as Clement writes: "As our worthy presbyter has already said, 'Since the Lord himself was sent as the apostle to the Hebrews, Paul, being an apostle to the Gentiles, on account of modesty, does not subscribe himself as the apostle to the Hebrews; both out of reverence for his Lord, and because, being a preacher and an apostle to the Gentiles, by a kind of supererogation he wrote to the Hebrews.'" As to the other objections, they are purely speculative, and the suggestion of individual fancy; and have been replied to fully, as Hug states, in every age when doubt has been revived. Paul was constantly visiting Jerusalem, comparing views with his fellow apostles; he declares that in common they were inspired for their respective work; but he always, as a preacher, sought out the Jews first; and the reasoning of the Epistle to the Hebrews is just what might be expected from him, as men like Grotius and Webster, masters in address to different classes and varied nationalities, have specially observed. The simple allusion to Timothy and to Italy in the close of the epistle (xiii: 23, 24) is a testimony, purely *interna*l, as masters in reasoning have in different ages observed, more than outweighing all the internal objections ever suggested.

It would be easy to trace the history of speculative doubt, confined, as Hug painfully notes, almost exclusively, to rivals for preferment in the Roman church; how Jerome, taught by thirty years' residence among Greeks and Syrians in Palestine, was overruled in making up the Latin Vulgate from the imperfect versions made in different parts of the Roman Empire; how the Jesuits, securing, against the scholarship of their own church, the decree of the Council of Trent, A.D. 1546, making the Latin Vulgate (imperfect, as all Roman scholars from Jerome down to Ximenes had declared), to supersede the Greek originals; and how then, obliged to seek support for their position, they employed successively men like Simon, A.D. 1671 to 1695, and Astruc, A.D.

1753, to revive the early speculative doubt, to which men like Bossuet of the school of the Sorbonne, replied; how the German rationalist school from Bengel took up the attempt, as Milman has shown in *Latin Christianity*; how now the English Broad Church and a few leaders of the Scotch and American churches repeating these speculations, at the same time they are replied to by men like Huber, Hefele and others, opposers of the Jesuit tradition and the doctrine of Papal Infallibility, also by men like Dean Burgon, of the historic Church of England.

Plato relates how Socrates said that, when a youth, he had all the rational doubt as to God and His will taught in nature, which, in the minds, are the essential transitions from traditional to individual faith; and he said, he was thankful that he had in his own breast his doubts that were solved; for, to have proceeded without them would have committed him to error, and would have made him a poor guide to his countrymen, who had a well-grounded faith, not dominated by speculation.

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## A SYMPOSIUM ON EVOLUTION

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE? IF SO, WITH WHAT LIMITATIONS?

No. II.

BY JOSEPH T. DURYEA, D.D.

EXPOSITORS are often admonished to modify their interpretations of Scripture in order to adapt them to the theories in science, which are only hypotheses; but to wait until they are directly or indirectly confirmed as facts of science by observation and experiment. The advice is pointed out by a homely proverb: "Do not jump across a stream until you get to it." The counsel is prudent, and, in many instances, wise. And yet there may be so many instances in which it does not hold. There have been theories proposed in the past, and for a long time e-

to make only as hypotheses, not reached by induction, nor sustained by the agreement of deductions from them with facts and implications of facts, which, nevertheless, were made probable by induction, and advanced more and more toward certainty by the steady increase of the agreement of deductions from them with known or newly-discovered facts. These theories have involved the negation of that which the Scripture had been understood to affirm, or the affirmation of that which the Scripture seemed to negative. And since the "trend" of investigation was constantly in the line of confirmation, the result has been anticipated. The traveler has not come to the stream, but he has seen signs that there is a stream shortly to be crossed. In such cases, it has been thought well by expositors to re-examine the words of Scripture to find whether those who spoke or wrote them may not have had in their minds such conceptions and judgments as were in harmony with the coming truth, although they did not and could not anticipate and affirm it. If, by a fair interpretation under the laws of language and thought, they could discern in the words fit forms of expression for ideas and predicates in accord with the recent truth, they have set down an alternate over against the received exposition.

And they have done this for two ends. First, that they might relieve their own minds from a growing apprehension that there must be an inevitable conflict between the accepted meaning of Scripture and scientific propositions more and more likely to be proved to be true. As soon as they have gained a point of view from which they could discern the ground of a reconciliation, their minds have come to rest. There can be no other rest for active minds than the repose which comes through the congruity and consistency of the various affirmations they are rationally bound to make. Second, that they might relieve the minds of others from the necessity of doubt. The men of science have preliminary evidence on

which they base hypotheses; and, holding them provisionally, they proceed to develop and verify them; meanwhile they perceive their disagreement with the apparent teaching of the Scripture, and by as much as they affirm judgment as to the probability of the truth of the theories, they, at least, suspend judgment as to the truth of the doctrine of Scripture. And if it relate to essential and vital matters, the suspense of faith is serious, to say nothing of the effect on belief in the rest of Scripture of a doubt in respect of any part of it. For the use of faith is not merely to affirm truth for the satisfaction of the appetite for knowledge, but to work it into the practical convictions and motive forces which determine character and life. And all this is true of those who teach science, and of their pupils, and of the people in so far as interest leads them to listen or read, and learn what scientists know and believe.

It certainly has been good service to these, which the expositor has rendered who has been able to show that there is a possible rendering of Scripture, which is in harmony, on the one hand, with thought that can be consistently attributed to the speaker or writer, and on the other hand, with the theories which have gained the ground of probability, and seem to be moving right on to the ground of certainty.

It is the opinion of very many that the theory of Darwin has been advanced to the stage of strong probability, and that the indications are that the progress of scientific observation and reasoning will confirm it. It is held by many scientific men confidently, by others provisionally, by others with several important modifications. And it is evident that it is received by multitudes of people, who are not able to comprehend the force of the considerations which favor it, any more than they are able to estimate the difficulties in the way of the establishment of it.

The question has been asked, How far is the theory probable, and to what extent does it require us to modify our views of the teaching of the Scriptures,

if we have hitherto interpreted them under our ideas, formed from our acquaintance with the method of nature, as we suppose it to be?

Darwin is a specialist. He favors the comprehensive theory of evolution as expounded by Herbert Spencer. But he attempts to verify it only within his own field of "observation and reflection." He, accordingly, does not try to account for the origin of life. He assumes the existence of a few simple forms, "perhaps only one." He maintains that from the one or the few, by a gradual process of development, all species of plants and animals have been derived, and that from some one of the latter the human race has descended. This process he has outlined. Every form of life tends to grow and produce new forms. The offspring tends to adhere to the type of the parent, and also to vary slightly from it. The tendency is not manifest in every individual, but in some one, or, possibly, in several at the same time. The increase of individuals of every kind is in excess of the provision for life. There ensues a competition for place and sustenance. In this "struggle for existence," those forms which vary in such a manner as to gain advantages by closer adaptation to the conditions of life, survive, multiply, and impart to their offspring their traits; and by the subsequent interbreeding of similar specimens these traits become more and more distinct, until they are sufficiently peculiar to be regarded as the marks of a class or species. The "species," however, is not "marked off" by diversity of origin, but of traits. It is not a species, therefore, in the sense of the old naturalists. The interaction of the form in its variations and the conditions of life favoring it and leading it on in the course of its development, is termed "natural selection." In the animal kingdom, natural selection is aided by "sexual selection." The forms which have advantages by variation pair, and perpetuate and intensify the variability, until the variety has advanced to the degree which is regarded as specific.

All along the course of development, it is further maintained, there have been modifications of the conditions of life by geological changes, and accompanying differences of climate, etc., and these have increased the tendency to variation and given new directions to natural selection. And by the movement of the forces of life under the guidance of these laws of nature, which in their combination have become very complex, there has been a steady advance, upon the whole, from lower to higher forms, until at length man has appeared, the last and the highest.

In his "Descent of Man" Darwin attempts to trace the genesis of the mental and moral faculties in man by the method of development. He does not try to explain the beginnings of these as manifested in the lowest forms of animal life. He says: "In what manner the mental powers were first developed in the lowest organisms, is as hopeless an inquiry as how life first originated. These are problems for the distant future, if they are ever to be solved by man." He admits that "there can be no doubt that the difference between the mind of the lowest man and that of the highest animal is immense." But he affirms, "The difference in mind between man and the higher animals, great as it is, is certainly one of degree and not of kind." He has shown the analogy between the powers of animals and some of the powers of man. But he has given no satisfactory account of the rise of the distinctive rational and moral powers in man. Neither has he given a convincing account of the origin of language.

The effort to fill the blank between the powers of the highest animal and the lowest man, is a pure speculation. There can be no observation of facts as *data* for a delineation of the process of development from the one into the other. Use may be made of the facts of mental action observed among the lowest races of man. But Mivart and others have shown that these have not been properly observed. And it is not yet proved that the debased races are

not degenerate specimens of mankind. The appeal to the fact that the mental powers come into exercise gradually in the individual is without force. As, e. g., when Darwin says: "If it be maintained that certain powers, such as self-consciousness, abstraction, etc., are peculiar to man, it may well be that these are the incidental results of other highly-advanced intellectual faculties; and these, again, are mainly the result of the continued use of a highly-developed language. At what age does the new-born infant possess the power of abstraction, or become self-conscious and reflect on its own existence?"

No one denies the development of the mental powers of the infant. But development in this case is simply the becoming explicit of that which is implicit. The infant is a rational being, at the start. Does the fact that the body of the infant develops into the organism of a complete man, of itself prove the physical evolution of man? Neither does the growth of mind as existing, prove that mind came to exist by evolution.

Such is the theory of Darwin. The ground on which he rests may be deemed to be sufficient to support belief by some. But it cannot be said to be verified. It is true a very distinguished visitor to our country has affirmed that it is as surely demonstrated "as the Copernican theory of the solar system." Yet when Hæckel wished to have it taught for scientific truth in the public schools of Prussia, Virchow withstood him, and declared it could not be honestly done. And as to the essential elements of the hypothesis, there is not now agreement among men equally capable and informed. Wallace differs with Darwin, Mivart with both, Gray with one or the other, and Dawson with all.

Indeed, the nature of the problem and the sources of proof are such as to cause the expectation that the theory will remain for a long period in a very crude state, and dependent on scanty evidence. The process by which nature has come to be what it is was concluded before

observation was possible. And it cannot be repeated by experiment. The nearest approach to a scientific test of any part of it, as set forth in the hypothesis, is in the treatment of "Plants and Animals under Domestication." But artificial selection in order to produce varieties is not natural selection, nor sexual selection according to the terms of the theory. And this has shown only that the limits to variation are not so narrow as had been supposed, and accordingly the concept of species has to be modified. A portion of the reasoning is from analogy, the most difficult of all arguments to manage correctly. Another portion is by inference from inferences depending on inferences; or, as the logicians say, by noting the marks of the marks of the marks. The data are the traces left by the process as it advanced. And by the confession of all, these have been under such conditions as necessitated the obliteration of many of them when or after they were made. It will take time to decipher accurately those which have been found, and to search for those which remain undiscovered.

Although, as we have said, the theory has been favored to a greater or less degree by many scientific men, there is a very respectable number who favor it only in part. Some of them consent to the probability that the "method of nature has been continuous" from the lowest plant to the highest animal, but leave man out of the series as "a being apart." Others include man in so far as he is animal, and suppose that intellect, sensibility and will, and the moral elements in these, constituting together with self-consciousness his personality, came to him by special endowment immediately from the Creator.

It is noticeable that there is less dogmatism on the part of the advocates of the theory than formerly. And it is evident that the temper with which it is considered is more critical. The first enthusiasm accompanying what seemed to be a fresh and important discovery is cooled somewhat, and there is an opportunity for a calmer judgment. And to

a judicial mind, many of the weak places in the argument seem weaker than they once did. Variation in small degrees will not answer. Natural and sexual selection falls short. And the geological changes posited are in need of revision.

There will not be space to enumerate the difficulties which beset the theory. They have been presented ever since the announcement of it, and have recently been pressed by several able critics. Some of them seem to be insuperable. Let any one, for example, try to picture the successive changes by which an animal so different as to structure and mode of propagation was transformed into a mammal, and he will perceive how serious they are. The most important point, however, for our present purpose is this: The hypothesis is a theory of method, and not of causation. It is true, certain causal elements are introduced into the account of the process of evolution, but these are not primary but secondary. They may pertain to the "*causa sine qua non*," but not to the efficient cause. It is true "laws" are affirmed. But we have long ceased to be imposed upon by the phrase "laws of nature." A true cause is an agent. It does something. It may be simple or complex, one force or many forces concurring. A law is an abstraction. It does nothing. It is an intellectual expression of the mode in which a cause operates.

Darwin has no exposition of the cause or causes of evolution. The questions are not answered: What makes life? What makes heredity cleave to the type? What makes variation? What makes organisms plastic to environment? What co-ordinates the series of variations with the changing conditions of life so as to secure progress from lower to higher organisms?

Darwin has not attempted the task of Herbert Spencer, assuming that the worlds, all life, intelligence, sensibility, will, personality, were implicit in simple atoms of one kind, and one or two forces pulling and pushing, and attempting to show how these, by involu-

tion and evolution, became explicit in the existing universe. It is open to any one to entertain Darwin's theory without assenting to Spencer's. With the latter, accordingly, we have no present concern.

And this brings us to the question: If he shall accept the theory of Darwin, will he be able to reconcile it with the teachings of the Scriptures? Up to a certain point, we think he will; but beyond that we think he will meet with difficulties which certainly seem at present to be insuperable.

1. He will be able to reconcile the theory with all the postulates concerning God assumed in the Scriptures and affirmed by consistent theists. He accepts the theory as an exposition of method. He is free to find in God the efficient cause, and to regard the method as the method of *creation*. To him the energy at the center of all things from the beginning is not the "unknown and unknowable," but that of a personal agent, whose will is the fountain of all forces, whose intelligence, wisdom and skill have been expressed in the method of the genesis and ongoing of the universe. He finds, too, the same grounds for inference to design, purposive adaptation of things to things, in the process of evolution as the elder theists found in the order, arrangement, and fitness of things to things, under the old conception of the mode of creation.

Again, he is at liberty to conceive the agency of God as manifest in one way at the beginning, and in another way subsequently; or he may conceive it to be similar throughout. He can think of God as issuing and sustaining forces limited to definite modes of operation, and so combining them as that they would produce the actual universe; or he can think of God as immanent in the universe, energizing always and everywhere, according to fixed modes from which He will not ordinarily depart.

Or, once more, he may distinguish between the method of creation and the method of providence, and think of God as introducing forces and limiting their operation by modes, then using



them according to their modes up to a certain point, and at that adding new forces with their proper modes, and so on until the completion of the system of the universe; and then and thereafter working only in and through "second causes," according to their laws. This view is not acceptable to some scientific men, who are jealous for the "simplicity and continuity" of nature; but it is for them to account for nature without it, and this, so far, they have failed to do. It seems to be the most consistent with our present knowledge. The method of the origin of the universe may be conceived as the evolution of whatever is involved up to a point at which all is unfolded, and then the introduction from the creative energy of whatever may have been necessary to another movement; and so on to the end. This theory does not compel us to get life out of matter and force, instinct out of life, and mind out of instinct, and free-will out of necessity.

2. One may accept the theory of the evolution of species and find it to be in agreement with the teaching of Scripture in the introduction to the book of Genesis i: 1; ii: 3. Of the origin of the universe the theory affirms not the cause, but the method. The fragment of Scripture affirms not the method but the cause. They may pass into each other without collision: they do not need to be "reconciled." Glance at the record: "In the beginning God created the heaven and the earth. \* \* \* And God said, let the earth bring forth grass, the herb yielding seed \* \* \* and the tree yielding fruit. \* \* \* And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl. \* \* \* And God created great whales, and every living creature that moveth, \* \* \* and every winged fowl. \* \* \* And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth. \* \* \* And God said, let us make man. \* \* \* So God created man." There is here a continual refer-

ence to causation; there is not a word in reference to the mode of creation, unless we seize upon a few forms of expression, such as this, "Let the earth bring forth;" and these favor the idea of evolution.

3. In the first document, ii: 4; iv: 26, there is an account of the origin of woman, which, if taken literally, cannot, so far as we now see, be set into agreement with the theory. In this it is implied that Adam was the first man. And there was not a woman. According to the theory, the human species came by numerous gradations from a lower species, and when it finally attained its rank, it must have been in many individuals, and these of both sexes. If, as has been suggested, the theory be modified, and it be supposed that from the species of mankind, as yet only the highest among animals and endowed with superior instincts, two individuals were taken, and by a fresh creative act supplied with the elements of a rational and moral nature, and in this manner the "Adamic race" was constituted, this does not remove the difficulty. For the Scripture account implies that the man was alone, and says, "There was not found an help suited to him." It proceeds to refer in a veiled manner to the creation of woman. It may be said that this need not be taken literally. Yet, taken in any way, it certainly implies a special act of creation for woman. It may be said that the whole passage is poetical, and not to be regarded as giving information, but designed for moral effect. But this only shifts the difficulty, for it is taken as literal to some extent elsewhere. In an epistle in the New Testament, there is an allusion to it, and it is made the basis of an exhortation. On the fact that the man was first formed, and afterward the woman, is laid down the precept, that woman is not to assume "authority over man." There must be discovered a principle of interpretation different from that which has been hitherto adopted, before the difficulty here presented can be removed.

4. The strict adherent to the theory

is impossible, either in the upper or lower extremities. Her opinion would be expressed in the strongest of her characteristic superlatives. At least she would say that such a man must be imperfectly developed, and suffer from cold extremities, short breath, and weak muscles. She would have no difficulty in applying this reasoning to herself, only that she thinks woman is an exceptional being.

Ask a clergyman what he thinks would come to his neighbor, John Jones, the blacksmith, if he were to eat freely, participate as a guest in many rich dinners, spend much time in unventilated meeting-rooms, wear black clothes, and, for exercise, walk about a little, in a quiet, dignified way, and the clergyman would say that John Jones would lose his robust vitality. And he would have no difficulty in applying it to himself, only that he thinks a clergyman is an exceptional man. In truth, John Jones could bear this sort of life better than he; for John is subjected to no special anxiety, while the clergyman is under an incessant strain to maintain his standing and hold his congregation. The pulpit pressure in the present competition, some clergymen have described to me as something fearful. Catholic priests, whose life, physiologically considered, is worse than that of Protestant clergymen, are not subjected to this sharp competition for place and preferment, and enjoy more robust health than their Protestant brethren. The very life which the clergyman would be quick to tell you would spoil John Jones, is much more likely to spoil himself.

With this view of the case, what becomes of the statement in my first paper, that clergymen enjoy ideal opportunities for good physical health? A clergyman's high outlook gives him a nobler conception of the importance of physical vitality than other men are likely to get; and he is so free as to the disposition of his time, that he can organize his life as to exercise, etc., as he pleases. If he thinks that two hours in the morning should be given to vigor-

ous muscle-work, or three hours in the afternoon to brisk walking, with momentary interruptions for cheeriness to members of his congregation, the only man in the community with a definite occupation, who is free to re-cast his daily life. The man must be in his store, away from sun and air; and the lawyer in his office, or in the suffocating atmosphere of the court room. Everybody but the clergyman is bound to some routine; but he can regulate his life as seems to him best. Doctors, with their anxiety and broken rest, lack the habit of cheerful, brave work, a large source of vitality. The influence of this temper has long been recognized by physiologists. The man who starts out in the afternoon to make a dozen calls upon poor people in the outskirts, to whom his coming with his earnest, loving "God bless you," is like an angel's visit, has the wider opportunity for the exercise of the habit which does so much for doctors.

The clergyman's greatest temptation is the table. Among his people he receives the warmest welcome. The table which means the richest food, is prepared for him in great variety. He is helped first, and generously. But a stont "No" can quiet the importunities of the admiring, loving household. In a somewhat broad country a clergyman, in the practice of my profession, and with open eyes as to people's habits, learned that clergymen are famous table-guests; a habit which grows upon one with much experience as a table-guest. A Universalist clergyman of Boston, a famous eater, while attending a convention of that church in a western city, dined with Father Lou, at a hospitable mansion. He was helped to turkey, and then to chicken pie. The pie, he pronounced excellent, and he would take a very little. Sister Underwood again loaded the plate. Soon, he would take just a least bit more of that pie. Then he finished a dish of pudding, a plum mince pie, with cheese, and two

coffee. At this point in the feast Sister Underwood asked if he wouldn't take another piece of the mince pie? The sister looked at the good sister with an injured air, and sighed out: "Sister Underwood, I can't eat everything."

Father Ballou remarked, laughingly, "I thought you could."

The right table for a clergyman with only a little walking for exercise, is needily plain. If, instead of the three meals a day, already suggested, he take but two, he would often find his digestion and brain-work greatly improved. The hours are not especially important. Meat should appear but once, and that at the second meal. The breakfast may be boiled rice or oatmeal, baked very dry, and eaten with a little butter. You may add Graham-bread and butter, or baked potatoes, and a cup of weak coffee. The dinner may be lean meat, boiled, broiled, or roasted with coarse bread, and either potatoes or some other vegetable. No dessert. Nothing should be eaten between meals.

The food should always be as dry as possible, and swallowed by the aid of the saliva. It should not be moistened with any other liquid while it is in the mouth. This is very important. If you are troubled with indigestion, it may be necessary, until these symptoms disappear, to introduce no liquid, either while eating, or for an hour or two afterward. Persons suffering from weak digestion will be surprised at the happy influence of dry food. It secures a moderation in quantity, for the eating must be slow; but still better, every particle of the food is brought into contact with the ptyaline of the saliva, and the starchy portions are thus prepared for digestion. This is very important. I have known many instances of obstinate indigestion cured by this simple change in table habits.

If you have eaten twice as much food as you need (a very common habit), and you reduce the quantity even ten per cent., you will suffer from hunger. But if you will be patient, and continue the reduction until you take but half the former quantity, all craving and gone-

ness will disappear. Only excessive eaters are annoyed with stomach troubles. Very temperate eaters hardly know the feeling of hunger.

When you have learned, not how much you can consume, but how much is necessary to run the machine, you have mastered one of the most important lessons of life and one which few persons ever comprehend.

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## LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. I.\*

VIEWS OF GENERAL STEWART L. WOODFORD.

THE Protestant churches in our great cities do not seem to me to reach the mass of our city population. The body of the working people seem either to be steadily drawing away from the Protestant churches, or the Protestant churches from them. While I cannot speak accurately as to the cause, the result is undeniable. The Christianity of to-day is far more cultured, more educated, more wealthy, and more fashionable, than the Christianity of the time of Christ; but it certainly does not reach the people as it did then. I mean, of course, in our great cities. As has been often suggested, our churches are getting, each year, to be more and more ethical clubs. Sermons are essays, and our religion has all the surroundings of

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\*This article, by two well-known laymen of great practical sagacity, will be followed in succeeding numbers by the views of other gentlemen, equally distinguished, on the same subject, among whom are the following: Francis B. Thurber, John Swinton, A. S. Hatch, John Wanamaker, and Dr. Draper.

These views are obtained by personal interviews with the respective gentlemen, and the matter given is either written down by them, or the manuscript is revised by them. Representative business and professional men, of such standing and character in the public estimation, have a right to be heard, and to have their friendly criticisms and suggestions duly considered. We cannot doubt that the ministry will be both interested in and profited by what such sagacious and intelligent laymen think and express as to their preaching and leading modes of church work.—ED. HOM. MONTHLY.

comfort and art. But no man can walk of a Sunday through those parts of New York where the working people live, without realizing that either they have no sympathy with the Protestant churches, or that the Protestant churches have no practical sympathy with them.

As to whether the erection of fine churches has had the effect to separate the rich from the poor, I would remark that architecture, music, and the splendid pomp of the Roman church, never separated that church from the masses. The elaborate mosque of the Mohammedan has never separated that religion from its common people. The same is true of all heathen forms of worship. I do not, therefore, believe that cathedrals, or great church buildings, have any logical part in this separation between the rich and the poor. In fact, the temple built to the Deity ought to be a natural and common meeting-ground for all classes.

I do think that the large salaries paid to some Protestant clergymen have much to do with it. Of course, some of the best paid of the clergy are among the most efficient workers with the poor; but large salaries are paid for intellectual ability, or oratorical excellence. They are not paid because the recipient is a simple preacher and hard worker among the poor. That kind of work which is most effective among the masses is done by the Bible reader, the *colporteur*, and the city missionary, and these men certainly do not get extravagant salaries. The Romish church supports its clergy in Chapter houses, and at an average expense of less than \$1,000 per priest. So that, on the salary of one successful Protestant city clergyman, from four to ten Romish priests are supported and kept at work. Looking at the matter from a business stand-point, it would seem to me that the Romish system enables them to get at from four to ten times as many people as the Protestant plan. Whatever may be said about the celibacy of the priesthood, it is very certain that a body of clergymen who are supported at small expense, who are mainly free from family ties, as

were Christ and His first apostles, can do a practical work among the poor and lowly such as cannot be done with our expensive Protestant system. Protestantism reaches the middling classes and the well-to-do very effectively. It is not doing its original work among the poor in our cities.

I frankly confess myself utterly unable to suggest a remedy. I do not believe in fine churches for the rich, and mission chapels for the poor. I do think that in worship the millionaire and the beggar should kneel side by side. That the beggar should feel that the best church is freely opened to him, and the millionaire that the mission chapel is good enough for him. Wherever God is, there man ought to be reverently grateful to worship.

It does seem to me that we preach too much, and worship too little. Preaching was a necessity where an old religion had to be combated and overthrown. It was necessary to change the Jew into a Christian. It would be necessary to change a Mohammedan into a Christian; but the citizen of a Christian community is reached by exhortation and, above all, by seeing practical exemplifications of religion. I must say I think we preach too much and worship too little under our Protestant system.

While admitting that I have no scheme to offer, I feel that I ought to be very hesitant in criticizing. And yet, possibly, one radical defect in our Protestant dealing with the very poor is, that we approach them with efforts of charity, instead of getting down among them, being of them, and, in the spirit of a common humanity, working with them, and helping *them*, as well as *ourselves*, to rise.

If all our charities could be based upon the idea that little should be given and much earned, I fancy it would be better. I do not know that I make myself clear. What I mean is this: When you give a man something for which he makes no return, you hurt his own sense of manhood and pride. If you could help him earn something, when he is

in want, you would educate his manhood, at the same time that you cared for his necessity; and so I hail every effort at self-sustaining charities. What the poor want is, not to be educated in poverty, but educated out of poverty. And so, every time that you spend a dollar upon any man, woman or child, who is able to work, without giving the recipient a chance to work and pay you the dollar back, I fancy that your charity hurts more than it helps.

Under the complex conditions of modern society, we have got to feed men, clothe men, nurse them when they are sick, and bury them when they are dead, or else we shall not be doing the very thing that Christ did, and by doing which He first made our Christianity a success among the common people. At the same time, we ought to try to do these things in such a way as that we shall help these people to be self-supporting. Religion is for the needs of individual men. Its forms, its methods, must change with changing conditions of society, so as continually to do the one thing of bringing God nearer to the people, and lifting the people nearer to God.

We can learn much from our Roman Catholic brethren in their methods. We could learn more if we went back to the beginning and, with the teachers, who were taken from the shop, the seaside, and the custom house, were to get right in among the people themselves.

On the subject of young men taking part in church work, I would say, in answer to your questions, that we are a very busy people. We are getting to be a very luxurious people, and our active and brainy young men work very hard, part of the time, that they may enjoy themselves the balance. The peculiar forms of culture to which our churches incline are not the forms to which young men naturally incline; and the kind of work that Christianity demands among the laboring poor is, possibly, repulsive to young men of culture and æsthetic taste. In all communities, with the growth of wealth, the rich and the poor become more and more separa-

ted. This, in our material time, is intensified. If wise leaders in the churches can devise practical methods of dealing with the problems of labor and poverty in our cities, they will find that our young men and young women will respond. The mission churches and schools are to-day sustained by the young people. Among these are the sons and daughters of many of our wealthy families. Every opportunity of labor will, I am sure, be met by willing, capable and young laborers. The natural unselfishness of youth, its instinctive belief in high ideals, will call into fields of practical work a full supply of workers.

I have suggested why our young people are naturally drawn in other directions, but I have entire faith that, if you can give them opportunities where their work will offer fair promise of good return, you will find the young folk ready and eager to join with you. The spirit of Christianity is love for our neighbors. What we need is to find the practical way of giving this love practical expression in answering the needs of to-day. I am hopeful that the very need will bring its answer.

#### VIEWS OF ROBERT BONNER.

I think that the religious organizations of to-day are, in the main, based on the right principle; they are working in the proper direction, but there is more work to do. The elevated railroads are sending our population in New York far up town, and, of course, the churches have to move along with them. Only a very few years ago Dr. Spring's church was at one end of Beekman street, and Dr. Tyng's at the other. Dr. Tyng's moved to 16th street, and Dr. Spring's to 37th street and Fifth Avenue. Yesterday a clergyman consulted me on the advisability of moving his church from 11th street to either 124th or 126th street! How is it to-day? Some of the members of the largest church we have in the city (Dr. John Hall's) objected, thirty years ago, to 19th street as a location, because it was so far up town. Now it



is on the corner of 55th street and Fifth Avenue, and there are far more churches and church-going people above 19th street than there are below it. The churches will regulate themselves as to location, just as everything else adapts itself to circumstances. You cannot get people who reside above 42d street to attend churches away down town, any more than you could expect them to go to Brooklyn.

Then people ask, "Are the poor people down town to be left destitute?" I say no. We have comparatively few churches that are kept up down town, but there are mission churches, and I do not see what else you can do. You cannot ask that a church like Dr. Hall's shall be erected below Canal street. You must build churches where the people are. You would not put up a church in the woods, but would select a village for a site. In the mountains of Massachusetts and Vermont I have seen splendid locations for a printing office; but how would a man distribute his papers there? And what is true of the printing office is true also about churches: you must put them up where the people are.

In answer to your question as to the *preaching* of the present day, it may be observed that "what is one man's meat is another man's poison." That is another matter which, as everybody knows, regulates itself. We have good old orthodox sermons from Dr. Hall and Dr. William M. Taylor. On the other hand, I may say that I have heard Dr. Paxton, of the 42d street Presbyterian church, advocate, from his pulpit, going to the theatre! He is a man of ability, of a great deal of force of character, attracts large audiences, and may be said to be a man who is ahead of the times. He would not suit Dr. Hall's people, and Dr. Hall's preaching would not suit all classes. It is just the same in Brooklyn: Mr. Beecher will please one class of the community, and Dr. Storrs will be most admired by another. But although there is this variety in sermonizing, I would say unquestionably that it does not hinder the progress of the Church.

As to week-day meetings, I do not think we could have any more of them than we have at present; and I believe that the meetings are, as a rule, conducted with as much spirit now as ever they were. When I was a lad, from the age of 15 to 21, I lived at Hartford, Connecticut, the very centre of New England Puritanism. I think the meetings in New York are as well attended as they were in Hartford in those days. I think they are as well attended as they were thirty or forty years ago, and I have been a resident of New York for nearly forty years. And, in reply to your inquiry, I would say that young men are urged to take part in them now as much as in former times.

History is repeating itself all the time. Some say that young men do not now take any interest in the Church. But when I was a young lad in Hartford many of the young men then preferred strolling in the woods, or rambling around the country, to going to church. Now-a-days they go to Central Park; but such conduct is, I think, no more prevalent now in New York, considering the population, than it was in Hartford a generation ago. And, so far as I have observed, we have always had a very large number of our young men who went to church, and who took an interest in religious matters.

As to your question with regard to elevating the tone of public morals, of course all clergymen should aim to do that—and, in fact, they do aim to do that—by preaching generally upon the subject of honesty in all things. I do not think they should ever "preach politics" in a partisan way, for laymen are quite as well able to judge what is for the best interests of the country as they are. All they should do is to advocate, in a general way, a higher standard of morals in public affairs.

There is a great deal of talk in some quarters about the rich and poor meeting together. When a man talks that way it is proper to ask him: "Do you believe in social equality?" Personally, I say that there *ought* to be social equality in the Church, but there is not. Take any

prominent church—Dr. Hall's, for instance. You pay \$350,000 for a site, and you erect a building suitable to that location. Can you support that enterprise without assessing the pews? I think not. Can you expect a mechanic, earning \$15 a week, to pay for a \$5,000 pew? We have low-priced pews in our church (Dr. Hall's), for people of moderate means; but I think myself that there ought to be more equality among the rich and the poor than there is. Yet, at the same time, I confess I cannot see how you are going to get it. For instance, the late Robert L. Stuart gave away nearly \$100,000 a year to Presbyterian institutions, but when he gave a reception at his house, attended by ministers, physicians, lawyers, generals and prominent men, would you say that, as a Christian, he ought to have

his Presbyterian coachman there too? The answer to that is: Would the coachman enjoy himself? Of course he would not. Those things have to regulate themselves. The rich and the poor in our churches meet together, not, however, to the extent that I would like to see them. I am myself a natural-born democrat, not in the partisan sense, and I think that we ought to meet each other on the earth, just as we expect to meet each other in heaven hereafter. But I cannot see any better way to regulate the matter than we have at the present time.

The only practical suggestion I can make is, that the Church shall *multiply the means* that it has at command. We are on the right track; only let us do more work in the direction in which we are doing it.

### WASHINGTON'S BIRTHDAY SERVICE.

*No man ever attained true greatness without divine inspiration.*—CICERO.

*"Not wealth, not ancestry, but honorable conduct and a noble disposition make men great."*—OVID.

#### A Greatness Greater than Mightiness.

*He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*—Prov. xvi: 32.

In all history there is not, aside from Jesus, a more striking illustration of the truth of the text than that furnished by the life of GEORGE WASHINGTON.

1. He "ruled his spirit;" ruled it under circumstances of extraordinary provocation; ruled it in times of extreme darkness, under censures severe, and in the face of temptations such as assail few men. But he came forth from the fiery furnace without even "the smell of fire on his garments!" The student of history knows about the "Newburgh" intrigue to make him a king when the order came from Congress to disband the army unpaid; about the terrible winter which he spent with his army at Valley Forge, bearing in silence a nation's reproach and complaint for seeming failure; his incorruptibility in war and in peace; his virtues in private life, and his distinguished career as the first President of the United States, only too happy to retire to the peaceful shades of Mt.

Vernon at its close. Had not God endowed Washington with this virtue in large measure, how different had been our career as a nation!

2. It was the habitual exercise of this high moral quality that constitutes Washington's real greatness, and which enabled him to achieve what he did for his country and the world. He has had his equals as a military leader, as a statesman, as an executive; but there has been but *one Washington!* This is the verdict of history! He "ruled his spirit;" he conquered himself. He was not elated by prosperity, nor depressed by defeat. He "possessed his soul in patience."

3. It was more than a *natural* gift; the *grace of God* had much to do with it. That Washington was truly religious, is beyond a doubt. Rev. Albert Barnes relates the following touching incident which illustrates it:

"In the darkest season of the American Revolution, the commander-in-chief of our armies was observed to retire each day to a grove in the vicinity of the camp. It was at the Valley Forge. A series of disasters had disheartened the army, and the sky was overcast with a dark cloud, and distress and anxiety pervaded the

nation. The army was in want of the comforts, and almost of the indispensable necessities of life, and disaffection was spreading in the camp. Curiosity prompted an individual to follow the commander-in-chief, and to observe him. The *father of his country was seen on his knees supplicating the God of hosts in secret prayer.* With an anxious, burdened mind, a mind conscious of its need of heavenly support and devotion, he went and rolled these mighty burdens upon the arm of Jehovah. Who can tell how much the liberty of this nation is owing to the answer to the secret prayer of Washington at the Valley Forge?"

**Conclusion.**—The lesson is specially pertinent to our times and nation. What a hallowed influence would flow down upon 50,000,000 of people from the high places of authority and position, if our public men would but follow the illustrious example of "the father of his country"! Alas, how few of this class rule their spirits! The lust of the flesh, the lust of office, the lust of party, corrupts, sways, sacrifices, makes shipwreck of virtue, integrity, character and the public weal.

#### A Nation's True Dependence.

*And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof.*—2 Kings ii: 12.

Elisha gives vivid expression here to his sense of his own and his nation's loss at Elijah's departure. His view of the situation was unselfish and patriotic; and yet it was the man who spoke rather than the *Christian*. Elijah had wrought wonders in Israel, and yet he was a man of like passions with others, as some acts of his life painfully show. Besides, he was simply *God's instru-*

*ment*, as Washington was. Israel's true reliance was Jehovah himself, and there was no occasion for the prophet's despair.

Nations are prone to make a similar mistake. 1. In the way of false reliance for deliverance and abiding prosperity. 2. In looking to the outward instrument rather than the unseen guiding Power. 3. In magnifying natural laws rather than looking to supernatural forces. 4. In deploring their dangers and losses instead of falling upon their knees before God in prayer.

#### Suggestive Thoughts.

. . . The poet has sung:  
"As Christ died to make men holy  
Let us die to make men free."  
. . . "As on the Sea of Galilee,  
The Christ is whispering peace."  
—WHITTIER.

. . . A broad-minded, Christian-hearted statesman may, through his love for peace, enter upon war, knowing that there are times when the sword points the way to the only true peace.

. . . War is a terrible calamity, and nothing but the sternest necessity can ever justify it; but the triumph of error and anarchy and oppression, is a greater calamity still.

. . . As in the natural world, violent thunder storms are sometimes necessary to relieve stagnation and clear the atmosphere; so nothing less than "the strife of mortal combat," the throes of a nation, as if in the agony of dissolution, will suffice, in certain conditions, to clear the mental vision, quicken and purify the moral sense, and lead a nation forth from corruption and bondage to a new and higher career of integrity and prosperity.

### LIVING ISSUES FOR PULPIT TREATMENT.

*Thou canst not say I did it: never shake*

*Thy gory locks at me.*—SHAKESPEARE IN MACBETH.

#### Prohibitory Legislation.

*If thou do that which is evil, be afraid; for he [the ruler] beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil.*  
—Rom. xiii: 4.

1. **INTEMPERANCE** is a sin against God and a crime against society as well as manhood—the most gigantic evil, viewed from an economic, moral or social point of view, which curses the

world. The plain teachings of Scripture, the records of our courts, and the voluminous statistics bearing on the subject, establish this point beyond dispute.

2. **Society** has an inherent right to protect itself against an evil so injurious in its nature to the best interests of mankind, and so wide-sweeping in its dire effects. It claims and exercises this right in regard to other admitted

evils—for instance, the suppression of lotteries, the sending of obscene literature through the mails, the existence of nuisances and things affecting the public health. Is not the right in *this* case just as clear? Besides, our whole excise legislation is based on this assumption. The right to legislate *at all* on the subject, to restrict and regulate the traffic in intoxicants, to license certain persons to sell and protect them in so doing, while prohibiting all others from selling under penalty of the law, implies the right to *suppress entirely* the traffic; to protect society to the fullest extent to which legislation and statute law can protect it, as in the other cases specified. No one can reasonably dispute this position. And these two fundamental propositions cover the whole ground on which the prohibitory legislation movement rests. The cry we hear on every hand from those engaged in the rum traffic, that we are taking away their “liberties,” is absurd and futile. Just as much so as the cry raised by the friends of the lottery and the publishers of obscene prints and literature; just as groundless as would be the cry of men arrested and punished for attempts to poison our wells and fountains, or to adulterate the food of the people.

It is clear as the sunlight to those who carefully note the signs of the times—the breadth and strength of the elements which enter into the present movement—that a general prohibitory liquor law is soon to be the leading question in the politics of the country. Senator Blair does not state the case too strongly when he says (in the *North American Review*, Jan. 1884, p. 50):

“Alcohol is already in politics; I refer not to the sporadic efforts of detached sections of the country, such as have been familiar to the country for the last fifty years, but to a broad and general movement among the masses of the American people, which, in my belief, will not cease until the traffic in intoxicating liquors is prohibited by both State and National law. Whatever the final issue of the struggle, the immediate future will surely witness the hottest political battle that has ever been fought. With us consider that the continued existence of a vast industry involving at least one bil-

lion dollars, or one-fiftieth part of the capital of the country depends upon the result, it is at once manifest that nothing in our peaceable history has paralleled the conflict which is now upon us.”

### Some Practical Features of the Temperance Question.

*Neither be partaker of other men's sins.—*  
1 Tim. v: 22.

It is quite evident to close observers that the community at large is not yet ripe for a prohibitory law. Some localities may be; but public sentiment in very few of the states is sufficiently strong to enforce such a law, if enacted. *What then is the present duty of the friends of Temperance?* Much may be done to advance the cause and prepare the country for the enactment and enforcement of a stringent, general law when the people are ripe for it.

1. No pains should be spared to enlighten the public mind in regard to the *principles involved in a prohibitory law*. They are Scriptural, just, necessary, and are grounded in sound political economy.

2. Wherever practicable the “*local option*” question should be agitated and legislation secured in favor of that principle. This has been done in various communities with good results. Massachusetts has recently enacted such a law, and at the last election a large number of towns, and some of the cities, like Springfield, voted “no license.” This brings the question directly home to “the people.” They are the ones to pass on such a question, for they “foot the bills;” they suffer the evils of rum. And no course is likely sooner to lead to prohibition on a wider scale.

3. The friends of temperance are bound, in duty and interest, to *see to it that the present excise laws are enforced*. They are lame and weak, and often constructed in the interest of “saloon keepers;” and often the police authorities and some of our courts are unwilling to arrest or convict on any amount of evidence. Still, there is some virtue in these statutes, especially those relating to the Sabbath, and selling to minors,

and it is possible, by bold and persistent efforts, to enforce the law, in whole or in part. The city of Brooklyn is now trying the experiment, with the promise of victory, after a long, hard struggle. Two of the three Excise Commissioners have proved the chief obstacle thus far; but there is a probability that they will be removed or indicted for malfeasance. The best elements of society are rallying to the effort to enforce to the letter the existing laws. And their enforcement would go far to lessen the evil and stay the tide which now threatens to engulf the children and youth of our land. Let other cities and towns move in this matter.

4. The light of investigation and of facts already notorious, should be let in upon the "*friendly relations*" now existing between "*the saloon keepers*" and the present Boards of Excise and Police Commissioners, with the forces that act under their direction. Facts of a startling

character are every day coming to light, bearing on this subject. The air is filled with rumors and charges and counter charges, sufficient in number and gravity to excite distrust and alarm, and to arouse virtuous and law-abiding citizens to inquiry. When rum-sellers constitute the Board of Excise in several of our chief cities, and police captains are charged from the judicial bench with being in collusion with rum shops and houses of infamy and the like; and when it is known that the police force in such cities as New York, Brooklyn and Chicago, are demoralized to a fearful extent by reason of intemperate habits and personal relations with drinking saloons, is it not time for Temperance to rally its forces and make a vigorous and combined attempt to reach, and rectify an evil that stultifies all attempts to purify and govern in the interest of law and virtue our great cities?

### HINTS AT THE MEANING OF TEXTS.

"*Prythee, take the cork out of thy mouth, that I may drink thy tidings.*"—SHAKESPEARE.

"*So slow*

*The growth of what is excellent—so hard*

*To reach perfection in this nether world.*"—COWPER.

#### Funeral Service.

##### THE DEATH OF THE GODLY AN INCENTIVE TO PRAYER.

*Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.*—Ps. xii: 1.

INTRODUCTION.—One event happeneth alike unto all. Providence makes no discrimination in the administration of natural laws. The godly are not exempt from the ordinary and natural events of life.

Doctrine of the text: THE DEATH OF A GOOD MAN GROUND FOR EARNEST PRAYER FOR DIVINE INTERPOSITION. "Help, Lord, for the," etc.

I. Because there are so few "*godly*" and "*faithful*" men in the world.

The character portrayed by the Psalmist in the text is a rare character, and as beautiful as rare. "Godly"—right towards God, the central and core principle of all virtue and nobility of character. "Faithful"—right in his rela-

tions and duties towards his fellow men. And these two embrace the whole law of attainment and duty. Such men are "the salt of the earth," and their removal is to be deprecated—is a public calamity—and the good may well lay it to heart, and offer fervent prayer for help to Him whose is the power and the cause. Is it not proper to say, that the "godly" and "faithful"—the eminently good and useful, would often be spared to the Church longer than they are, if there were more wrestling prayer for such a blessing? God has to teach us the worth of such rare characters, and the world's great need of them, by removing them out of it.

II. Because their presence and service here seem essential to the cause of God.

1. On account of their example.

2. Because of their influence and usefulness. Their counsels and consecrated gifts are so much needed and relied upon. Their faith and help and prayers.



seen often the very life of the Church. The presence of ten such men would have saved Sodom and Gomorrah.

III. Because it is so difficult to fill the void which their death makes.

IV. The Grace and Providence of God suggest the only hope, the only remedy, in the day of such a death. "Help Lord! for the godly man ceaseth," etc.

### Christian Culture.

#### AN EXEMPLARY PRAYER.

*Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear.*—Psalm cxix: 37, 38.

This prayer includes three things:—

I. DIVERSION FROM THE FALSE. "Turn away mine eyes from beholding vanity."

II. DEVOTION TO THE TRUE. "Quicken thou me in thy way."

III. CONFIRMATION IN THE RIGHT. "Stablish thy word unto thy servant." Which means, make me "steadfast, unmovable, always abounding in the work of the Lord."

#### FAITH THROUGH TRIALS.

*Though he slay me yet will I trust in him.*—Job xiii: 15.

Said a pastor the other day in our hearing—a man of eminent piety and deep religious experience—"When I look about me and see here and there on every hand what I cannot but regard as answers to my prayers, it makes me almost tremble to pray." Especially is this true when we see that our deepest sorrows are prayer-answers.

Said another servant of God: "I used often to sing that favorite hymn—

'Nearer, my God, to Thee,  
Nearer to Thee,  
E'en though it be a cross  
That raiseth me!'

just as I sing other sweet hymns, until one day God took from me my child! That was a terrible test! It gave new meaning to the hymn. To sing it now, in the spirit of it, is a deeper exercise of Christian faith."

Says Rowland Hill: "If you want to see the height of the hill of God's eternal love, you must go down into the valley of humility." As the serene light of the stars is made visible to the

natural eye by the darkness which mantles the earth, so the deeper meanings of God's Word are revealed to his children in the night of affliction; and often the deeper and more dreadful the darkness, the fuller and more precious the divine revelation. Severe and trying as the discipline of the Cross may be to flesh and blood, it is the shortest and surest way to spiritual victory and the crown everlasting.

### Installation Service.

#### THE TESTING FIRE.

By D. W.

*But he himself shall be saved, yet so as through fire.*—1 Cor. iii: 15.

[Text to be taken in connection with whole chapter, beginning with verse 3.]

The sense is not, "saved with difficulty, scarcely saved," but saved as different parts of the building are saved by proving to be gold or silver under the test of fire. A minister is himself built into the building (the Church): he has built others into the building. These others are "his work." They will be tried by fire, and may prove to be hay or stubble. He, too, will be tried, and if he be good metal he will be saved in the fire, though his work may perish there. We may, therefore, paraphrase the text: "The minister, as well as the layman, must pass through the testing fire." There is no exemption.

### Missionary Service.

#### THE FOOD OF THE WORLD.

[Brief of a sermon by Alexander McLaren.]

*He \* \* \* gave the loaves to the disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.*—Matt. xiv: 19, 20.

I. CHRIST FEEDS THE FAMISHING WORLD BY MEANS OF HIS CHURCH. "He gave the loaves to His disciples, and the disciples to the multitude."

1. The food, although supernaturally provided, is carried to the hungry by the ordinary means; *the disciples gave it to the multitude.*

2. The disciples were prepared for their work. The first lesson they had

to learn was the almost ludicrous disproportion between the means at their command and the necessities of the crowd. "How many loaves have ye? Go and see."

3. We must carry our poor and inadequate resources to Christ. "Bring them hither to Me."

II. THE BREAD IS ENOUGH FOR ALL THE WORLD. "They did all eat, and were filled."

III. THE BREAD WHICH IS GIVEN TO THE FAMISHING IS MULTIPLIED FOR THE FUTURE OF THE DISTRIBUTORS. "They took of the fragments that remained twelve baskets full."

### SERMONIC CRITICISM.

*"It is a poor sermon, however noisy or eloquent, that merely tickles the ear, or pleases the fancy, without touching the heart."*—ROWLAND HILL.

*To tell how to do a thing does not imply ability to do it.*

#### Père Hyacinthe as a Preacher.

THE far-famed orator of Notre Dame, Paris, a few years since, now a Reformed Catholic, unpopular in Catholic France, is on a preaching and lecturing tour in America.

Père Hyacinthe is a man above the ordinary stature, and is of large bulk, weighing nearly, if not quite, two hundred pounds. He has the temperament of an orator—nervous, sanguine; possesses large lungs, full digestive organs; is full-blooded, yet is quick of nerve, sympathetic in response, warm of heart. This is essential to the orator. A man may be a great speaker; that is, be able standing to think and utter great thoughts and to clothe them in splendid diction, and yet be cold as if carved from a sliver of the North Pole.

Whitefield, Spurgeon, John Bright, Beecher, indicate the temperament of the orator. He who can speak to one man as to a multitude, or to one audience as to another, or equally well on different occasions, may be a profound scholar, a man of wondrous gifts of culture, of brilliancy of utterance, of self-poise—one who holds firmly the reins that lie on the neck of every faculty—yet he may lack fatally the gift without which, whatever else he may have, he cannot be an orator. The orator must have that peculiar nerve and heart-outreaching that places him *en rapport* with his audience. He must be able to *compel* the throbbings of the brains and hearts before him to accord with those of his own brain and heart. He must be so bound sympathetically

with his hearers as to detect the least discord; be able to *feel* the whereabouts of his audience—his finger must be on their pulse. He must know instinctively the proper focus at which to place his thoughts, to be apprehended in their true proportion by each mind. This peculiar and rare gift—the gift that makes the orator, Hyacinthe possesses in no little degree.

He is ardent, warm; but Matthew Arnold would be tempted, hardly, to call him as he once called Mr. Beecher, a heated barbarian (for which, the reporters tell us, he graciously apologized a few weeks since, after hearing the Plymouth Pulpit orator). In the barbarian, strong passion and imagination get away with the uncultured head; Hyacinthe is highly cultured, and yet has a royal inheritance of sentiment. He is not a man whose conclusions could be wrought out of his head, while all the deepest longings of the heart are arrayed against them.

In the pulpit he awakens and sustains interest. He is animation itself; there is no sluggishness of brain or body. His frequent gestures, his play of features, the animation and yet deep solemnity of his bearing, and the strong and large personality apparent hold attention easily, even of those who do not understand his French. It is unfair to say, as is said by many critics, that dullness is a characteristic of the modern pulpit. It is too true of many pulpits. This of all faults is the hardest to overcome. The ancients used to say it was a fault against which the very gods strove in vain. There is

sufficient reason why the clergyman finds it hard to be anything but dull: the subjects he treats appeal to a portion of man's nature that is partially, if not wholly asleep, while the awakened portion of his being has little interest in such subjects. Even the preacher is apt to find himself lethargic on the "Enchanted ground" that borders Benlah Land. It is a strong spiritual nature that can keep thoroughly aroused in dealing with spiritual truths. There are such natures. They do not simulate interest. They practice no clap-trap; they indulge in no masquerading as spiritual in grotesque worldly garb. There is no need of simulation in Hyacinthe. His is a strong nature, aglow with intellectual and spiritual thought. The spirit dominates the body.

Hyacinthe has, as every man must have, to influence deeply his age, a hopeful temperament. He has faith in the future. He believes that "time runs not back to find its age of gold," but he is, nevertheless, cautious, altogether too cautious for a reformer. He has come out of the rain, but has stopped under the eaves.

He is a pains-taking, carefully inaccurate observer of his age, has not the bravery, not the spiritual insight, the sublime recklessness of "that solitary monk" who four centuries ago "shook the world." His work cannot but prove comparatively a failure. Had Luther stopped at the reformation of Romanism within the Church, he had died at the stake, and the world had been compelled to await the coming of a braver and a clearer-sighted man.

#### The Pulpit of a Past Generation.

One method of divine teaching is by *comparison and contrast*. Each age has its peculiarities, and so history becomes our teacher and monitor. This is true of the pulpit, as well as of other forms of life and thought. So much of the human element enters into the ministration of truths, in themselves unchangeable and eternal, as to give complexion or peculiar type to each epoch of time.

The spirit of the times, and of the surroundings, enters so largely into it as to affect sensibly the type of preaching and of the outward expression of piety. That the human element is allowed too much scope and power in the present generation, is true beyond all question.

Let us cast a glance at the American Pulpit as it exercised its functions four or five decades since. No Pulpit, of any land or age, had so large a number of able, faithful and effective preachers as then ministered to the churches of this favored land. We make not this assertion at random, but from a thorough knowledge of the facts of the case. No one will dispute it who will read the thousand sermons in the "National Preacher" (1826-1866), all by American preachers; also Dr. Sprague's "Annals of the American Pulpit" (ix 8vo. vols.), and the scores of volumes of posthumous sermons by various authors. "There were giants in those days" in the pulpits of our land; not a half dozen, but scores and hundreds! They formed a splendid galaxy of renowned preachers—preachers who gave world-wide fame to the American pulpit, and were instrumental in the memorable Revivals which distinguished and blessed that age and ushered in the grand missionary movements of the modern Church.

Let us note a few of the *chief elements of strength and power* in the preachers of that period:

1. They *preached*; preached sermons, not essays, not lectures, not newspaper topics, but real, well-prepared, strong discourses, drawn from God's Word and vital with its living truths.

2. They preached the *Bible*, pure and simple; not philosophy, not science, not sociology, not *belles-lettres*, not human reason, not humanitarianism, but God's own revelation to lost man—in spirit, in form, and with unswerving integrity and fidelity.

3. They preached *doctrine*: the fall of man, total depravity, the atonement, repentance, the necessity of the new birth, the Scripture doctrine of heaven and hell—the core truths of revelation, in

didactic form—the “strong meat” of the Word; not sentiment, not fine-spun theories, or an effeminate faith, or a gospel of “culture” and æsthetics. They were *robust* men, and the staple of their sermons was “bone and sinew,” as well as “flesh and blood.”

4. They preached a *positive* Christianity; not “apologetics,” not a faith of doubts and negatives. They did not “read between the lines” of the Bible, “another Gospel,” a “new theology,” as is now so often done. Their “trumpets gave no uncertain sound.” They did not “beat the air.” They struck heavy blows straight between the eyes of sin and the devil!

5. They were *dogmatists* in the pulpit, as all effective preachers must be. They stood there by Divine right, and spoke words of Divine authority, freighted with eternal weal or woe to all who heard! The faith they preached was “the faith once delivered to the saints”: not man’s opinion, not speculation, not “the higher” or the “lower criticism,” not Shakespeare, not nature, not “modern thought and progress.” They were simply *God’s mouthpiece* to rebellious, dying men. Sin, guilt, perdition; pardon, life, heaven, were all near and actual *realities* to them, and their hearts and sermons were burdened with them, and they were “straightened” till they had laid them off on the hearts and consciences of those to whom they ministered. They preached as men “anointed of God,” “in demonstration of the Spirit and of power.”

6. They were not afraid of *written* sermons. Almost without exception they wrote in full and preached from manuscript. This fact may well outweigh much that is now said against the MS. in the pulpit. The practice of careful, pains-taking preparation, did much to give condensation, strength, and logical form and pith to their sermons. They studied, wrote, revised, condensed, and loaded their heavy guns to the very muzzle, and rammed the contents down with a will; and hence when they let off the well-aimed charge, it was no child’s play! There is enough weighty,

logical, compact, burning thought in one of the sermons of Griffin, Mason, Richards, Emmons, McIlvaine, Lyman Beecher, Daniel A. Clark, Eliphalet Nott, Skinner, Hopkins, Bethune, Alexander, Wayland, Rice, Bemen, Woods, Finney, Barnes, and others like them, to stock the average modern pulpit for a year.

The Pulpit of to-day has gained in breadth of culture, in erudition; in many of the auxiliary helps to pulpit ministration. The curriculum of our theological seminaries has been greatly extended, and a multitude of new and excellent text-books have been added to the list. But it admits of grave doubt whether the Pulpit has really been *strengthened and made more effective thereby!* Such eminent men as the late Drs. Gardner Spring, I. S. Spencer, and W. B. Sprague, and not a few living men, of broad observation and experience, more than question the wisdom of the change. Certain it is the American pulpit of the past generation, in all that pertains to power and success, the conversion of souls, and the progress of truth and righteousness in the world, will not suffer in comparison with the pulpit of this highly-cultured age. On the contrary, making all due allowance for the changed circumstances and conditions, the preachers now filling our pulpits may study these examples of the fathers, who have passed away, but the radiance of whose glorious ministry lingers still in the midst of us, with profit, and may even imitate many of their masterful gifts, and thereby add to the excellency and power of a ministry which is the bulwark of this great and rapidly-growing nation. A VETERAN OBSERVER.

### Breaking Hearts.

There is a point worth considering in the homely advice which Rowland Hill once gave to his Welsh curate: “Never mind breaking grammar, if you can only break hearts.” Delicacy of thought and expression, and a certain degree of fastidiousness even, may be pardonable in a preacher; but nothing whatever—no consideration of a merely literary character—should be suffered to ob-

secure or weaken God's message, or impair its spiritual effect on his hearers. of homely language, and quaint illustration, and direct forcible thrusts are likely, in the circumstances of the case, to do most execution, then use them by all means. Posing in the pulpit; playing the part of a finical orator; afraid to rasp the sinner's conscience, or to thunder so loudly as to wake the sleepers in Zion or to strike a blow that will break a heart of adamant or at least rebound with a ringing sound, or to direct the arrow with such fixedness of purpose as to hit the mark—is poor business for the man who is charged with a message of life or death eternal to perishing sinners. If the heart be not broken all preaching is vain.

### Things to Remember.

\* \* \* First, see to the poor in your parish; then to the rich.

\* \* \* "Maintain your post; that's all the fame you need."—DRYDEN.

\* \* \* Do not despise a sudden impression to preach on a theme; it may be a voice from above.

\* \* \* Take care of the bereaved and the sick. You never get so near the heart as in the hour of affliction.

\* \* \* Many of the poorest sermons preached are sermons faultless in rhetoric, faultless in logic, faultless in theologic doctrine.

\* \* \* Good preachers are more plentiful than good pastors, said Bishop Warren: "a first-class pastor is the scarcest thing in the Church."

\* \* \* Thought is the only really potent thing. "Four hostile newspapers are more to be feared than a thousand bayonets," said Napoleon. The pulpit was not the power in France in Napoleon's age that it is to-day in America.

## PREACHERS EXCHANGING VIEWS.

*As the anvil sharpeneth iron, so the contact of mind with mind begetteth wisdom.*

### Pulpits Compared.

THE English preachers, in some particulars, I think superior to our own. We excel them in discussion; they us in preaching. Our best preachers are in the South. They are not more learned or talented, but they *preach* better. If we ever get the devil "on the hip" in these northern states we must *discuss* less and *preach* more. God has built the pulpit, and put men into it to *preach* His gospel faithfully; and when this is done He will take care of the consequences. This endless discussion and argument of questions and doctrines which God has *settled* once for all, is unwise and useless. If this question were treated in the MONTHLY in a brief and pungent way, it might raise a profitable discussion about "Discussion in the Pulpit."

W. S. CLAPP.

We invite a brief exchange of views on this subject. Our own opinion is, that the average American pulpit, in point of learning, piety, fidelity to the truth, and effective preaching, is not surpassed by the English, or any other. We must not base comparison on a few specimens of exceptional excellence. The one element in which we are deficient and fall below the English, is unquestionably in the matter of strict *logic*, or expository preaching. Here we may cite, as such illustrious examples as Dr.

John Hall, and Dr. W. M. Taylor, of New York, are not without effect on our preachers. Would we had a thousand like them! As to the North and South, the only striking difference observable to us is, that the former is more philosophical, systematic and argumentative; the latter more expository, hortatory, and emotional. Both have there advantages. The combination of the two kinds would be advantageous to both sections.—ED.]

### Pastoral Visitation.

SAYS Dr. Chalmers. "A house-going minister makes a church-going people." Pastoral visitation, rightly done, is a powerful factor in a pastor's usefulness. Not only does it draw his people to the sanctuary by an almost irresistible influence, but it opens their hearts to receive the truth from his lips. He gains thereby a knowledge of their individual peculiarities and conditions that he can turn to good account. He does not have to draw his bow at a venture. The biographer of the late Dr. Spencer says of him:

"Probably no man in the same time ever performed more pastoral labor than did Dr. Spencer during his twenty-two years' pastorate in Brooklyn. The record of his visits fill a *dozen* closely-written volumes, and form the most surprising testimony of pastoral fidelity and industry that ever met our eye. His visits were not visits of ceremony—visits to keep his people



from fault-finding—but the visits of a man of God watching for souls, of a kind shepherd looking after every member of his flock. Nor did he confine his visits to his own people. He explored the lanes and alleys of the city, literally preaching the gospel from house to house, and often warning those whom he met in the streets. His conversations and prayers in the humble dwellings of the poor, in the chamber of sickness, by the bedside of the dying, and in the house of mourning, amidst such scenes of affecting interest as his own pen so graphically described in "A Pastor's Sketches," will never be forgotten by those who heard them. And here it was that he gathered his rich and exhaustless material of illustration. No writer of fiction ever had a more extensive experience and observation of *real life*, in all its diversified phases, to draw upon. And this made him a master in the pulpit, as they were masters in fiction. And yet he found time for the *thorough preparation of his sermons*, preaching on the average over four each week, two of them written out in full. And we never heard him preach a poor sermon. We have uniformly gone from his preaching wondering how he could get the time, amid his pressing calls, to make so careful and complete a preparation for his usual Sabbath labors."

Are not our pastors making a grave mistake in this matter? Many have come to excuse themselves from pastoral visitation altogether, except in special cases. And, as a rule, we suspect that far less effort is put forth in this direction than formerly. And we believe that this omission will account in part for the falling away of many from attendance on preaching, and for the complaints now so common—of lack of interest, and ability to get at the hearts of the people, on the part of modern preachers.

J. M. SHERWOOD.

—*Brooklyn N. Y.*

### Muscle and Ministers.

READING Dr. Dio Lewis' article in the January HOMILETIC reminds me that many ministers and literary men have an exaggerated idea of the relation between health and muscle. For persons of sedentary habits (as a medical friend informs me), a large development of muscle is not only needless, but injurious. Many, it is probable, often do themselves harm by "working up muscle" in excess of that demanded by their calling. The surplus becomes a drain on the vitality, but gives nothing in return. How long

would Sullivan, the prize-fighter's, constitution last if he were cooped up three-quarters of each day in a study or editorial sanctum?

Apropos, to this subject, Dr. Dewey, in his recent autobiography, tells us that after much exercise in vain to cure his dyspepsia, he was finally confined for three weeks by a scalded foot. His dyspepsia vanished. When asked as to his diet, he said: "Why, I have eaten pies and pickles; and pot-hooks and trammels I might, for any harm in the matter." His conclusions were: "That cheerfulness first, and next regularity, are the best guards against the monster dyspepsia;" and, "Exercise can no more profitably be condensed than food can."

R. T. R.

### Attending Funerals of Non-Church-Goers.

I am called upon twice a week, on an average, the year round, to officiate at the funerals of persons who have no claim upon me, save that of common humanity. They were not members of my church, and often of no church. Now, this is a severe tax upon my time. Now and then I am offered money in payment, but I invariably refuse it, feeling a repugnance to taking money for such service. I would like to know how other clergymen avoid this tax upon their time, if they do avoid it. In the country, a funeral takes fully a half-day. Is it not an impertinence to expect me to give so much time to strangers? Many funerals I have attended of persons who have spent their lives in opposing the Church, and have died impenitent. Despising the Church while they lived, why should I take precious time from other duties to bury them when dead?

SOMEWHAT IMPATIENT.

### Church Choirs.

Church choirs are often in trouble. Sometimes it arises from the pastor's interference, or is increased by his attempt to remedy it. All pastors should let choirs manage their own affairs, if they would avoid distracting complications. They may make themselves felt in an indirect way to better effect.

C. H. WETHERBE.

### QUERIES AND ANSWERS.

"C. N."—What is the best work on "Divorce"? A. : A little book by President Woolsey.

"J. E. S."—Worcester, Webster, or the Imperial Dictionary, is the "best" authority on "the pronounciation of modern proper names."

"J. C."—"The Blessed Office of Tears" (National Preacher Vol. xxxii, Dec. No.), by Dr. William Adams, will prove to you an admirable sermon on the subject.

"N. L."—A. : We know not how "to make the road upward easy." Like many others, we fear you regret that the broad road does not lead to heaven. The way up from the flesh into the spirit is a long and weary climb. We know of no short cut, no royal road, and we feel quite sure nobody else does.

"S. E. W."—Occasionally, when a sermon appears in the HOMILETIC MONTHLY which I specially wish my people to hear, I read it to them instead of preaching a sermon of my own. What do you think of it? A. : There can be no objection, provided you definitely state the fact, and your people acquiesce.

"W. B."—How can one get the complete "Second Epistle of Clements," spoken of by Dr. Schaff, in the November number of the HOMILETIC MONTHLY, in such shape as would make it available as addenda to the garbled edition published in the Anti-Nicene Christian Library?—A. : The second epistle of Clement of Rome is published in full by the discoverer, Archbishop Bryennios, Constant, 1875, and by Bishop Lightfoot in an appendix to his Clement, in 1879.

"J. L. W."—(1.) Whose is the best book on the Eucharist? (2) And whose on the Sufferings of Christ?—A. : (1) Two very good books are "Eucharistic Year" and "Eucharistica," New York. 50 cents each. A vol. of "Communion Sermons," by Dr. Spencer, is an excellent work, \$1.75. (2) The last named work will also give light on this subject. Many of the "Lives" of Christ dwell

on His sufferings; Krummacher's "Suffering Saviour," is a fervid and excellent work for spiritual use, and Dr. Stroud's "Physical Cause of Christ's Death" is a masterly work viewed from a scientific point of view.

"J. S. C."—In HOMILETIC MONTHLY (Jan., 2d. page of cover), I read, "An Abridgement of one of Sir Samuel Baker's (Baker Pasha) greatest Works of Travel." Is there not a mistake here? My impression is that Sir Samuel Baker, the African traveler, and "Baker Pasha," are two different men. Col. Valentine Baker, an officer in the British army, was expelled and degraded, joined the Turkish army, and was named "Baker Pasha." He is still serving under the Sultan.—A. : "In 1869 Sir Samuel Baker led an expedition of 1500 picked troops, under the auspices of the Khedive, and with the title of Pasha, to put down the White Nile Slave Trade." See Globe Encyclopaedia.

"C. S."—Do "Faith-Cure Believers" claim more than Scripture warrants in holding that the prayer of faith will save the sick?—A. : Unquestionably, faith cures are wrought. Hezekiah's prayer of faith cured him of a deadly sickness and lengthened his life fifteen years. How many cures were accomplished (where is the full record?) through prayer to Christ when on earth. God's hand is not shortened that He cannot do to-day what He did so abundantly twenty centuries ago. Luther never doubted that his prayer restored Melancthon to health and to the Reformation. Why not? We see in the experience of the mesmerizer how *faith in man* often works wondrous cures; how much more should faith in an omnipotent God, infinite in wisdom and love, working even in natural, or ordinary ways, result in healing? Yet we feel sure that nine out of ten, perhaps ninety-nine out of a hundred, of so-called faith-cures are wrought through the mesmeric or magnetic power of the man whose hands are laid on the sick.

## HELPFUL DATA IN CURRENT LITERATURE.

**THE RECENT SUPERNATURAL ORIGIN OF MAN CONSIDERED FROM A PURELY SCIENTIFIC POINT OF VIEW.** By W. D. Wilson, D.D., LL.D., *American Church Review* (Dec.), 27 pp. A learned and candid discussion of the antiquity and primitive condition of man, in the light of the latest discoveries in science. The extreme antiquity claimed by Lyell and others, is now admitted to be unsupported by facts, even by such scientists as Herbert Spencer and Huxley. The latter says: "I don't know that there is any reason for doubting that the men who existed at that day [the drift period] were, in all essential respects, similar to the men who exist now." His admissions in regard to the Nile Valley (Eaton address) upset Lyell's speculations. Principal Dawson, as good authority as any in the world, after reviewing the whole ground in his recent work, "Fossil Men and their Modern Representatives," winds up with these words:

"What evidence the future may bring forth I do not know; but that available at present points to the appearance of man, with all his powers and properties, in the Post-glacial age of geology, and not more than from six to eight thousand years ago. This abrupt appearance of man in his full proportions, his association with animals, the greater part of which still survive, and his introduction at the close of that great and as yet very mysterious revolution of the earth which we call the Glacial period, accords, as I have elsewhere endeavored to show, with the analogy of geological science, in the information which it gives us of the first appearance of other types of original beings in the several stages of development of our earth." (pp. 246-7.)

**PROF. MAX MÜLLER ON THE ORIGIN AND GROWTH OF RELIGION.** By H. S. Kellogg, D.D., *Bibliotheca Sacra* (Jan.), 22 pp. Few books treating on this subject have been honored with so appreciative a reception and wide-spread publication as these lectures of Müller. They have been reproduced in the vernacular languages of India. A book of such a history must possess more than usual interest. This well-written paper gives the author credit for sincerity and belief in Christianity, and for his refutation of the anti-Christian theory, that all religion began in the worship of fetishes. But, while acknowledging all this and more, it holds that his own theory of the origin of religion is intrinsically no better than the one he so ably refutes; is "opposed alike to a sound philosophy and to the direct and implied teachings of the Scriptures; and that the arguments, even of an historical sort, by which he would support it, are not valid for the conclusion which he professes to establish."

**THE CHURCHES OF THE HUGUENOTS AND THE RELIGIOUS CONDITION OF FRANCE.** By A. F. Beard, D.D., *Andover Review* (Jan.), 15 pp. The writer of this valuable paper is pastor of the American Chapel in Paris. He has enjoyed special opportunities to inform himself, and well has he used them. The editorial note is not too strong: He "brings together a mass of facts never before collected and set in the same relationship. They

have been gleaned from many fields and much personal observation and inquiry in different parts of the country." He gives us trustworthy information respecting the various agencies which are determining the religious and moral condition of France. He takes a hopeful view of the situation. "We may say, without fear of question, that France never had a like opportunity to receive the Gospel, and the Christian world never had a more inviting field. There are 900 Protestant ministers, active and earnest, and many missionary agencies are co-operating, and no less than 73 Protestant religious papers are published in the French language."

**ECCLIASTICAL CONTROL IN UTAH.** By John Taylor, President of the Church of Latter-Day Saints; Eli H. Murray, Governor of the Territory of Utah. *North American Review* (Jan.), 23 pp. The coolness and the boldness with which the head of the Mormon hierarchy defends the monstrous system of faith and social iniquity embraced in Mormonism would surprise us, if anything could excite surprise in relation to this deluded people. According to his testimony, the Mormons are a highly virtuous, law-abiding and greatly persecuted community! Governor Murray's rejoinder gives a clear view of the present status of things in Utah. "The country," he says, "has resolved to get at the bottom facts in Utah affairs." He states many things that may well excite criticism and indignation. "Utah Mormonism, with legislative power in its grasp, is a monster of no inconsiderable proportions, and means mischief." "The day of settlement must come. . . . the quicker the better for the Mormons and for the country. . . . Either the Government must repeal its laws, or the Mormons must obey them." He affirms that they are living in open, daily violation of U. S. laws. The "Edmund's bill," he claims, does not supply the remedy. His remedy is, "Abolish the Legislature, and substitute in lieu of it a Legislative Council, to be approved by the President, and confirmed by the Senate."

**AGNOSTICISM IN AMERICAN FICTION.** By Julian Hawthorne. *Princeton Review* (Jan.), 15 pp. Coming from a popular writer of fiction, the admissions and characterizations of this article are noteworthy. Accepting his views, as in the main just, we are confronted with the fact that modern fiction is, for the most part, hostile to Christianity, absolutely *agnostic* in sentiment: "The Bible is a human book; Christ was a gentleman related to the Buddha and Plato families. Death . . . is annihilation of personal existence . . . morality is the enlightened selfishness of the greatest number . . . the 'Religion of Humanity' is the only religion recognized." Thackeray, Dickens, and other novelists of their day, "accepted the religious and social canons" then current, and did not concern themselves "about a philosophy of life." But a "new order of

things has come into vogue. . . . which marks a definite turning-point from what has been to what is to come." "It is a period of doubt; what it will result in remains to be seen." The Christian ministry, and the friends of a supernatural faith and a true morality, are bound to weigh such words coming from such a source, and to let their voice be heard. "Fiction" is a tremendous factor in forming character, in developing society, in creating sentiment; and if it be given over to "Agnosticism," a dark future is before us.

**THE PULPIT: ITS PROVINCE AND ITS POWER.**  
By John M. Titze, D.D. *Reformed Quarterly Review*, (Jan.) 12 pp. What is the true province of the pulpit? Is it really the case that the power of the pulpit is waning? are the points considered in this paper. Passing in review Freeman's Essay prefatory to his volume "The Social Gospel," he argues clearly and forcibly to show that the province of the pulpit is not to teach philosophy or science or art or politics as such, but to proclaim to men Christ as the only Saviour, and to persuade them to accept Him as such by faithfully expounding God's

word as contained in the Scriptures of the Old and the New Testaments, and by bearing personal testimony to His power to save. And in thus preaching Christ, consists the true power and glory of the pulpit. The most powerful and successful preachers in every period of the Church and in every land, have ever been those who confined themselves most closely in their pulpit ministrations to the exposition of the Scriptures as bearing witness of Christ as the only hope of a perishing world. To the second question the writer gives a negative answer. But the evidence he gives in support of it is, to our mind, far from being conclusive. The chief is the outward growth of the Church and the extension of the kingdom of God. But this is a superficial view. Many factors besides the power of the pulpit enter into this. No candid mind who takes a broad observation of things, can come to any other rational conclusion than that the province of the actual Christian pulpit of our times is greatly restricted, and that it does not wield that majestic and commanding power over men and over society which it did in a former generation.

### GERMS OF ILLUSTRATION.

*Known things and words can be illustrated and explained only by known things and words.*—N.A. CALKINS.

One can often help another do what one cannot do himself. The cobbler could not paint the picture, but he could tell Apelles that the *shoe-tie* was not quite right.

At the "driving of the last spike" on the Northern Pacific Railroad, one of the most interesting and suggestive incidents was, that the telegraph wires were so connected with the *spear* and the *hammer* that every blow of the hammer was indicated both at St. Paul and at New York City.

Old Montana herdsmen tell us that if the cattle on the plains and mountains are left to shift for themselves, however deep the snow, they will generally find enough food to sustain them. But if a ranchman once begins to feed them when the snow is deep, he must feed them till the snow is all gone. They will cease all effort to find food for themselves, and starve to death in their tracks.

The United States government is now constructing a canal around the Cascades of the Columbia River, something like the Welland Canal, around Niagara Falls, by which the navigation of that stream will be extended many hundred miles. The principles of lock-*work* on canals are familiar to many of our readers, but the lifting of a boat from a lower level to a higher one is very interesting and suggestive. The boat is floated into a lock on the lower level, and the gates are closed behind it. Then a sluice-way is opened in the upper gates, through which the water from the higher level passes into the lock, and lifts the boat to a level of the water above. When the

water in lock rises to a level with the water on the higher strait, the pressure now removed, the upper gates open easily, and the boat floats out into the water of the higher level. A novice standing by after the first gust of water at the opening of the sluice-way, would scarcely know what was going on, it proceeds so noiselessly. The boat in the lock continues to rise, and when it reaches the higher level, the upper gates open without difficulty, and the boat floats out so easily!

The last words of the late Dr. John Howard Raymond, President of Vassar College, spoken in broken utterance, were: "How easy—how easy—how easy to glide from work here to the work ——" *there*, he evidently wished to add, but his voice failed him!

Why Governor Briggs, of Massachusetts, never wore a collar.—Hon. George N. Briggs, so long Governor of Massachusetts, was a man of fine personal appearance, exceedingly neat in his apparel; but all who ever saw him must have noticed that he never wore a shirt collar. The reason for this was, as he himself tells it, as follows: When a young man, he worked in a hat factory. Most of his associates were given to drink. There was one young man in whom he took great interest, and to whom he had often spoken, trying to dissuade him from his bad ways. This man one day turned upon him with great vehemence and bitterness, saying: "I don't want you to preach to me, Briggs; you have your faults as well as I. You don't drink, but you are as proud as a peacock. When you have

done work, you dress up in your frilled shirt and white collar, and you strut around town to be admired. If you will tear that ruffle from your bosom and that collar from your shirt, and never wear either again, I will sign the pledge and keep it as long as you keep your promise." Briggs took his hand out of the water, gave it to his friend as a pledge of the agreement. It was kept by both. The young man rose to be a member of Congress, and Briggs was among the most worthy of the governors of Massachusetts—but he never wore a shirt collar!

**Why a little hoosier boy went to Sunday-school without shoes all summer long.** His father wanted him to go to Sunday school, and he was able to buy him shoes and stockings, and willing to do so, and he wore shoes and stockings on week days. He told his own story, and it was this: He asked another little boy to go to Sunday-school. He was poor, and

he said "he could not, because he had no shoes; and none of the boys went barefooted." To which he replied, "I'd just as soon go barefooted as not; come go with me." And so they both went barefoot to Sunday-school all summer long!

**There is a universal law by which the aerial portion of plant-growth seeks above all to rise.** Under it the higher or more advanced bud (or seed) takes precedence. Although last formed, it is first to unfold. We see this in every shoot that opens buds in the spring; in every graft cut from the end of a shoot, as compared with those cut from lower on the shoot; in every sprouting tuber, in wheat sprouting on the stalk, or a corn ear on the wet, warm ground. Of two ears on the same stalk the upper will be the larger; so will the upper or middle leaves; the lower leaves and the buds formed at their bases in wood-growth will be small, owing to growth rushing onward past them, unless man interferes, and by stopping this upward rush by a timely pinch, as in grapevine and cordon culture, arrests the flow and compels it to fill out the first-formed leaves and buds.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Comprehensiveness of God's Care. "As an eagle stirreth up her nest," etc.—Deut. xxxii: 11, 12. Rev. Thomas Skelton, England.
2. The Necessity for Meditation. "I will sing unto the Lord as long as I live; \* \* \* my meditation of him shall be sweet."—Ps. civ: 33, 34. Rev. Robert Collyer.
3. Crying out in the Night Watches. "Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord."—Lam. ii: 19. Rev. C. H. Spurgeon, in New Park Street Chapel, London.
4. Not an Oriental Legend. "It is he that shall save his people from their sins."—Matt. i: 21. John Hall, D.D., New York.
5. Motto for Young Men. "Seek ye first his kingdom and his righteousness," etc.—Matt. vi: 33. A. C. Hurst, D.D., Pittsburgh.
6. The Developing Power of the Gospel. "The kingdom of heaven is like unto leaven," etc.—Matt. xiii: 33. H. M. Scudder, D.D., Chicago.
7. Earnestness the Condition of God's Mercy. "Have mercy on me, O Lord, thou son of David."—Matt xv: 22. James McCosh, D.D., in Second Presbyterian Church, Pittsburgh.
8. Common Sense. "The children of this world are in their generation wiser than the children of light."—Luke xvi: 8. T. DeWitt Talmage, D.D., Brooklyn.
9. The Attraction of the Cross. "And I, if I be lifted up from the earth, will draw all men unto myself."—John xii: 32. H. W. Thomas, D.D., Chicago.
10. The Doubt of the Present Day. "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xvi: 31. Francis L. Patton, in First Presbyterian Church, New York.
11. God's Farm. "Ye are God's husbandry."—1 Cor. iii: 9. Rev. Henry Ward Beecher, Brooklyn.
12. What is it to be Saved? "This is a faithful saying," etc.—1 Tim. i: 15. A. J. F. Behrends, D.D., Brooklyn.
13. Fathers in Christ. "I write unto you, fathers, because ye have known him that is from the beginning."—1 John ii: 13. C. H. Spurgeon, in Metropolitan Tabernacle, London.
14. True Prosperity. "Beloved, I pray that in all things thou mayest prosper."—3 John verse 2. T. D. Witherspoon, D.D., Louisville, Ky.
15. The Fools of the Bible. A series of sermons classified as the Atheistic Fool, the Agnostic Fool, etc., by Rev. G. F. Pentecost, Brooklyn.

SUGGESTIVE THEMES.

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| <ol style="list-style-type: none"><li>1. Prophetic Power in Spiritual Exaltation. ("And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."—Gen. xlix: 1.)</li><li>2. The Tragedy of the Soul. (The Book of Job.)</li><li>3. The Unreasonableness of Despondency in a Christian. ("Why art thou cast down, O my soul," etc.—Ps. xlii: 11.)</li><li>4. Soul Growth. (The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv: 18.)</li><li>5. Man's Capacity for Wrong-Doing. ("Behold thou hast spoken and done evil things as thou couldest."—Jer. lli: 5.)</li><li>6. The Spiritually Awakened the only truly Wise. ("Who is the wise man?"—Jer. ix: 12.)</li><li>7. Faith Storm-tossed. ("And behold there</li></ol> | <ol style="list-style-type: none"><li>arose a great tempest in the sea," etc.—Matt. viii: 24.)</li><li>8. Man Hindering Omnipotence. ("And he did not many mighty works there because of their unbelief."—Matt. xiii: 58.)</li><li>9. The Sanctity of Man. ("Destroy not with thy meat him for whom Christ died."—Rom. xiv: 15.)</li><li>10. The Contrast: The Soul Asleep and the Soul Awake. ("Let us not sleep as do the rest," etc.—1 Thess. v: 6-7.)</li><li>11. Paul's Sum in Addition. ("Add to your faith virtue, and to virtue knowledge," etc.—2 Peter i: 5-7.)*</li><li>12. The Two Judges. ("For if our heart condemn us, God is greater than our hearts and knoweth all things."—1 John iii: 20.)*</li></ol> |
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\* Authorized version.



# THE HOMILETIC MONTHLY.

A MAGAZINE

DEVOTED TO THE PUBLICATION OF SERMONS AND OTHER  
MATTER OF HOMILETIC INTEREST.

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## SERMONIC.

### PAUL AT ATHENS.

By CHARLES F. DEEMS, LL.D., IN CHURCH  
OF THE STRANGERS, NEW YORK.

*Ye men of Athens, etc.*—Acts xvii : 22-31.

THE methods and the utterances of the greatest missionary produced by Christianity must be well worth the study of all Christian workers. In his apostolate Paul chose great cities as the centres of operation, and was undoubtedly directed and assisted therein by the Holy Spirit. He was in Jerusalem, in Athens, in Rome—the cities that represented religion and culture and power. Perhaps for the generation existing in the nineteenth century there are few points in the great apostle's history more needful and profitable to study than his visit to Athens, because it presents to us the first contact of Christianity with culture as developed in high art and philosophy. These were the only fields for culture, as science cannot be said to have existed in that day.

Paul seems to have had no just idea of Athens before reaching that city; but his quick eye took in the strategic advantages of the place for Christian movement, and he sent back to Berea for Silas

and Timothy, that he might have these valued coadjutors in his apostolic work. In waiting for them he was not idle. He studied Athens. While thus engaged he employed every opportunity that presented itself to plant the seed of the Gospel.

The city was about sixteen centuries old when Paul saw it, and during a few of the centuries immediately preceding his visit it had been magnificently adorned by architecture and sculpture in the interests of the prevailing idolatry. Everywhere there were temples; the small were elegant, the large were magnificent. Everywhere there were altars to all the gods known to Greek mythology; and in the liberality and hospitality which ordinarily accompany spiritual indifference, there were to be found altars inscribed, "To the Unknown God."

The gratification of this æsthetic instinct could not blind Paul to the deadly cancer which was eating out the spiritual life of the people under this complexion of external beauty; nor did he for a moment feel that he was a mere curious traveler, or forget for a moment that he was a Christian missionary. On the Sabbath-day he reasoned with the

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

Jews in their synagogue, and on the other days in the "market," the general gathering-place of the people.

No man who has zeal for Christ ever lacks a place. He will labor with one man as earnestly as with a thousand; in a chamber as cheerfully as in a cathedral. He that is faithful in the smallest place will be duly transferred to a larger. The apostle could not be concealed in the one little obscure synagogue of his compatriots, hid away in some corner of the splendid metropolis, but was soon drawn into the *agora*, a place where not only merchants of all kinds met, but statesmen, orators, poets and philosophers—the fashionable assembly in which it was requisite for a man to appear often if he desired to be counted as in Athenian "society."

Stirred from without by the sight of the prevailing idolatry, and impelled from within by his constant zeal for his Master and the New Faith, Paul everywhere set forth Jesus and the Resurrection. However he varied his method of treatment, his fundamental theme was the Risen Jesus. There seemed to be perpetually present to his mind the thought that every human being had an immeasurable personal interest in Him who had been delivered for man's offences and raised again for his justification. In the market-place, or, as we perhaps should call it, the Assembly Rooms, he was encountered by men who represented two of the leading schools of philosophy at that time in Athens—schools that were then more than two centuries old.

The Stoics represented pantheism, believing that "the all," the universe, is God; God is the universe. Believing the universe itself was a rational soul; that it was impossible to separate God from matter; that the soul was matter, and death was a return of this finer matter into the all-matter—that is, into God; when they heard of the resurrection of the dead, the announcement seemed so palpably absurd in the presence of what they considered settled and unquestionable philosophical doctrine, that it was regarded an impossi-

bility. The Epicureans were downright materialists. There was matter, and nothing else. Whatever seems orderly and the product of design, is merely the result of a fortuitous concurrence of the uncreated atoms which had eternally existed. This doctrine necessarily excluded God, the soul, morality, and responsibility. It involved the dissipation into the elements at death of all that we call matter and spirit, a distinction denied by them except as a distinction of different kinds of matter. Of course that school could have no data of ethics beyond utility; nothing that involved future reward or retribution. To them, also, the resurrection was an absurdity.

There was a third school, not mentioned in the Acts of the Apostles, called the Academicians, who, at the time of Paul, taught that there was nothing which could be known of God, if there was a God. The apostle met in his day the variations of erroneous philosophy which confront Christianity in ours. Through eighteen centuries the gifted and laborious errorists have not been able to invent one new error. Toward the close of the nineteenth century they are just what they were in the first: pantheists, materialists, and agnostics. Such we find them in Berlin, London, and New York to-day; such Paul found them in Athens eighteen centuries ago. But Christianity was fresh then, and the people he met had curiosity to know if it were possible to have a new school of thought. They induced Paul to go with them from the crowded *agora* to the quiet Areopagus, where, lifted above the multitude, secured from interruptions in the lofty place of their Supreme Court, they might ascertain the nature of this new philosophy.

The mingling of politeness and irony in their invitation to Paul is just the same in its tones and cadences as those which mark the intercourse of the pantheists, the materialists, and the agnostics of the present day in their intercourse with the Christian thinkers. "We wish to be enabled to know what

these strange things mean." The irony was in the implied disparagement of what they had already heard from Paul. "It cannot mean much if we cannot take it all in at a glance!" is what the errorists of to-day intimate, as the errorists did in Athens. It is "strange"—that is, not at home in the realm of culture—if it be brought by any one who is not a pantheist, or a materialist, or at least an agnostic. Paul accepted the challenge, took his position, and began his testimony for Jesus.

His reply was polite, without any mixture of irony, and is in this an example to all Christian teachers. He stood amid an inspiring environment. If he looked up, there stood the Acropolis, beauty-crowned, with the noblest products of the highest art piled in richest profusion and most graceful arrangement on the noblest altar in the land, an offering to the gods worshiped by the populace, but despised by the philosophers. If he looked down upon the city, there was that wondrous temple of Theseus, the colossal Minerva, and the temples of the Furies and of Victory. Everywhere worship had brought the skill of art to its adornment, and the best fruits of the age grew on the tree of its religion, even when that religion was idolatrous.

Paul opened with words of politeness. A preacher of religion, he recognized his hearers as religious. He told them that wherever he turned his eyes he perceived, in all their works of art, that the Athenians were a more than commonly God-fearing people, intimating that he had seen no such exhibitions of religiousness in the other cities of Greece. It was a delicate compliment to their city, of which they were manifestly intensely proud. This wise exordium opened the way for the introduction of his own religion. He called their attention to the fact that in their beautiful Athens there was an altar inscribed, "TO AN UNKNOWN GOD;" and he mentions the fact rather in commendation than in disparagement. Such was the spirit of the apostle. His manner, also, is worthy of study. He employed

all the admissions of their religion and philosophy, attacking nothing that is not radically wrong. Whatever a select circle of philosophers might hold, there was planted ineradicably in the nature of man the belief in the existence of God. Every form of idolatry was proof of that, and the munificence of expenditure in the temples about them proved that the theistic idea was at once powerful and practicable. It wrought itself out in altars of exquisite beauty, and sanctuaries of surpassing splendor. Whatever, whoever, wherever God is, the instinct of the human heart is to honor Him. When fancy and imagination had been exhausted, there might still be a God—there might be gods—who should be honored. The feeling after God was gratified by erecting an altar to a god not yet known to the Athenians, or, if known to their ancestors, was lost to them. Here, on such an altar, stood graven the confession of knowledge and ignorance. It was not "To the Unknown God," for that would be an acknowledgment that there was but one God, and all their other altars were useless. Nor was it inscribed to "God the Unknown." He might be known to others, if not to them. The legend on the altar was the pathetic confession of the Athenians that there was a God, and that—they did not know Him.

Here was a pungent appeal to the philosophers about Paul. The people wanted to know God. The Stoics, the Epicureans, and the Academicians had been in Athens for generations. Were the philosophers no wiser, no better than the common people? If so, their philosophies were valueless. If they were wiser and better, why did they not teach the people about God? "They did not know?" Then this is a confession of ignorance. "What, therefore, ye worship in your ignorance," says Paul, "this set I forth unto you."

This is the stand for Christian teachers to take in this century. Let them say to the pantheists, the materialists, the agnostics of our age: "Gentlemen, teach the people God. If you cannot

do that, because of your acknowledged ignorance, be still. We know God, and we will set Him forth to the people." If they turn upon the Christian teachers and say, "That is your self-conceit; we are humble; we proclaim that if there be a God, He is unknowable." Is that their humility? It is the arrogant assertion that they comprehend the whole circle of the possible-to-be-known, and declare that God is not anywhere. It is the very modest assertion that what they do not know cannot be known by any other; that what the deaf cannot hear is not sound, and what the blind cannot see is not color. To the child learning the third column of the multiplication table the calculus is unknowable; but we know that there are those to whom it is not unknowable. The Athenians had not the obstinate self-conceit of some moderns, and simply said, "There is a God: to us He is unknown." What Paul said in the circle of Athenian philosophers, a Christian teacher may say to the pantheists, materialists, agnostics, and the unlettered masses: "What ye worship in your ignorance, this set I forth unto you."

Taking the admission of the pantheists and the agnostics, accepting the implication of what the Athenian Herbert Spencer had graven on stone altars, assuming what is quite plain, that one cannot be agnostic and atheistic at the same time, because to assert that a being is unknowable is to imply its existence, since it *must* be to be unknowable, the apostle confronts the errors of his hearers by proclaiming the truths of the Gospel. This is a most valuable example to all thinkers who are disposed to communicate their thoughts. It is unwise, if not wicked, to attempt to take from a man any faith, however defective and erroneous, until we are prepared to substitute a faith that is sound and true. A missionary must let the lowest African keep his fetich until he can give that savage a God who can be reasonably worshiped. What is the use of cutting off the top-growth of an error if its root be left to sprout? What better way to exclude

poisonous growth than pre-occupying the ground with seed and roots, and shoots of truth?

It seems difficult to see how the apostle could have presented a briefer or more compact refutation of what was wrong in their theories and practices. He cuts at once to the core of their fallacies. "God." "The God." There are not "Gods," and polytheism is based upon a falsehood. There is a God. Atheism is the vacuum which humanity abhors. THE God is a person. He has conscious existence, a designing intellect, a deciding will, and spontaneous activity. He is creator. He made "the all," and therefore He cannot be "the all," since it is inconceivable that anything should be the creator of itself. The theory of pantheistic stoics perishes before the conception of a *personal* creator, and the theory of the materialistic epicureans perishes before the conception of a personality existing before all matter, and the conception of the production of the material by the immaterial. God is the producer of each thing, and not the product of anything or of all things. He was before they were. He can be without them; they cannot exist one moment without Him.

With what rapidity the apostle enlarges their horizon! He does not argue. He asserts, authoritatively, as every Christian teacher must. The assertion of the personality of The ONE God gives him ground of appeal to their reason and conscience, which are always to be addressed by a Christian teacher. Looking above him, the apostle saw the temple-crowned Acropolis. Beautiful for situation, the joy of architecture, how small a thing was that sanctuary as a house for Him who had made all the marble in all the quarries of the earth, and all the wit in all the brains of men, and all the heavens above the earth. And how small a thing that stone Athena Polias, the goddess, compared with Him who made and who fills the earth and the heavens. He pressed this upon his hearers. Looking below him, how many an altar-place must have caught his eye. Per-

haps at the moment, priests were seen leading garlanded victims amid sacrificial ceremonials. What can that mean? Does the God who made all things have a need which can be supplied from human resources? Such is the degrading implication of idolatry. But it is a belittling falsehood, shooting its poisonous errors in many directions. The whole system of Pagan sacrifices was an attempt to bribe the God that was worshiped. It was founded on a falsehood which reversed the facts of the universe. There is not anything which God has not made. There is no such thing as *natura naturans* without God, no "*that which makes*" outside of God. Such a thought is unmixed heathenism. The Athenian paganism was better than that. "Manufactured sanctuaries," as Paul called them, were built by the hands God had made, and constructed of the materials which God had made. If God were spiritually worshiped therein, well and good; but it is against all reason to attempt to confine the illimitable God within any walls, or to regard as unsacred any part of the universe He has made.

This naturally leads Paul to deal a blow at the mechanical theory of the universe. It is not an automatic machine. While "the all" is not God, God is everywhere present in "the all," and having created it, He preserves it by perpetual and immediate immanence. This is the doctrine we must constantly press against the godless scientific hypothesis of the day. On no system of philosophy which does not teach the active presence of God everywhere, can we supply the gaps of science. What is life? Whence comes it? How is it continued? These are questions for which science has no answer. And there has never been a scientific theory which accounted for the breaks, the catastrophes, the cataclysms, which so often appear in nature. Even the modern doctrine of evolution is a tangled web, a field of concealed pitfalls, or a mere scientific dream, a hypothesis utterly unprovable on scientific grounds, *if God be omitted*. But in

the philosophy of Paul's Areopagite speech, life is that which God constantly ministers out of Himself to some of His creatures, by which He keeps them differentiated, as animals and plants, from all inorganic bodies.

This truth glorifies man while it honors God. The old stoical and epicurean systems degraded both God and man, by making both only parts of and dependents upon "the all," or God nothing, and man no better than mud. God ministers life and He ministers air and all other things necessary for life. Nothing comes of itself. God "is giving" everything. Correct ideas of God lead to correct ideas of man. The unity of God and the unity of the human race go together. One God, one humanity; many gods, many humanities. Polytheism had produced national narrowness and pride. The Athenians believed themselves sprung from the ground, aborigines, and despised all other peoples. This prevailed wherever paganism existed. The concept of one, personal, creating, preserving God, is the concept without which science can have no unifying idea as regards either nature or the race of mankind. Starting with the unity of race, we must reach the oneness of God; believing in different natural origins, it is not difficult to reach different mythologies; and polytheism genders and maintains race differences, while monotheism begets and preserves the idea of the unity of humanity.

The apostle presses his hearers further. Not only does each individual existence depend upon the constant ministry of life from God, but nationality is perpetuated and national life limited by the volition of the Master of heaven and of earth. How far the Greek nation should extend, what should be the limits of the influence of Greek culture, and what the duration of the national life, were all dependent upon God's direct execution of His own will concerning them, since He has fixed the boundaries of the nations and arranged the system of their duration and succession. Paul teaches his hear-



ers the necessity of depending as a nation upon God, and lays down the fundamental principle of international intercourse, comity, and prosperity, in the acknowledgment of the sovereignty of God over the family of nationalities. The race can never attain to its highest possible condition until "the parliament of man" shall recognize the sovereignty of God, and employ its powers in devising measures to have His will done everywhere on earth as that will is in heaven. There is thus found a sufficiently high reason for the existence of individuals and of nations, and of providential national history—that men might seek God. If there be no God to seek, then the universe is aimless, and science is impossible, because it has no foundation and no unifying idea. But in the very grammatical construction of his sentence, Paul showed that he believed that the unaided efforts of man would be fruitless in the effort to find what God is, if man were not assisted by some revelation. So near and yet so far is God from each individual.

And then the apostle, following the suggestion of his statement, that God "is not far from each one of us," settles the sentence which must be the revealed basis of all stable science and nexus of all consistent philosophical thoughts.

"IN HIM WE LIVE AND MOVE AND HAVE OUR BEING." The Pantheists who were present could not seize this as an admission of their theory, since the speaker had in advance guarded against that by asserting that God was the Creator of the universe and the Ruler of heaven and earth, and must therefore exist independently of all things. On the other hand, the absorption of any part of the universe by God, the Hindoo *Nirvana* theory, has no place. The Apostle's statement of his philosophic system maintains the individual personality of man and the individual personality of God, and stated the relation of the two. "Each one of us" is "in God"; and it is because of that relation that we "live" and "move" and "exist."

The scientific canon is, that that hypothesis which accounts for the largest

number of known phenomena is to be adopted as the working hypothesis. Eighteen hundred years have passed since Paul's address was delivered, and the later years have been distinguished by ever-increasing scientific activity. The result is, that if one hundred men be now selected as the most able and trustworthy teachers of science, it is probable that no six of them would agree upon even a definition of life, and possibly no three of them would be willing to stake their reputation upon the assertion that any single theory accounted for the majority of the known phenomena—*except the theory announced in Paul's Areopagite address*. The scientific teacher may affirm that no one knows what life is beyond this, that it is that which has come from without upon inorganic matter, and therefore must have come from some living thing, since there is no life which has not come from life. Now that this life should not have fallen on all, and should have fallen upon some inert matter and made it vegetable, and upon some inert and vegetable existences and made them animal, and upon some animal life and made it spirit, involves (1) choice; (2) volition, and (3) spontaneous activity of the previous life. These give that life the characteristics of personality. The dissipation of energy in all living things involves the necessity of continuous re-supply. Paul's theory accounts for all this. Given an ever-present Person, who has exhaustless stores of life, and you have a unifying scientific idea. Exclude that idea, and you have no rational theory to account for the three things in Paul's three verbs, which express existence, motion, life.

Now, having very boldly and clearly set forth this much of his gospel philosophy, the apostle wisely again conciliates his hearers by reminding them that this truth had been uttered by certain Greek poets whom he quotes. What the people had taken as a poetical rhapsody, and what the writers even may have regarded as a poetical figure, was the exact utterance of a strict truth:

"We are his offspring." He concludes his argument against the worship of images by showing how irrational was the pagan habit of thought in which the religious cult of idol-worship had its root. Men are the offspring of the Creator and Lord of heaven and earth, while silver and gold and stone are the inert inorganic creatures produced by God's power. It violates all the sanctities of thought for the former to cherish the notion that "the divine" is like these minerals and metals. The very fact that a man had taken up a piece of marble and deliberated which god he should make, and how that god should be represented, and that even the representation of his ideal would depend upon the amount of his skill, ought to make idolatry repugnant. A comparison of any idol, even of their great Minerva, with a living Greek woman who was an offspring of God, would show what a bridgeless abyss lay between the most exquisite production of human skill and the breathing, smiling, dancing, thinking, loving and lovable daughter of God: then how measureless the difference between the idol and the divine!

In all this discourse there is exhibited the wisdom of the apostle in avoiding personal offence while striving to destroy a powerful and deep-rooted falsehood, which was injuring the individual and national life. He does not say, "You have been altogether in error in this matter;" but he says, "We ought not so to think."

Having shown that God had made revelation in the world's creation and man's conscience, he began to complete his discourse on statements of God's revelation in redemption. God had allowed sufficient time to elapse for man's study of the two former. He had shown no special vengeance against an idolatry which had so dishonored Him, leaving men merely to the injury which such error could but produce. "But now He commandeth men that they should all everywhere change their mind" and have right thoughts of God. A great crisis had come to the world.

It was to be judged. It was to be judged in righteousness. It was to be judged in a man. God had ordained that man. God had appointed that day. The judgment of the world would turn on its faith in Him. A man's character would be formed by his faith in Him. A man's intellectual and spiritual destiny would be determined by his faith in Him. *He is the crisis, the judgment, of the world.* As such, it was necessary that there should be afforded to men a most sure foundation for their faith; that sufficient basis was laid in that Man's resurrection from the dead.

And then the philosophers and the common people united, by indifference and by mockery, in breaking up this grand, lofty and compact discourse, to which Plato and Socrates would probably have listened with rapt attention. But the earnest apostle had succeeded, as has been well suggested by another, in opening to the eyes of some, God's revelation by creation and the history of man; God's revelation to man's rationality and conscience; and God's revelation in the Law and the Gospel. If he had only been allowed to render full explication of the lines of thoughts so rapidly, so broadly, and so accurately drawn, and if a faithful report could have been transmitted to us, the world would have a complete sketch of Christian Philosophy. What we do possess is, at this day, of more value to mankind than all else that has come down from all the literature of Greece.

While Paul spoke, the idols crowded the streets and crowned the heights of Athens, and pantheists, materialists, and agnostics held the schools and ruled the tribunals of the city that was the eye of Greece, as Greece was the eye of the world. To-day the idols and altars are merely curiosities of art; their worship has been dead for ages; and the Porch and the Academy are things of the past. "THE MAN" whom God had ordained, has been worshiped on the Acropolis, and is this day worshiped in the palace of the King of Greece, and is the only thing in heaven or earth receiving distinctive religious homage in

Athens. The system of philosophy in Paul's discourse is to-day maintained, and explained, and enforced, by more brains and moral power, and with more richness of illustration than ever before since Paul's voice was drowned in the mockery of the men who could sneer at what they could not controvert. And to-day a man's intellectual and moral worth, his height and breadth and weight among men, are all measured by that man's faith in the Man whom God has ordained to be the world's judgment, "whereof he hath given assurance unto all men, in that he hath raised him from the dead."

### THE TRUE OBLATION.

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*The sacrifices of God are a broken spirit.*  
—Ps. li: 17.

IN the temple at Jerusalem stood two altars of sacrifice, the only ones whose stated use was allowed to the chosen people. They were the fitting representatives of the two distinct orders of sacrifice which entered into the cultus of the Jews. Standing, not strictly speaking within the temple itself, but within the court which enclosed it, and near the door which conducted into the "Holy Place," was the first of these altars, the great brazen "Altar of Burnt Offering." Sacrifices of various kinds were offered upon it, but that which constituted its crowning glory was that it was the altar of atonement, the only one in all the world on which, with the approval of heaven, sacrifices that were expiatory of guilt could be statedly offered. To this altar there were brought from the remotest borders, the sin-offering and the trespass-offerings, of the humblest as well as the greatest of the land. At its base flowed the blood of every victim that was slain. On its broad bosom it received, and with its fiery breath it consumed, the holocausts and hecatombs of the thousands of Judah. It was God's grand and impressive type of the one invisible altar upon which the one great

spiritual sacrifice of expiation for the sins of the world should in due time be made. The "enduring brass" of which it was composed, pointed to the eternal deity of our Lord, the altar which sustained and sanctified the humanity that was laid as an offering upon it. The never extinguished fire, and the ever recurring sacrifice pointed to the perpetual efficacy of the atonement which He should make. And thus, as with trumpet-tongue, this altar, standing hard by the door into the sanctuary, proclaimed that there is but one way of admission to communion with God, and but one way of entrance to heaven, and that through the one great expiatory sacrifice of Calvary.

But within the Holy Place, to be reached only through the door which led by the altar of burnt offering, was another, and less imposing place of sacrifice. It was the altar of incense, fit representative of an order of sacrifices that were not expiatory in their character, but of the entirely distinct nature of oblation. They were not like the former, offered with the view of atoning for guilt, and securing pardon for sin and acceptance with God. On the contrary, they pre-supposed the expiation of the guilt, and the acceptance of the person of the offerer. They were expressive of the consecration to God of the body and spirit which had been redeemed by the blood of the divinely appointed victim, and had been admitted to favor and communion with God. Of this order of offerings, the altar of incense was the typical, but by no means the exclusive seat. Many of the sacrifices on the great altar of burnt offering were of this order. The meat-offerings, drink-offerings, and peace-offerings, were all of this character. Even the burnt-offerings, as distinguished from the sin-offerings and the trespass-offerings, were oblatinal and not expiatory, as is seen in the fact that they were preceded by a sin-offering for purposes of atonement. They expressed the consecration of the whole self "a living sacrifice" upon the altar of God's service.

But this idea of oblation, found in these multitudinous sacrifices made upon the same altar with those of expiation, finds its most beautiful expression in the offering of the fragrant mixture upon the altar of incense. Composed of rarest and most costly ingredients, compounded only within the sacred precincts of the temple, and according to the formula which God Himself had prescribed, its white clouds wreathing heavenward, and its grateful odors pervading the sanctuary and regaling the sense, told of the delightfulness, both to heaven and to earth, of those devout aspirations, those climbing tendrils of affection, those hopes overleaping the boundaries of time, those spiritual—might I say transcendental?—exercises of the soul which only arise when, within the inner sanctuary, the heart redeemed with blood has been laid upon the altar of love.

It is, I need scarcely assure you, this second class of sacrifices of which the Psalmist is speaking when he says, "The sacrifices of God are a broken spirit." He is not referring to the sacrifices of expiation, but to the sacrifices of oblation. The atoning sacrifice, the great sin-offering, has already been completed. The blood which purchases pardon has been shed and has been sprinkled. The flesh has been consumed in the fires of holiness, and the expiatory smoke has ascended to heaven; and now the penitent, whose sin has been atoned for, whose acceptance has been secured, whose pardon has been sealed, approaches the golden altar, not to deprecate wrath, or to propitiate favor; not to purchase pardon, or to plead for ablution; but, as a forgiven sinner, an accepted suppliant, a reconciled son, to offer upon this altar the gifts which testify of gratitude and devotion—which give expression to the new principle of love which wells up with overflowing fulness in a heart redeemed from sin.

This is the order of sacrifice to which continual reference is made in the New Testament. To this belongs the "living sacrifice" (Rom xii: 1), to

which the apostle exhorts his brethren in Rome; the sacrifice and service of faith (Phil. ii: 17), of the Philippians, upon which he was willing to be poured out as a libation; the odor of a sweet smell, a sacrifice well pleasing, acceptable to God (Phil. iv: 18), which these Philippians had made on his behalf; the "sacrifice of praise" (Heb. xiii: 15) with which God is well pleased; and the "spiritual sacrifices acceptable to God" (1 Pet. ii: 5) which are rendered by the royal priesthood of believers. Chief of all these, and indeed including all these, is the sacrifice of which the Psalmist speaks in the text: "The sacrifices of God are a broken spirit." Let us look at it and see the lessons which it conveys:

I. We see the spirituality of the service which God requires. That which is to be laid upon His altar is not something material, however rare or beautiful or costly it may be. The true oblation consists, not in the offering of bullocks or of rams, not in the presentation of the finest of the wheat or the richest of the oil; but in the offering of a spiritual sacrifice—the oblation of the soul upon the altar of God. We are prone to think that God's true people in ancient times had little conception of the spirituality of religion; that their service was a mere routine of ceremonial ordinances and ritual observances. Nothing can be further from the truth. Under the old economy, the sinner in whose heart the Spirit of God had wrought a genuine conviction of sin, could no more rest his hope of salvation in a mere compliance with the Levitic ritual, than one under genuine conviction now can be satisfied with a barren use of forms, or a lifeless attendance upon the ordinances and sacraments of God's house. There were many then, as, alas! there are many now, whose religious experience went no further than these mere externals of religion. But then, as now, wherever there was a genuine work of grace in the heart, the conscience could not be appeased by these. The soul, conscious of its deep-lying needs,

pressed its way in beyond mere forms and rituals into the great spiritual verities of which these were the outward symbols and types. It realized then, as now, that "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost."

Of this we have a signal instance in the text. David, so long as he was not convinced of the terrible guilt and pollution in which he had involved himself by his sin with Bath-sheba, may have felt much complacency in the holocausts and hecatombs which, with royal munificence, he offered upon the altar of the tabernacle. But when Nathan the prophet came to him with that searching message from God, and pointing his finger at him said, with words which the Holy Spirit winged with fire, "Thou art the man," then, overwhelmed with a sense of guilt, the royal penitent felt that no blood of bulls or goats could reach the measure of his deep defilement, no offerings of flocks or herds could reach the measure of his obligation for pardoning grace. And so he cried, "For thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, oh God! thou wilt not despise." It must ever be so with any genuine religious experience, any real and profound conviction of sin. However we may content ourselves with fair externals now, in the day when "the iniquity of our heels shall compass us about," we shall realize, it may be to our everlasting undoing, that "God abhors the sacrifice, where not the heart is found."

II. We learn from the text that in the "sacrifices of God" the heart not only enters as an integral element, but constitutes the very essence of the sacrifice itself. The religion which God has instituted in this world, is pre-eminently the religion of love. Its fountains in the divine nature are the fountains of eternal and immutable love. Its outflowings are in channels of love. Its great constraining motives both in the Creator and the creature, both in the

Redeemer and the redeemed, are motives of love. It must follow, therefore, that the only true oblation is the oblation of love, the only true sacrifice the sacrifice of the heart.

Very significantly was this represented in the symbolism of the ancient tabernacle. The great brazen altar which stood without the holy place was the symbol of God's hatred of sin. The sacrificial knife that lay at its base, ready to bathe itself in the blood of the victim, represented the sword of God's eternal justice slumbering at the base of His throne. The fires that leapt up on that altar were the fires of retributive justice. The black smoke that rolled up in vast volumes to heaven told of his awful hatred of sin. Only the substitution of the innocent lamb for the guilty sinner spoke from that altar of God's love to the sinner mingling with his hatred of sin. But from that noisy court, filled with the groans of dying victims, and the piteous lowings of those appointed to death, where the air is redolent with the fumes of consuming flesh, and red streams of blood and black clouds of smoke meet the eye on every hand, we pass in now through the olive-wood gates and enter the holy place. What a change! Instead of distracting noises, only the faint echoes of which reach us through the cedar walls, there is a holy calm, unbroken save by the musical notes of the bells upon the vesture of the high priest. The sunlight falls through the open roof upon an altar of small dimensions, but of pure burnished gold. No streams of blood lie about its base. No slowly consuming flesh lies upon its bosom. Only the fragrant incense noiselessly melts away upon its living, glowing embers. Instead of the dense volume of black smoke, white wreaths of vapor, heavenly in their purity, rise from the altar, float gently upward, and are turned to gold in the morning sunlight. Instead of the unpleasant odor of consuming flesh, the delightful aroma of the fragrant balm pervades the room, regaling every sense, and the worshiper in this sweet seclusion



bows his heart in prayer, or lifts up his voice in praise, feeling that surely this is "none other than the house of God and the very gate of heaven."

The holy place was the sanctuary of forgiven hearts. It was the retreat of those whose sins had been forgiven through the expiation upon the bloody altar without. True, they entered it then only vicariously in the person of the priest, "the Holy Ghost thus signifying that the way was not yet made plain by the sacrifice of Christ." But all in that sanctuary spoke of reconciliation and love. The altar was the altar of love. The flame upon it was the flame of love, and the costly offering of the fragrant spices was symbolic of the offering of the heart's best treasures, its loftiest ambitions, its richest affections, its purest and most fragrant devotions.

Here then have we another lesson for all time. Oh man, it is thy heart which the God of heaven demands as an oblation upon His altar; not thy hands, even though they be busy hands; not thy feet, even though they be swift feet; not thy brain, even though it be a tireless brain; not the homage of intellect to truth; not the stern bending of the will like the oak before the blast, but thy heart, oh man—thy heart, with its capacities to love and hope, to fear and trust—thy heart, with its wealth of affection. It is that alone which can be fuel for the flame upon the altar of love. Nothing but love will satisfy love. Upon that altar of redemption where the love of God to thee is burning with so quiet, holy a flame, the heart, thy whole heart must be laid, that under fires which burn but consume not, its purified affections, set free from earthly dross, may rise like the white cloud of fragrant frankincense to heaven, and be glorified in the light of the Sun of righteousness.

III. We see that in the "sacrifices of God," the true oblation is not only the heart, but the broken heart, that is, as it is defined in the same verse, the contrite heart, the heart broken in contrition for sin. This is one reason why the way which conducts to the altar of

oblation, leads fast by the side of the altar of expiation. It is that the lesson of sin may be learned—its exceeding sinfulness be made to appear; that men may look in type "upon Him whom they have pierced and mourn;" that they may realize that sin is a bitter thing, and say:

"O! how I hate those lusts of mine

That crucified my God;

Those sins that pierced and nailed His flesh,  
Fast to the fatal wood."

It is therefore an essential element of this acceptable sacrifice that the heart shall be broken—transfixed with a sense of personal guilt and defilement, crying out with David in the earlier part of the Psalm: "Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me." This it is which makes it so hard for man to lay upon this altar of oblation the acceptable sacrifice. If the way which leads up to it were not the bitter way of repentance and confession of sin; if a man might bring his heart as a whole heart, with its carnal pride unbroken, with its stubborn self-will unsubdued, with its estimates of personal merit unchanged! But oh! this humbling of self in the dust; this writing bitter things of one's self; this being made to possess the sins of one's youth; this gathering up all the buried misdeeds out of the musty past, conning them over with shame and anguish of spirit, until the heart is ready to burst with the agony of its self-condemnation; this telling of them all with shame and grief in the ear of God, and humbly suing for pardon through the sacrifice of Christ—this it is which keeps so many on the vestibule, gazing in, wishing themselves amongst the number of the accepted worshipers, and yet evermore remaining without, because their proud hearts refuse to be broken in the view of the Cross.

And yet, this is the acceptable sacrifice, and the only acceptable one. It puts man in his true relation as a sinner to the mercy of God. It makes it possible for Him to be "just and yet

the justifier of him that believes in Jesus." Blessed, indeed, is the man who has tasted the serene joy of that inner sanctuary, where the heart, broken by divine grace, yet sweetly healed even in the breaking, lies in the flame of God's forgiving and communing love, ever melting away, yet ever renewed, whilst its holy aspirations rise like the clouds of incense toward the heaven of eternal love.

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### SPIRITUAL HUSBANDRY.

BY S. GRAVES, D.D., IN FIRST BAPTIST CHURCH, GRAND RAPIDS, MICH.

*For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.—Jer. iv: 3.*

ANCIENT PALESTINE was largely a farming country. Most of the inhabitants tilled the soil; and when the prophet came to them with this message they knew just what he meant. "Fallow ground" is not barren soil, but land that has once been under cultivation, then left to nature until a thick turf has gathered over it. It may be fertile, but in its fallow state it is waste and useless. It was not the soil of the ground that needed to be broken up, but the soil, the soul, of the nation.

From the middle of Solomon's reign, and onward, there had been a gradual decline in the piety and morals of the people. Bad kings had reigned in Jerusalem; worldly and ambitious priests had ministered at the altar. Influence generally strikes downward from the higher to the lower classes; and so the people had more and more corrupted their ways; had become idolatrous. The spiritual life was dormant. The soil was overspread with briars, and before the word of God could find place and make root in the national heart and conscience, the "fallow ground" must be "broken up."

The first thing in all moral and social and spiritual reforms, is this feature of husbandry—breaking up the fallow ground. Nations, society, churches, get into the "fallow-ground" condition,

and nothing can be done to improve them until the plow is used. England was in this condition during the reign of the Stuarts, took the plow of 1640, which Cromwell held, and then the drag with iron which William of Orange drove over land in 1688, to prepare the soil to give life for the better things that since grown and ripened there.

What called itself "the Church" was choked by weed briars when God raised up Martin Luther and his collaborators to clear them and "break up the fallow ground." Look! the Protestant faith, the Protestant churches, with all the new civilizations which they have brought in, are losing their fruits to-day in Europe and America. Communities get into "fallow-ground" state; men of enterprise become unenterprising, settle down to live at ease and on their incomes; something is necessary to work "break up" the apathy that creeps over the place.

But this is especially so in our churches. The Church is spiritual in aims and forces. And it is so long as it remains spiritual, it cannot become unspiritual, to lose the full savor of Christ; and when the savor leaves, disappears, they fall into "fallow-ground" condition. Churches when they become rich; when, instead of enterprise and energy and spiritual sacrifices of former years, they have won a place in the community, are apt to fall into this condition, a seed which has God's life and salvation in it can make no vigorous root. Unless such churches work out from themselves, "break up the fallow ground" of contentment and self-satisfaction, their elegant appointments and surroundings, and get into large sympathy with missions, and give for their benefactions cut down in proportion of true sacrifice; unless they are going out after sinners, whom God was ever seeking, of whom the highways and the by-ways are full, the business places are full, they lose their Christliness and spiritual power. And instead of becoming

ing body of Christ, thrilling with vitality, they become a dead weight, a decaying mass, better fitted for the cemetery than the sanctuary, as most of the State churches in Europe are to-day, and as our New England churches were fast becoming a century and a half ago, when God raised up Edwards and men like him, who held the plow of the great awakening in 1740.

Again: Church life and Christian life are apt to become *rutty*. There is a uniformity in the service—too much, perhaps—which runs into grooves, gets into ruts; and *life* hates ruts, will not live in ruts, dies out if kept in them. There is in things religious, or in our hearts, a vicious tendency which needs to be fought against, to end in form—form without spirit, body without soul; and we come first to be accustomed to, and then to be satisfied with it. And so the turf of “fallow ground” grows thicker and tougher.

*Life* is what we need—must have. Religion is life. “I am come that they might have life, and might have it more *abundantly*.” “My words, they are spirit and they are life.” God’s life in man’s life, quickening it, setting it on fire; the pulsations and glow of spiritual life as strong and full and warm as the life of the street, at the desk, behind the counter, in the bank, the market,—this is what we need to prevent the forming, or to break the turf, of “fallow ground.” “A live dog is better than a dead lion.” We cannot manufacture life. All life is the gift of God. He is the life-giver. But we can use the life He has given us. We can conserve and concentrate it, get it out of ruts. We can “break up” the incrustation of forms, and we can go to the Source and Fountain of all life, which is Christ, and get it renewed and enlarged.

The most stubborn fallow ground, however, is found in the *worldliness* of the Church. There never were so much wealth and social influence in the churches of Christendom as to-day. Millions go yearly into the treasury of the Lord. Thank God for that! But those millions may betoken very little of

spirituality. Dollars piled to the skies around the treasury of the Lord will not make amends for the lack of spirituality. The very wealth of the Church has gone far to make her *worldly*. How much of it may have been accumulated in a way that God disapproves! And the high social position that the churches have attained to, has been a *snare* to them. Instead of carrying the spirit of Christ, the salt of salvation, the power of godly life, into what is called *society*, she has brought back the vain, worldly spirit of society into herself, and spotted her white robes, and stifled the voice of her solemn testimony against sin.

The Church of God stands to-day in this land comparatively *dumb* as a witness for Christ. She is trying that impossible thing: to “serve God and mammon!” And mammon, in this case, always has the inside track.

How emphatic the call of the text: “Break up your fallow ground; sow not among thorns!” What broad acres of the Church lie under the mournful words of our Lord: “The cares of this world, and the deceitfulness of riches, and the lusts of other things coming in, choke the word, and it becometh unfruitful.” This is the reason why the living word seems to fall so dead; why so many gospel sermons seem lost upon our congregations; and why sinners are not, in larger numbers, converted.

The call was to God’s people, to “the men of Judah and Jerusalem.” To us it is spoken.

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### THE RIVER OF WATER OF LIFE.

BY REV. JOHN EDGAR JOHNSON, IN ST. JOHN THE EVANGELIST [EPISCOPAL] CHURCH, PHILADELPHIA.

*And he showed me a river of water of life, bright as crystal.*—Rev. xii: 1.

At the close of the late war it was my fortune to have been stationed for some weeks at the mouth of the Rio Grande, in the state of Texas. A few months ago I visited New Mexico, and stood upon the banks of the same river near its source, more than a thousand

miles from where it pours its turbid waters into the gulf.

I have the authority of many writers for saying that the scenery of the Rocky Mountains is remarkably suggestive of the Holy Land. In the barren peaks and parched plains one sees Palestine stretched out before him. The soil is not lacking in the elements of fertility, but there is no moisture except such limited amount as trickles from the everlasting snows upon the tops of the mountains. The desire of man and beast is "water." The earth thirsts for it, and the absorbing subject of conversation everywhere is "irrigation." When I slept out yonder my dreams were about rivers and springs and fountains, and for some time after my return there was scarcely a waking hour in which I did not thank God for water.

I am not surprised, therefore, that rivers should occupy so large a space in the imagery of the Bible, and that the visions of the ancient seers were filled with fountains and springs and rills. But I was struck, more than this, by the many remarkable coincidences between the Rio Grande (the Grand River), and the River of Life, described by the Revelator, and alluded to by Ezekiel in the Apocalypse of the Old Testament. St. John says the river which he saw "proceeded from beneath the throne of God and the Lamb." The Rio Grande rises among the mountains of southern Colorado, and if God were to erect His throne upon another Olympus, no more worthy seat could be found on this earth than here in this immediate neighborhood. Close by stands the mountain of the Holy Cross, a part of the Sangre del Christo range—the Mountains of the Blood of Christ. Trickling from the cross of Christ His blood is the true river of life. This region is full of the precious metals, and is known among miners as the "San Juan," or "St. John region." Thus, unintentionally most probably, the name of the Revelator is associated with the river which has its source hard by, and which is such a literal counterpart of the one which he saw in his vision.

The first considerable settlement through which the Rio Grande flows, high up on the table lands and near the foot of the mountains, is the city of Santa Fé, or the city of the Holy Faith, the capital of the territory. The river runs through the middle of this city, and thus completes the figure of the Apocalypse—"in the midst of the street thereof." It is the joy of the people and the life of the town. Trees grow upon its banks. When the water is low, the faithful resort to their places of worship, and pray to God that it may rise again. The river water is as pure and "clear as crystal," fed, as the river is, with melting ice and snow.

But this is not all. Ezekiel says: "These waters issue out towards the East, and go down into the desert, and out into the sea." This is literally true of the Rio Grande, which flows southeasterly, and descends thousands of feet through the deserts of New Mexico and Western Texas, and empties at last into the great gulf. In all its course it is a true "river of life," and "everything lives whither it cometh." There is no vegetation away from its banks for miles and miles. The bleached bones of men and animals line the old trail across the blistered plains, and there is nothing but death, save along the shores of the river. "El Journe-dad del Muerto," the Journey of Death, is the name given to a section of the vast desert region through which it flows—a striking symbol of this earthly life of ours, away from the "river of life," which flows from beneath the throne of God and the Lamb.

The water of the Rio Grande, which at the source is remarkably clear and pure, grows more and more turbid until, flowing for the last few hundred miles of its course through a level alluvial plain, it becomes loaded with impurities, and is offensive if permitted to stand in an open vessel. But the river which St. John saw was pure throughout, because it was not only pure in its source, which was God, but pure in its channel, which was Christ. The angels around the Throne sing.

"Holy, holy, holy, Lord God Almighty"; they also sing, "Worthy is the Lamb that was slain." The Holy Ghost, "proceeding from the Father, through the Son," is the pure water of the River of Life, from the mountains to the sea.

This water, once more, is not only pure, but it is also purifying. If you cast a stone into a stagnant pool it will soon become coated with slime; if you cast it into a brook it will be cleansed and brightened. It might seem better to a stone to escape the tumult and friction of the current; and there are men who prefer the slough and the mire to the River of Life. But the perfected Christian character is the result of trials and strugglings—"The God of all grace, *after ye have suffered awhile, make you perfect.*" "Who are these in bright array? These are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

I understand now, as I never did before, the force of the word "living," as applied to water. I can imagine that scene in the desert, when Moses smote the rock and the water flowed out. I can see the eagerness with which the perishing multitude pressed toward it. But this latter figure fails. Salvation is not a trickling, desert stream, the waters of which may be fouled by the multitude, so that they who come late are at a disadvantage over those who rush early into the kingdom of heaven; but it is rather a great, *grand* river, upon the banks of which multitudes of men may stand, and no one hurts or hinders.

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### MOURNING IN A REVIVAL.

BY AN EX-PASTOR, IN BROOKLYN, N. Y.

*And the victory that day was turned into mourning unto all the people.—2 Sam. xix: 2.*

ISRAEL had achieved a great victory and escaped a fearful peril. But Absalom, David's favorite son, who had instigated the rebellion, had been slain

and died the death of a traitor. But the father's natural grief got the better of the sovereign's duty and regard for his people's welfare, and he gave vent publicly to his excessive sorrow in words of wondrous power: "O, my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" The sight of the weeping father and king touched the hearts of his people, and forgetting the victory and the deliverance achieved, they joined in the sad lament, and so there was "mourning," instead of rejoicing, in all the land.

In the spiritual kingdom of God there are experiences akin to those recorded in the text; times when, amid victories that send a thrill of joy through heaven and may well excite hallelujahs in the Church below, the "sacramental host" feel like putting on sackcloth and sitting down to "weep between the porch and the altar." Such is the case often in *times of revival*, when God's Spirit is poured out, and sinners are convicted and converted. Although it be an occasion for *rejoicing and thanksgiving* on the part of God's people, it is equally an occasion for *humiliation and weeping*.

WHAT ARE SOME OF THE REASONS FOR MOURNING ON THE PART OF THE CHURCH IN THE MIDST OF REVIVAL SCENES?

1. That so few of God's professed friends enter actively into the work. The Spirit's presence in extraordinary power, is a day of glorious opportunity, both for the Church and for sinners without. It is God's "set time to favor Zion." He then "waits to be gracious." It is "harvest time." Prayer has power to prevail. Souls are pressing into the kingdom. Alas! only a part of the Church—sometimes a very small part—awakes out of sleep and comes up to the help of the Lord. The mass of professors remain dead. They are the chief hindrance to the revival. They act like an iceberg, chilling the revival spirit. The Spirit's power and work are restrained by their attitude. It is a terrible position to be in! Angels look down on the scene with amazement. The sight is enough to make the heart



of piety to weep, to cause "mourning" in all Israel.

2. That so many sinners are passed by and left in their sins, even in the day of special merciful visitation. We have witnessed and labored in many revivals; seen a whole community shaken as by a "rushing mighty wind," and hundreds convicted and made to cry out, What must we do to be saved? And yet many were unmoved—only looked on and wondered or scoffed. And the Spirit passed by, and they were farther than ever before from salvation! And this is a common feature of revivals. And the fact is one of fearful significance. The Christian cannot ponder it and refrain from tears. Dead still in trespasses and sins, unbelieving, impenitent, prayerless, "caring for none of these things," in the day of God's gracious visitation, amid the affecting displays of His mercy and grace all around them! They, "passed by"—left to perish—not brought to repentance even by revival grace, and revival pressure and effort! What is the inference? What does it import? Can Christians look on this class, in the midst of revival life and power, and keep back their tears? Thank God for the saved. But oh the unsaved! Why were they not reached and brought in? Why God's arm shortened that He could not save them also? It is reason "for mourning unto all the people."

A ship strands on our coast. A crowd gathers on the shore to witness the struggle for life. One deep feeling of anxiety pervades the rescuers. One by one the souls on the wreck are brought to shore. The means of rescue seem to fail. "Ninety and nine" are saved, but one man is still on the wreck! Who thinks of the saved ones in that awful hour, so long as one man is on that wreck, exposed to a watery grave? So saith our Savior: He leaveth the ninety-and-nine and goeth after the lost sheep.

3. That so many are convicted who are not converted; wounded, but not healed. In times of revival, it is common for many sinners to be deeply interested, and even brought under con-

viction of sin, who never get farther. They tremble, inquire, are "almost persuaded," are "not far from the kingdom"; but they halt, hesitate, and the revival work ceases, and they are not saved! Such are in most imminent danger. Character ripens fast at such a time. Sin makes dreadful headway in a man's soul who resists truth and the Spirit of God all through a revival. The devil, too, is never so busy as then. A revival never leaves a man as it finds him. Once brought under conviction, it will be harder than ever to renew such an one to repentance! Having resisted the extraordinary influences of the Spirit, it will require no effort to resist the ordinary. The last state of such a man is likely to be worse than the first; his prospects for the future are darker than if he had not been convicted.

4. That, in all probability, a large proportion of those who are not reached and rescued in a revival will finally perish in their sins! Fearful thought, and yet true! We dare not limit the power of God. But there is a world of fact to bear out the remark. The grace of God is at flood-tide in revival seasons: what hope when the ebb comes? Salvation is then "nigh": what hope when the life-giving Spirit has departed? All things are then "ready": what hope when the opportunity is lost, the convenient season gone by forever? Well may they take up the lament and say, "The harvest is past," etc. Surely there are reasons enough why God's people should mourn as well as rejoice in times of revival.

## AN INCIDENT OF THE CRUCIFIXION.

BY REV. HEBER GILL.

"Let be; let us see whether Elijah cometh to take him down."—Mark xv: 36.

Commentators have found in the account of one of the circumstances attendant on the crucifixion of Jesus, a difficulty in harmonizing the different records, out of which they see, apparently, no way of escape. When under the presence of the hidings of His Fath-

his face and favor from Him, as a part of the burden of the world's iniquity which He bore, He cried aloud in the intensity of His anguish, "Eloi, Eloi, lama sabachthani?" some one of the bystanders, wilfully or otherwise, misunderstanding the cry, said: "*He leth Elias.*" One of the soldiers, who as could approach the cross, ran and took a sponge with the vinegar or sour which was near for the convenience of supplying their thirst, put it on a reed and placed it to the sufferer's lips, saying, *Let be; let us see if Elias will come to take him down.* This is Mark's account of the matter.

According to the account of the same circumstance as given by *Matthew*, the bystanders seem to interfere with the purpose of the one of their number apparently less brutal than the others. Some writers have explained the seeming discrepancy in one way, some in another, yet without reaching any substantial agreement in the premises.

It seems to me that there is a very simple way out of the difficulty without being compelled to resort to an uncritical method of cutting the Gordian knot, as some modern writers lightly do. Looking at the Greek of the two accounts, we find in the one: ἄφες ἰδωμεν εἰ, κ. τ. λ. (Matt. xxvii: 49), and in the other: εἰτε ἰδωμεν εἰ κ. τ. λ. (Mark xv:

The first, being addressed by the speaker to one individual, bears the singular in the imperative. The second, addressed by the one individual to the multitude, has the plural imperative. Both, as we see, employ the plural aorist subjunctive. It is a familiar construction in the Greek, to find the connective particle between a subjunctive verb and that on which it depends, omitted. Now, in examining the use of the verb ἵκναι in the New Testament, we find four instances where it is used in the imperative followed by a subjunctive in the first person, either singular or plural: the two already cited, Matt. x: 41, and Luke vi: 42; in these latter cases, "ἄφες ἐκβαλεῖς." The same verb is found in the imper-

ative mood twenty-four times besides, in fifteen without any following verb, and in nine with an imperative following.

Consequently, the four we have designated above are the only instances bearing in appearance the same construction. Mark now how the translators of both King James and the revised version, have dealt with the two cases in the Sermon on the Mount, both in Luke and Matthew. They have taken the verbs in the only way in which they could be rendered; "*Let me pull out,*" etc.

Why not employ the same construction in these two similar instances from the account of the crucifixion? There is no substantial reason for introducing a change of construction here. Then the rendering will simply be, "*Let us see if Elias will come to take him down.*" With this construction and rendering, the conception of the passage will be something like the following. On hearing and misapprehending the cry, "*Eloi, Eloi,*" the one individual at once supplies the vinegar, not as is commonly supposed for the purpose of merely relieving the sufferer, or of stupefying him, but more probably as a stimulant, in order to raise the vitality in the system and prolong the life for a time, saying as he does this, "*Let us see if Elias will come to take him down,*" while the multitude, taking the thought as it drops from his lips, approvingly repeat, "*Ah, yes, let us see if Elias will come to deliver him.*" In this way all apparent discrepancy will be avoided, while the uniformity of construction of the Greek may be preserved in the English translation. This view of these passages receives confirmation from the form of the third plural imperative of the modern Greek e. g. from λύω, we have the form ἄς λύωσι, or ἄς λύουν, the first part being a relic of the old Hellenistic ἄφες: the φες being rapidly enunciated would gradually disappear.

Much by way of illustration might be drawn, we imagine, from the Romaic or Modern Greek, which would throw light on some passages in the New Testament.

## PARABLES OF THE RICH MAN AND LAZARUS, AND OF THE SHREWD STEWARD.

BY PROF. D. D. DEMAREST, NEW BRUNSWICK THEOLOGICAL SEMINARY, N. J.

Luke xvi: 1-31.

BETWEEN the two parables here recorded we have the interjected words (vs. 14-18) that have greatly puzzled students of Scripture. Some, in despair, have given up all attempts to account for them; others have made explanations so forced that we cannot but reject them. The lesson taught by the parable of the steward is found in verse 9: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." That is, so use the riches of this world in doing good to others as to secure their gratitude, that when you enter the other world your beneficiaries may welcome you with joy to the blissful realms. This lesson He taught His disciples in verse 1, and enlarges on it to verse 13, presenting fidelity in the use of worldly goods in various aspects which were suggested by the parable.

But there were those in the audience (the Scribes and Pharisees) who were covetous and did not see the wisdom of investing moneys in that way and looking for a return of that sort in another world. It seemed to them so preposterous that "they derided him." The New Revision says, "They scoffed at him." The literal rendering of the original is, "turned up their noses at him." They were guilty of most rude conduct.

Who will find fault with Christ's logic when He turned from His disciples and from His subject to administer to these disturbers a stinging rebuke? He spoke the right words in the right place and at the right time. Turning to these scoffing hypocrites, He spoke with indignation and authority: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." He

improved the opportunity they gave Him. Their aim was, by an outward and ceremonial righteousness, to secure the praise of men; but God knew their hearts, and their course was an abomination in His sight.

Besides, the dispensation of which they considered themselves to be the representatives and stewards was passing away. "The law and the prophets were until John." But now there was a proclamation of the kingdom of heaven, and the people were moved by it, and were pressing into it. And, to crown all, they had not a true understanding of the law to which they professed to attach so much importance. He, not they, stood up for the law—for its spirituality and perpetuity. They—uncompromising sticklers for the law—were all the time breaking and making it void by their traditions, of which a most glaring example was to be seen in their lax views of marriage and divorce.

Thus, in these verses about which there has been so much dispute, we see the appropriate and seasonable portion of instruction and rebuke given by our Lord to those of his hearers who had by their bad manners deserved it. It was just as when preachers nowadays stop in the middle of a sermon to administer merited rebuke to disturbers of the congregation.

Christ now goes back to the subject from which He had made this digression, and gives the parable of the rich man and Lazarus, which, it seems to us, was specially intended for these scoffing Scribes and Pharisees. It illustrates graphically and applies forcibly, the lesson of the parable of the shrewd steward. It shows by example the dreadful fate in the future world, of one who had here neglected to make a friend by means of the mammon of unrighteousness. He was far from being welcomed by any such friend to the everlasting habitations. The parable teaches this one great lesson: the misery in the future world of one who, through selfishness and inhumanity, neglects opportunities of securing the gratitude of beneficiaries. That misery

is exhibited in three particulars: 1. It is dreadful: "Tormented in this flame." 2. It is irretrievable: "Between us and you there is a great gulf fixed." 3. It is inexcusable: he had had "Moses and the prophets."

### PAUL'S GREAT AFFLICTION.

By REV. JOSEPH ELLIOTT, IN WESLEYAN CHURCH, TORONTO, CANADA.

*That I should not be exalted overmuch, there was given to me a thorn in the flesh.*—2 Cor. xii: 7.

In considering these remarkable words of the apostle Paul, two questions arise: one, as to the character; the other, as to the design of that great affliction.

I. Regarding its *character*, very many different opinions have been expressed, and not a few of them by very distinguished authors; but the more fully those diversified views are considered, the clearer seems to be the evidence that we have no means of knowing with certainty what was the precise character of that "thorn in the flesh." May not the indefiniteness of the inspired apostle be regarded as intentional, and traceable to the wisdom and goodness of God? Inasmuch as, owing to variety of temperament, of bodily and mental idiosyncrasies, and associations of thought and feeling, one kind of trial is peculiarly great to one mind, another to another; it may be—we think it is—better only to know that "to such an one as Paul" it was a very great trial.

A somewhat similar instance of the reserve of Scripture is found in the fact that we have no means of knowing precisely what was the personal appearance of Jesus. William Jay finely said that, "as far as the appearance of His countenance was influenced by the indwelling mind, He must have been 'fairer than the children of men;'" but, as individuals and nations differ widely in taste, it seems better to know for the present no more than is placed on record respecting the bodily appearance of Him who is the "altogether lovely."

II. *Why* was it that Paul had to bear that great affliction? The prevailing

opinion seems to be this: that it was designed to check or prevent *pride*. Doubtless trial is often sent to check pride and promote humility; but it is another matter altogether whether that was the object of the great affliction of Paul; and, in opposition to that view, we submit the following considerations:

1. All along his grand apostolic career, we can trace no signs of uprisings of pride. He called himself "the least of all saints"; "the least of the apostles"; "the chief of sinners."

2. It was fourteen years after his soul was so wondrously uplifted by "revelations of the Lord" that he named them at all; and, when he did so, it was not proudly, but from high and holy motive.

3. The expression of Paul says nothing about pride. The word in the original conveys no idea of pride—simply means "uplifted overmuch." But can the mind be uplifted in no other way than by pride? Of Jehoshaphat we read: "His heart was lifted up *in the ways of the Lord*;" and when Paul was in that state of which he says, "Whether in the body I cannot tell," certainly his soul was uplifted; not, however, with pride, but with adoring wonder and ecstatic joy.

4. Had pride been meant would Paul have said, "Lest I should be exalted *overmuch*?" He knew that in the sense of pride he should not be exalted *at all*.

5. "*Revelations of the Lord*" do not tend to stir up pride. *Successes* may do so (e. g., Luke x: 17-20); but *revelations* not so (e. g., Isa. vi: 5).

If pride is not meant, what then? Lest he should be overmuch uplifted in ecstasy of soul, and thereby kept in thought and feeling too far above the sorrows and sins of a world lying in wickedness, there was associated with his lofty joys some great affliction to keep him in practical and effective sympathy with fallen humanity in this vale of tears. By his spiritual elevation he was kept in full sympathy with the mind of his exalted Lord; by his affliction he was the more fitted to be a

laborer together with Christ, who "for the joy that was set before him endured the cross;" and such seem to have been some of the means whereby that "chosen vessel" was rendered "a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work."

### PETER'S GRAND TESTIMONY.

By H. C. MORRISON, D.D., IN CHESTNUT STREET M. E. CHURCH, CHICAGO.

*Thou art the Christ, the Son of the living God.*—Matt. xvi: 16.

God will not force men to believe and accept the Gospel. He provides the material; and each man builds his faith as he builds his house, out of the materials God supplies. Some men try to force their faith on other men, but God is not the author of racks and thumb-screws. Christ had lived and taught before the people; had furnished material to form a faith, and now He asks what men say of Him? The public declared He was a "prophet" "risen from the dead." They apprehended two facts: first, that there was no evil in Him; and second: His life was different from the life of other men. The world will recognize this in every true follower of Christ—a pure nature, and a life above that of the worldling. But Peter's estimate was higher still. He said: "Thou art **THE CHRIST**, the Son of the living God." He enthroned Him. This was the grandest act of Peter's life. It is the grandest act of any soul to enthrone Christ.

1. He did it by inspiration. "Flesh and blood did not reveal it to him." It takes inspiration to enthrone Christ. Men are "born" into the new life, into the supernatural, not reasoned into it.

2. Christ will make the believer sensible of his state. "Blessed art thou." This is the response to every soul who enthrones Him. Blessed because he knew, for once, that he was with God. This gives the soul rest. This is enough. To come into the transfiguration hours, where clouds and doubts are gone, and when we can say, by the Spirit, that "Jesus is the Christ."

3. The permanency of the Church.

You, Peter, have looked for secular kingdom in which the church should be built up, you have risen into the super- and by the spirit of inspiration new foundation. "Thou art a rock now, and you will be as long as you are filled with the Spirit." "And upon this rock"—not upon your confession of faith—upon this rock of inspiration, of spiritual life and fullness—build my church, and the gates of hell shall not prevail against it." Evil cannot prevail against the Church. Evil cannot harm her, unless she slides away from her true foundation and becomes filled with a wrong spirit. If she is to trust in number, wealth, or influence; if she become filled with a spirit of ambition or self-righteousness then her strength fails and she departs. And the same is true of the individual. The ills and miseries of life have little to do with conscious success so long as Christ is on the throne of the heart and we are filled with the Holy Ghost. Christ is a conqueror in a battle. He overcame the evil in single-handed combat. Have you as your leader? Are you founded upon the rock of a spiritual inspiration? Then the victory, in the end, is yours.

### THE TEST OF WORDS.

By REV. GEORGE M. SANBORNE, GREGG CHURCH, SHERMAN.

*Say now Shibboleth: and he said Sibboleth.*—Judges xii: 6.

1. **THE** best we can do naturally is not enough to insure our salvation. Men of Ephraim tried to meet the test given by their opponents, and failed. With many to-day the "Gospel literature" is substituted for the Christ. Performing good works. God demands first the surrender of the will. The highest possible good in our lives cannot take the place of a regenerated heart.

2. We are to be judged by our words. The word spoken, "Sibboleth," distinguished them Ephraimites. We show



our interest is by what we speak. Blasphemies, lies, slanderous gossip, all prove us in the wrong place spiritually. Even the idle word is recorded, and will meet us at the judgment. (Matt. xii: 36.)

We speak before a phonograph, and are surprised to find all we have uttered recorded by it. When Christ shall judge us, the words we have spoken to-day, full of triviality and nonsensical phrases, will be brought before us. Weigh words before speaking them, for they are more precious and lasting than gold dust.

3. The truth cannot be hidden: Before the test of the text was given, they had denied themselves. Ephraimites, their lie was now found out. We find Saul trying to prove himself faithful to God's command when Samuel came to him, but the bleating of the sheep and lowing of the herd proved his falsity. We cannot keep secrets from God. In the world of matter, physical laws, like those of gravitation, fluidity, or the first law of motion, inertia, are said to be immutable. So, in the spiritual world, a changeless law, which is revealed, is this: all truth must finally triumph; all that is false and hypocritical must be known. "Be not deceived: God is not mocked."

4. Small things decide destiny. But one letter was left out of the word given in response to the challenge of Gilead. There is a court-house, it is said, in one of our Western states, on a hill; rain-drops falling on one side of its roof are carried to the St. Lawrence, thence into the ocean; falling on the other side, it is soon in the current of the mighty Mississippi, and flows into the Gulf. A faint breath of air determines the course of the water three thousand

miles. So with the soul. A word of invitation, of warning; a cordial pressure of the hand, and a soul's eternity is decided.

The answer of Ephraim was decisive; no quarter was given; the warriors were slain at their ford.

God gives many opportunities; but some time—it may be now—the matter will be forever settled.

## PAUL, THE REPRESENTATIVE CHRISTIAN.

By REV. C. D. NOTT, IN PRESBYTERIAN CHURCH, WASHINGTON, N. J.

*The salutation of me Paul with mine own hand.*—Col. iv: 18.

INTRODUCTION: Completeness of the Bible's Figures, Parables, Characters.

I. THE SINNER: Acts xxvi: 9-11. Acts ix: 1, 2.

(a) Meets Christ: Acts ix: 3-5.

(b) Convicted; converted.

(c) Evidence: "Lord, what wilt thou have me to do?" Hitherto, *my will, my way*; now; Lord, command me.

II.—THE CHRISTIAN—HIS EXPERIENCE.

(a) Has struggle with remaining sin. Rom. vii: 15-24. But victory through Christ. Rom. vii: 24, 25.

(b) Has trials; sufferings. 2 Cor. xii: 7, and xi: 23. Rom. viii: 35, 36. Victory again through Christ. 2 Cor. xii: 9. Rom. viii: 37-39.

III. EXPLAINS MYSTERY OF TRIAL.

Heb. xii: 11—"Now no chastening," etc. Rom. viii: 28—"All things work," etc.

IV. THE RESULTS OF CONVERSION.

(a) Temporal. Gal. ii: 20. "The life I now live in the *flesh*," i. e. the character of his actual, every day life.

(b) Eternal. 2. Tim. iv: 6. "The time of my departure," etc. Heaven.

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

Paul at Corinth.

(Lesson March 9.)\*

By REV. SAMUEL H. VIRGIN, NEW YORK.

Acts xviii: 1-17.

AFTER thoroughly rousing the Athe-

nians, though with little success in winning them to Christ, Paul came to Corinth; for he was the torch-bearer to flash the truths of Christ into the darkness of many places. Here difficulties gathered about him, but a blessed experience made his visit memorable.

\*For the lesson for March 2d, see the first sermon in this number of the HOMILETIC MONTHLY.—ED.

Certain houses and localities are tenderly remembered by elderly people because of special help there received in early life, and Paul doubtless still recalls his Corinth blessing, as Joshua ever remembers his evening interview with "the captain of the Lord's host."

There is a striking resemblance between Paul in Corinth, and the Christian laborer in many cities to-day, so that his experience is instructive and inspiring. Corinth was a city of commercial importance, its dwellers absorbed in business pursuits. It was marked by wealth, profligacy and a mixed population; all tended to create indifference to, and disregard of, Paul's teaching. Direct preaching of Jesus as the Christ, drove him from the synagogue to the Gentiles, and their inattention discouraged him. He was ready to go elsewhere, feeling that in Corinth the Gospel could not flourish. So he represents many a worker to-day who is ready to yield the city or community in which he lives. He experiences also positive opposition, but the Lord comes to his help. There are various ways of helping men.

1. By removing all difficulties from the way. 2. By increasing personal riches. 3. By giving intellectual power and enlarged influence. 4. By furnishing miraculous gifts. The Lord used none of these, but in two ways relieved Paul's distress.

1. By the assurance of His presence with him. "I am with thee." It was not a new truth; it had often been declared before, but it was made real to Paul now. He who had spoken to him on the road to Damascus was in Corinth with him. Hitherto Paul had measured his own strength against the opposing forces, his own intellect against the reasoning powers of opponents, his own feeble voice against the wild dissonance of the mob. "I was with you in fear and trembling," he afterwards wrote to the people. But by this vision and voice of Jesus he is assured that He who overcame mobs when on earth, met the subtlety of argument, the attack of unbelief, the sophistry of questioning

minds, the varied forms of hostility, with omniscient wisdom and unparalleled power, was beside him. Still interested in his work, He was there with His disciple to make it effective. Paul was not alone. The work was not his. He was but the instrument which the mighty Master was using to gather His people from the crowds of the city. Opposition that swelled like the sea, and broke about him, threw the spray likewise upon his Lord. The waters could not drown him, the fires could not consume him, for the Lord was with him.

2. By the information that He had much people in that city. In the dwellings, in the stores, in the haunts of sin, in the temples of heathenism, in the crowded streets, were those who belonged to Christ, who were to build up His church in that city. They were now wearing the livery of the world, speaking the language of earth, but the Lord knew them, and was there with His disciple to gather them into His fold. The knowledge was thrilling to Paul. Every individual assumed a new aspect to him. The city grew instantly attractive. In every assembly the Lord through him was looking for His own. His eyes were to detect them; His voice was to call them; His hand was to lead them to the light. So Christ speaks to the discouraged laborer to-day, assuring of His presence and of the many in the city, the town, the Sunday-school, that belong to Him. No inspiration could be more effective. The result upon Paul was two-fold, as it should be upon us.

1. Upon his spirit. Despondency instantly left him. An eagerness to see the assured victory, conquered every depressing influence. He seemed in his new-found hope to see the wealth used for Christ, the learning advancing His cause, the city moved by His presence. The intrepidity of David came to him, and he felt that a brook-stone was equal to the overthrow of every Goliath. The courage of Joshua stirred within him, and boldness marked his action. Increasing opposition only

emphasized more firmly the surety of immediate triumph.

2. Upon his activity. Every passing person might be one of the Lord's chosen; so he longed to reach him. Every influence was sought to increase his contact with the many of every class. Sermons dropped from his lips with burning power. He could not rest till he had gathered the Lord's own to Himself.

It is this assurance that God's laborers need to-day, to lift their burden of despondency, and multiply their activities. The cities and towns are to glow with the splendor of Christ's victory. The songs of Zion are to be heard above the roar of trade and the cries of suffering humanity. Joy is to deluge sorrow. Christ has many to be won in every community. What spur to action! What impulse to prayer for direct guidance to them! Every spirit should be courageous, and every power set to work to win the promised victory as speedily as possible. Paul tarried eighteen months in Corinth, lest any should be overlooked. Patience is needful. All holy boldness is grounded in the fact of the divine presence and assured success. "I am with thee," should be graven where the eye of the Christian may always read it. It is the oft-repeated assurance of the Scripture; it rings with the accent of the Redeemer's voice. It is the prelude of the song of victory.

### The Coming of the Lord.\*

(Lesson March 16.)

By REV. G. F. PENTECOST, BROOKLYN.

1 Thess. iv: 13-18, and v: 1-8.

I can give only a brief outline of this subject in the space assigned to me. Nevertheless, I will try to state some of

\* It is but fair to our readers to say that this sermon presents but one side of this great subject. The majority of commentators and exponents of the Scriptures, and the mass of Christians, take a different view of the numerous passages relating to the nature of Christ's second coming, and the time of it, believing that the coming is *spiritual*, not *literal*, in its character, in accordance with the dispensation of the Spirit under which we are living; and that the glori-

ous promises of the Bible are to be fulfilled in the conversion of all nations before "the time of the end." While these "divergent views" prevail among interpreters and believers on these two points, they are still agreed on the main facts involved, viz.: the actual coming of Christ as foretold in the Scriptures, and the reward of the righteous and the punishment of the wicked at His coming. —EDITOR.

the main features of this question upon which Christians hold divergent views. I must premise that my readers will have to waive the quotation of many scripture texts, for even a moiety of them, without note or comment, would occupy our space many times over.

#### I. THE IMPORTANCE OF THIS TRUTH.

1. *A careful examination of the Old Testament promises concerning Christ, reveals the fact that there are ten promises and allusions to His second coming to one that promise and allude to His first advent. His second coming, as it stands in prophecy, overshadows His first advent. It was because of this that the Jews, when He came, did not recognize Him. They were filled with the thought of the glory and dominion of His second coming. We are falling into the opposite error, viz., dwelling upon His first advent to the exclusion of His promised second coming. Most of the prophecies of the Old Testament await His second coming for fulfillment.*

2. *No single doctrine or event is so conspicuous and so frequently alluded to as that of the Lord's second coming. By ten to one is His second coming spoken of, as compared with references to His death. There are nearly one thousand promises and references to His second coming in the New Testament. This is vastly in excess of the texts upon any other subject.*

3. *The doctrinal importance of our Lord's second coming can be only faintly appreciated when we say that every important doctrine in the Bible is taught and enforced in connection with this always imminent event. Moreover, it is used by Christ and His apostles to urge every practical grace and duty on His disciples. "This great truth runs through the entire New Testament, touching every doctrine, binding every duty,*

arousing, consoling, guiding, and inspiring the believer at every step of his pilgrimage. Wherever we turn it arrests the eye; whatever the subject of inquiry, it engages the attention by its commanding presence."

4. *It is the blessed hope of the Church*, and has been in all ages, and will be "till he come." Whatever we have lost of loved and precious treasure will come back to us then; whatever of hope deferred is in our lives will be realized when He comes; whatever of spiritual perfection we have longed for will be realized when He "who is our life shall appear," for then "we shall be like him." Therefore are we to "look for and hasten that blessed hope, the glorious appearing of the great God and our Savior, Jesus Christ."

## II. WHERE IS THE PROMISE OF HIS COMING?

This is an old question, and curiously and sadly enough, though inspiration has recorded it as emanating from the scoffers of the last day, it is not infrequently asked in something of a scoffing spirit by those who ought to be "watching and waiting" for their absent Lord. Beside all the Scriptures which underlie what has already been said, I will specify a few of the many hundred promises to be found scattered throughout the Bible:

1. *The promises of Jesus.* "Let not your heart be troubled . . . I will come again and receive you to myself." (John xiv: 1, 3.) "Behold, I come quickly, and my reward is with me, to give every man according as his works shall be." (Rev. xxii: 12, 20.) I refer you also to His parables of the bridegroom; of the nobleman who took a long journey to receive a kingdom, and return; of the talents, and the pounds; and of the prophecies of Matt. xxiv, xxv; Luke xxi, and Mark xiii.

2. *The declaration of the angels.* "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven." Nothing can be plainer than this, and nothing more

certain than that this promise has never been fulfilled. (Acts i: 11.)

3. *For the teachings of the apostles*, we refer you to every epistle in the New Testament, in which the promise of His coming runs like a golden thread, binding all the truth of God together. We might say that this doctrine is the warp in which all apostolic teaching is woven.

4. *The entire book of Revelation*, containing the last and final utterances of Christ, is concerning those things "which must shortly come to pass," and all in connection with and dependent upon His coming. Beyond the third chapter, the whole book remains unfulfilled. His descent toward the earth in mid-heaven, where He will receive His Church, "those who have fallen asleep in Jesus" and those "who remain" being "caught up together to meet the Lord in the air." (1 Thess. iv.)

## III. WHAT HIS COMING IS NOT.

The fact of the coming of the Lord being so obvious on almost every page of the Scripture, has compelled those expositors who have denied His pre-millennial coming glory to explain the hundreds of texts which refer to it to mean what they evidently cannot mean.

1. *His coming is not several different events.* It is held forth in the Scriptures as one great event, toward which all other events are converging. It is the coming event in history, just as His first coming was the one specific great event toward which all eyes were turned under the former dispensation.

2. *The outpouring of the Holy Ghost on the day of Pentecost was not the second coming of Christ*, as some have taught, for after this most of the New Testament promises were given, including the great prophesy of His coming in Revelation.

3. *It is not conversion.* For the reason that this is not one event, but a common, every-day occurrence the world over, and in nowise synchronizes with the great events which are to accompany the "coming of the Lord."

4. *It is not death.* This is a favorite and popular explanation of that great

warning text: "For in such an hour as ye think not, the Son of Man cometh." But every suggestion in connection with the coming of Christ is of life, and not death. "When he who is our life shall appear, we shall appear with him in glory." Besides, His coming is to be the signal of the resurrection, and not the burial, of His saints.

5. *It was not the destruction of Jerusalem.* Besides many other reasons which render such an exposition impossible of adjustment with this coming event, the promise of His coming, and the warnings concerning it, continued long after that event.

6. *It is not to be looked for in the world's conversion.* Because that is not an event which could happen "as a thief in the night." Besides, one of the synchronizing events in connection with the coming is the destruction of "them who have not obeyed the gospel."

IV. WHAT, THEN, ARE WE TO UNDERSTAND BY THE COMING OF THE LORD?

There can be no doubt that the promise of His coming covers and contains the second personal and visible bodily appearing of the Lord Jesus on the earth again, for so the promises plainly read. A good canon for the understanding of those scriptures that point to our Lord's second coming, is to be found in this fact: All those prophecies which pointed to His first advent were fulfilled literally, and not figuratively, even to the details of the parting of His garments by lots cast by those who crucified Him. Why should we not expect the same literalness in connection with His second coming?

1. *This "same Jesus shall so come in like manner, as ye have seen him go into heaven."* Nothing could be more explicit and simple than this statement, and no ingenuity can make it mean that His coming is to be understood in a figurative sense.

2. *"Every eye shall see him, and they also that pierced him."* This is of a great visible event, apparent to the whole world. His appearance will be an astonishment and cause of terror to all the tribes of the earth; for with Him

in the mid-heavens will appear the gathered Church out of all the nations. Who can tell what that "wail" will be, as the Lord appears with His saints in the air, until every eye shall see Him? It is, indeed, to be the great and notable day of the Lord.

3. *There are many other notable physical facts in connection with His coming* which make it certain that it is not to be understood in any figurative sense. Such as, "Behold, he cometh with clouds." That is the way He went, "for a cloud received him out of their sight." He shall come in like manner. "His feet shall stand in that day upon the Mount of Olives," from which He ascended. In that day He shall descend upon the same spot.

V. WHAT WILL HAPPEN WHEN HE COMES?

1. *"The dead in Christ shall rise first."* This is the first resurrection. 2. *The saints who are alive upon the earth at that time* "shall be caught up together with them, to meet the Lord in the air." 3. *Many of the wicked shall be destroyed* with an everlasting destruction "from the presence of the Lord, and from the glory of his power." (2 Thess. i: 8-10.) 4. *The millennium will be ushered in by the binding of Satan for a thousand years.* 5. *The conversion of the Jews will follow His coming.* 6. *Also the conversion of a vast proportion of the nations of the earth.*

VI. WHEN WILL HE COME?

Of the day and the hour no man knoweth. But that His coming will be before, and not after the millennium, there can be no reasonable doubt. His coming is to usher in the millennium, and not alone crown it. If He is not to come until after that thousand years of peace and power, why then need we wait lest He overtake us as a thief in the night? There is no need of watching and waiting and hastening the coming, if we certainly know that it will not come for a thousand years after all the world has been converted.

This is but the merest outline of this great truth. There are a hundred details that are full of thrilling interest to the believer, and of fearful import to the unbeliever; but these are all seen



in connection with the multitudinous promises upon which His coming rests, the careful study of which we urge upon our readers.

### Christian Diligence.

(Lesson March 23.)

BY REV. THOMAS K. BEECHER, ELMIRA,  
N. Y.

2 Thess. iii: 1-18.

#### CHILDREN'S SERMON.

PREACHER. And now for our sermon, if you will help me. How many testaments here? Hold them up, so I can see them! (*They hold them up*).

2d Thessalonians iii: 13. As soon as you find the text, stand up. (*They do so.*) Read!

SCHOOL. *But ye—*

PREACHER. Hold on! "Ye?" Who?

SCHOOL. *Brethren.*

PREACHER. Whose brethren? (No answer.) Who wrote this letter? See the first chapter and first verse. Read this verse.

SCHOOL. *Paul and Sylvanus and Timothy unto the church of the Thessalonians.*

PREACHER. Who wrote the letter?

SCHOOL. *Paul.*

PREACHER. Who kept him company?

SCHOOL. *Sylvanus and Timothy.*

PREACHER. Well, then, whose "brethren"?

SCHOOL. *Paul's.*

PREACHER. Very good. Now read the text (v. 13).

SCHOOL. *But ye, brethren, be not weary in well-doing.*

PREACHER. Again!

SCHOOL. *"But ye, brethren," etc.*

PREACHER. Shut your eyes and say it.

SCHOOL. *"But ye, brethren," etc.*

PREACHER. So that is our text. Whose example does Paul bid them follow? (v. 7.) Read!

SCHOOL. *Yourselves know how ye ought to follow us.*

PREACHER. We wrought (worked) how?

SCHOOL. *With labor and travail, night and day.*

PREACHER. What for?

SCHOOL. *That we might not be chargeable to any of you.*

PREACHER. To make ourselves an ex-

ample (verse 9) unto you to follow us. What did Paul work at? (Acts xviii: 3.)

SCHOOL. *For by their trade they were tent-makers.*

PREACHER. What trade did Jesus Christ work at? (Mark vi: 3.)

SCHOOL. *He was a carpenter (wood-worker).*

PREACHER. Whose example did Paul follow in learning to work? (1 Cor. xi: 1.)

SCHOOL. *Be ye followers of me, even as I also am of Christ.*

PREACHER. And see what a good rule Paul gives (v. 10), if any man would not work—

SCHOOL. *Neither should he eat*

PREACHER. What does Paul tell the idle busy-bodies to do? (v. 12). "We command and exhort by our Lord Jesus"—

SCHOOL. *That with quietness they work and eat their own bread.*

PREACHER. And what does he tell the brethren?

SCHOOL. *Be not weary in well-doing.*

PREACHER. What is the "well-doing" spoken of by our text? Answer: WORKING FOR A LIVING.

SCHOOL. *Working for a living.*

PREACHER. Remember, then, Paul the tent-maker, Peter the fisherman, and Jesus the carpenter; and never, never be weary of working for an honest living. Recite the text.

SCHOOL. *But ye, brethren, be not weary in well-doing.*

PREACHER. Learn to work and earn a living. And yet I heard a man say the other day, "If I had the money, you wouldn't catch me working the way I do!" And I thought how little that man knows what is good for him! There are four good reasons why a man should work hard, and not be weary in well-doing:

1. To get a good appetite, so as to enjoy three meals a day.

[Carpenters and masons eating with such a relish out of their tin dinner-pails, while some poor soft-handed men and women take wine, and bitters, and all sorts of tonics! Work is your best tonic and appetizer.]

2 To get nicely tired, so as to sleep without a dream. The sleep of the laboring man is sweet, whether he eat little or much. But the abundance of the rich man will not suffer him to sleep.

[A minister used to keep a load of sand in his cellar, and go down and shovel it from one side to the other, so as to be able to sleep. Work is better than chloral, or bromide, or hop-tea, or brown-stout, if you want to sleep.]

3 Growth, good shape, health and strength come by wise and steady work.

[Jesus went down to Nazareth with his mother and Joseph, and was subject to them, and learned his trade; and so he increased in wisdom and stature, and in favor with God and man.]

4 We always enjoy the things we do, or the work we finish, more than what we buy or hire.

[Make your own playthings. Dress your own dolls. Make your own little

wagon. When God had made in six days the heavens and the earth, the sea and all that in them is—at last He rested, and saw all that He had made, that it was very good. Be ye therefore perfect and enjoy yourselves in the same way. Work! rest! remember! enjoy!]

Now we will all recite together the Fourth Commandment. Let the whole school rise and recite.

SCHOOL. *Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work—*

PREACHER. What was our text?

SCHOOL. *“But ye, brethren, be not weary in well-doing.”*

PREACHER. *Six days!*

PREACHER AND SCHOOL AND ALL. *SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK!*

PRAYER. Lord have mercy upon us, and write all these Thy truths upon our hearts, we beseech Thee!

## PRAYER MEETING SERVICE.

By J. M. SHERWOOD, D.D.

March 5.—*Missionary Service.*—CHRISTIANITY ADAPTED TO THE NEEDS OF THE WORLD. (Ps. lli: 17.)

There is no more striking feature of the Christian religion than that of its universal adaptability, or suitableness to the end it proposes. It meets all the essential conditions of man's nature and wants, and supplies and applies the sovereign remedy for sin and man's moral ruin, in a way and on a scale commensurate with the extremest and widest possible necessity. He who made man is manifestly the Author of Christianity; for the latter is perfectly adapted to the nature, condition, and needs of the former. *“Men shall be blessed in him; all nations shall call him blessed.”* There is a moral fitness. Christianity is destined to universal dominion, because it is adapted to man as such—not to a class, or order, or section, but to universal man. In this respect, as well as in others, it is unique, and unlike any and every other system of religious faith.

1. Christianity is adapted to the com-

mon wants of man, to his actual radical state, which is essentially the same everywhere, and in all ages of the world.

2. To every social condition of man; civilized or uncivilized, low or exalted.

3. To every degree of culture and intelligence: the peasant and the philosopher, the scholar and the illiterate, the refined and the rustic.

4. To every degree of moral degradation and guilt: to the “chief of sinners,” as well as to the moralist.

5. The Gospel is wholly independent of human systems of thought and institutions of any and every kind. Philosophy, science, government, systems of faith—it is superior to them all; is no-wise dependent on them; has “free course and is glorified” in spite of them.

6. Its effects, its fruits, are the same in kind in every land and age, and among all peoples.

7. The spirit, the power of it, is expansive as the nature of God, and omnipotent. No man can imbibe its spirit, and not become a missionary of the cross; come under its power, and doubt its divine

origin; array himself against it, and not be crushed.

CONCLUSION.—In praying and striving for the spread of the Gospel, we have the assurance that we are co-workers with God in building up a kingdom that is destined to universal dominion. The nature of Christianity, equally with the promises and prophecies of the Bible, and the trend of Providence, inspire the fullest confidence in its ultimate and complete success.

March 12.—THE INWARD WITNESS OF THE SPIRIT. (1 John v: 10.)

Testimony and experience constitute separate and independent grounds of belief. Our faith may rest solely on the testimony of competent witnesses. This is called "historical" faith. The Bible and providence are God's outward witnesses, and furnish "infallible proofs" of Christ's mission. But there is a higher testimony than this: for, "He that believeth on the Son of God hath the *witness in himself*;" that is, the Spirit of God beareth witness direct to the believing heart, that Christ is "the Son of the living God;" that "God gave unto us eternal life, and this life is in his Son."

1. We must guard against the *perversion* of this doctrine; for many abuse it and fall into diverse evils. It is not a direct, independent revelation, but simply a personal confirmation of the outward witness for the comfort and edification of the believing soul. Beware of a lying spirit!

2. It is the *privilege, the birthright, of every child of God*. Every man who accepts the outward testimony that Christ is the Son of the living God, and opens his heart to His truth and Spirit, is sure to receive the inward testimony that he has passed from death unto life, and is accepted in the Beloved.

3. It is a *horrible sin to discredit the testimony of this inward witness*; it is, in effect, to make God "a liar." Apostates from the faith are the greatest of sinners. It shall be "impossible to renew again to repentance those who were once enlightened," etc.

4. If we are *living in doubt, walking in darkness*, distressed with fears, rest assured we have not the Spirit of truth abiding in us. We have grieved Him away; we have silenced His testimony; we have put out the light within us; we have sold our divine birthright, and nothing but bitter repentance and confession will restore it.

5. Is it any marvel that so much *skepticism is creeping into the Church* in these days? There is so little *heart-religion, heart-belief, heart-communing with God, heart-witnessing by the Holy Spirit*.

March 19.—CRUCIFIXION TO THE WORLD, (Gal. vi: 14.)

"Ye cannot serve God and mammon," says the Teacher sent from heaven. "It is easier for a camel to go through the eye of a needle," than for a man devoted to this world to enter into life. The kingdom of Christ and the kingdom of the world are in their nature and principles, spirit and fruit, totally irreconcilable, and a compromise is impossible. One or the other will be supreme. It is Christ and life eternal, or the world and perdition. All experience testifies to this, as well as all Scripture. Christianity is a *radical religion*. There is nothing superficial about it; it lays "the axe to the root;" it demands and will accept nothing short of an unconditional surrender, an entire consecration, perfect obedience. How many mistake the nature and claims of Christ's religion, and perish in consequence! (See James iv: 4, 5.)

WHAT IS IT TO BE CRUCIFIED TO THE WORLD?

1. *To bring and to keep it in subjection to the law of Christ*. Not to forsake or separate from it, or despise and rail against it, or make a virtue of penances and mortifications; but simply to subject it to Christ in all things: using it as not abusing it; dead to its ambitions, its spirit, its false maxims and principles and aims, and alive to the higher life and diviner spirit and principles and hopes of "the glorious Gospel of the blessed God."

2. Crucifixion to the world *implies a*

*new life in Christ Jesus.* In the nature of things, a rational soul cannot exist without a supreme end, a supreme love and service. It is Christ or the devil; God or mammon, always and necessarily. To die to sin and the world, is to live to holiness and God. (Gal. ii: 20). There is no such thing as a soul "empty, swept and garnished." If Christ and His love and spirit and life do not come in to possess and rule the man who is striving to shake off sin and the world, and obtain liberty and life everlasting, "seven devils" are sure to enter in and take possession, and make the last state of that man worse than the first. Nothing short of the "expulsive" power of a *new life* can cleanse and hold and save a sinner anxious to escape the pollutions and entanglements of this world.

3. It is only by means of "*the cross of our Lord Jesus Christ*" that any man can attain unto this crucifixion. The world is too much for us. We have not strength in ourselves to resist its temptations. There is almost infinite power in its fascinations, its corrupting influences, its excitements, and its deceitful hopes. The human heart is weak—~~ness~~ itself in its attempt to overcome the world. The cross only—the cross of our Lord Jesus Christ, by whom the world is crucified unto us and we unto the world—is the one power that can deliver, and crown with victory.

March 26.—*Praise Meeting.*—A CALL TO MEN TO PRAISE GOD. (Ps. cvii: 8, 9; Col. iii: 16.)

Praise is an important part of divine worship. The Bible enjoins it on almost every page. It occupied a prominent place in the Temple service, and should be magnified still more in the worship of the Christian sanctuary. We rejoice that more attention is being given to this matter on the part of ~~the~~ *the Church at large.* Psalmody ~~has been~~ *has been* greatly improved of late, and ~~is now~~ *is now* more generally and liberally ~~used.~~ *used.* Now let "praise in the ~~sanctuary~~ *sanctuary*" be duly exalted. Let the ~~sanctuary~~ *sanctuary* song be honored by ~~the~~ *the* ~~pew~~ *pew*; and Protestant

worship will be made more attractive and the Christian religion more cheerful and joyful. The devil is using song as never before to entice and sway: let the Church consecrate the divine gift to holy uses.

1. Praise is enjoined as a *duty*: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

2. Praise is the *natural, spontaneous expression of gratitude* and the Christian life. In revival times the Church abounds in the service of song; her tongue is loosed, her soul is in ecstasy, and ceaseless "praise" ascends to God. In "the great awakening," in President Edwards' day, the people not only sang in church, but "in the streets, going to and coming from the place of worship." The "Salvation Army" may abuse the thing and offend true taste by their wretched doggerel but they are on the right track. The Church may learn a grand lesson from them. "Psalm-singing" was a power with Cromwell's soldiers. The walls of many a modern "Jericho" would fall down if the sacramental host would go up against it with instruments and voices, sounding aloud the praise of Jehovah-Jesus, "the Captain of our salvation." Singing is becoming more and more a power in the foreign missionary work. The Gospel can be sung where it cannot yet be preached, and is heard to-day in the streets of many Oriental cities. The mother of the Wesleys, when dying, said to her weeping children gathered around her: "*Children, when I am gone, sing a psalm of praise!*"

3. Praise is *comely*: "Whoso offereth praise glorifieth me." And the reason for it: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For," etc. The Church of Jesus Christ should ever be vocal and eloquent with her psalm and hymn of praise. The songs of Zion, resonant with true heart-melodies, "are sweeter to the ear of the Father than the song of angels, because they connect ~~the~~ *the* ~~sanctuary~~ *sanctuary* ~~and~~ *and* ~~the~~ *the* ~~pew~~ *pew*;" and Protestant

tal hymn which Jesus sang just before He went to the Mount of Olives."

## COMMENTARY ON THE EPISTLE OF JAMES.

No. X.

BY WILLIAM ORMISTON, D.D., LL.D.

### GENUINE RELIGIOUS SERVICE.

*If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i: 26, 27.*

DIFFERENT READINGS: V. 26. Instead of *αὐτοῦ*, Westcott gives *ἐαυτοῦ*; after *εἶναι*, *ἐν ὑμῖν* of the Rec. is generally omitted.

V. 27. Before *θεῷ* Alford, Luther and Westcott insert *τῷ*; Tischendorf and Wordsworth omit it. In our MSS. *τῷ* is also inserted before *πατρὶ*.

*Note on θρησκός.* This adjective does not occur elsewhere in the New Testament, nor is it found in the classics. The noun *θρησκεία*, is found in Col. ii: 18, and in Acts xxvi: 5, where it is rendered respectively *worshipping* and *religion*. In both instances it denotes outward acts, without reference to the spirit of the worshiper. Trench, in his *Synonyms of the New Testament*, says: "*θρησκεία* (*cultus*, or perhaps more strictly, *cultus exterior*), is predominantly the ceremonial service of religion, the external forms or body, of which *εὐσέβεια* is the informing soul. How finely chosen, then, are these words by St. James, and how rich a meaning do they contain! If any man, he would say, seem to himself to be *θρησκός*, a diligent observer of the offices of religion; if any man would render a pure and undefiled *θρησκεία* to God, let him know that this consists, not in outward lustrations or ceremonial observances; nay, that there is a better *θρησκεία* than thousands of rams and rivers of oil—namely, to do justly, and to love mercy, and to walk humbly with his God; to visit the widows and orphans, etc. (Micah vi: 6, 7;

Matt. xxiii: 23.) "The Greek adjective is one which expresses the outward side of religion, answering to godliness as the inward." (Plumptre.)

OTHER RENDERINGS: For "seems" read *thinks*, or *deems* himself; for "religious," observant of religious service.

V. 26. If any man deem himself observant of religious service, while not bridling his tongue, but deceiving his own heart, that man's religious service is vain.

COMMENTARY: The connection of the passage with the preceding paragraph is obvious and natural. The apostle, having illustrated the twofold injunction, to be ready to hear and slow to wrath, now passes on to that which is nearly connected with it—to be slow to speak, and, as usual with him, presents the general principle in a concrete form, and illustrates the truth by an example. Many, as hearers only, substitute privileges and professions in the place of the principles and practices of religion. There is a formal, as well as a real reception of the truth. To some, the Gospel comes in word only; to others, in power. To the one it is a matter of orderly, outward observance; to the other, an inward principle, controlling the entire life. The results of the one is a vain, unprofitable service; the fruits of the other, acceptable to God and profitable to men. The false and the true religious service are each distinctly defined. The hearer and the doer, mere words and earnest-loving deeds, are clearly contrasted.

V. 26. "*If any man seem*": Rather, if any man imagines himself to be religious, to be serving God, to be a doer of work, just because he is a willing hearer of the Word, and attends with commendable regularity the ordinances of the Gospel, and can quote Scripture readily and literally, and regards his own character with approval and complacency, while at the same time he restrains not his tongue by the law of Christian charity, kindness and veracity, he is deceiving himself, and his profession is vain. In making this supposition, the writer doubtless had real



cases in view, which would give point and significance to his warning. The test which he furnishes of the superficiality or sincerity of a man's profession of Christianity, whether his attention to the word and worship of God is only in form, or in spirit and truth; whether a mere external decorum or an inward devotion; an outward sanctimoniousness, or a genuine sanctity of heart; a respectful, yet forgetful hearing, or a willing and grateful doing, is as suggestive as it is striking. It implies that Christian principle will restrain the tongue from all falsehood, profanity, unkindness, uncleanness, undue exaggeration, unprofitable talk, backbiting, innuendoes, and bitterness; and that such restraint is a peculiar and practical test of genuine religion. Of the potency of the tongue for good or evil, as an instrument of sin or sanctification, the apostle treats more fully in the third chapter of this epistle. The figure used suggests that the severest curb is necessary to control the natural tendency to impropriety and lawlessness of speech; to hasty utterances of passion, or outbursts of angry invective. An unbridled, unrestrained tongue is a painful, patent evidence of spurious piety and of a vain religious profession.

"*This religion is vain.*" The term religion, at the time when our received translation of the Scriptures was made, was generally, if not invariably, used to designate the outward expression of piety or godliness, and not the feeling of love to God in the heart. It indicated the forms or services under which true piety might or might not exist. Godliness is the term used for the spirit of true religion. Godliness cannot exist without religious service; but a form of religious service may exist without godliness.

V. 27: "*Pure religion \* \* \* before God.*" Religious service, which is acceptable to God our Father, will have a kind and charitable reference to *His* children, *our* needy and afflicted brethren; specially to such as are bereft of their natural protectors—the orphaned and the widowed.

"*To visit,*" that is, to care for, look after, comfort and aid them; to maintain their rights, and vindicate their cause.

"*Unspotted from the world.*" Genuine religion will be manifested not only by social philanthropy and self-sacrifice, but also by personal purity and self-denial. These characteristics are sometimes found disassociated in human character. Some may, from a peculiar delicacy of spirit, aided by the most favorable surroundings, exhibit a life of rare and beautiful personal purity, yet manifest very little solicitude for the well-being of others. On the other hand, some worldly and sensual men, whose lives are most censurable, often, from natural temperament and generous impulse, perform deeds and bestow gifts which cause the poor to bless them, and which fill the widow's heart with joy. But both should be combined in a true Christian life. The servant of God should be distinguished for both unselfishness and self-restraint. He must depart from evil, as well as do good; practice consecration, as well as benevolence; he must be pure in heart, as well as merciful, that he may see God, and be like God. The believer is in the world as a light to illumine it; as salt to arrest its corruption, and conserve whatever is good in it; but he must see that his light is not dimmed, and that the salt does not lose its savor. External morality may be maintained without godliness; but godliness cannot be real if the life is not externally pure and moral.

HOMILETICAL: In the preceding paragraph a contrast is drawn between the mere *hearer* and the faithful *doer* of the Word. In this passage the same subject is further illustrated and enforced by presenting the outward manifestations which a right obedience to the received Word will exhibit in the words, the works, and the spirit of the true believer. Genuine religious service is shown to consist in propriety of speech, in practical beneficence, and in personal purity.

1. *Propriety of speech*; a bridled tongue. It is more than probable that there was special reason at the time for the sever-

ity of the apostle's censure of the licentiousness of the tongue, whether in censorious detraction, or in hypocritical profession. This supposition seems the more likely, because he reverts again to the same topic, and treats of it at greater length. The figure used is not more common than it is appropriate and expressive, as the tendency to hasty utterance requires to be put under constant and effective restraint. The reference here is not to the language of blasphemy, profanity, falsehood and impurity, though in itself meriting the severest condemnation. Such impious, injurious and filthy communications are surely too gross a violation of morality and consistency to be associated with even a nominal profession of a religious life; and any one who could deem himself, or be reckoned by others, a Christian, would eschew all such heinous offences. No one could so deceive himself as to suppose that he could be at the same time profane and devout. But a man may make open and repeated professions of a faith and a zeal which he does not possess. He may say much and do little; and in this way, for a time, impose on others, and even delude himself. Or, under the plea of candor and zeal for the purity of the Church, as an eager partisan, a bigoted sectary, or a self-righteous Pharisee, he may speak unadvisedly and uncharitably of the opinions and practices of others, or he may insinuate or circulate unworthy suspicions and false or exaggerated reports concerning the conduct or the character of some of the brethren. Such conduct has often been the source of sorrow and separation among the professed believers of the Gospel. The tongue of the envious detractor, of the malevolent whisperer, of the abusive reviler, of the reckless inventor or thoughtless propagator of calumny, is not only dangerous to the peace and growth of the Church, and destructive of Christian influence, but it is an evidence of an insincere and profitless profession. The sentence of the apostle is sternly severe, and the admonition is widely significant. We

should not only solicitously shun every utterance which would wound the feelings or injure the reputation of any one; but also avoid all vain gossip, foolish talking and trivial jesting, which are unprofitable, and seek to have our conversation seasoned with salt, that it may do good to the hearer.

The inspired writers speak frequently and emphatically of the important subject implied in the text—the bridling of the tongue. “Keep thy tongue from evil, and thy lips from speaking guile.” “He that keepeth his mouth keepeth his life.” “Let no corrupt communication proceed out of your mouth.” “I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle.” (Comp. Psa. xxxiv: 12; xv: 1–3; xxxix: 1; cxli: 3; Prov. x: 19; xiii: 3; Eph. iv: 29; v: 4; Col. iii: 8.)

2. *Practical beneficence*—active charity. The best and most appropriate expression of the religion of the heart, approved of God, is the imitation alike of His beneficence and His holiness. True religion is not confined to the acts here specified, but will manifest itself in them; the Spirit of Christ is one of benevolence. He went about doing good, and all His followers should in this respect, as in others, walk in His footsteps. The term *visit* implies the outgoing of a loving, sympathetic and condescending heart, seeking for objects on whom to expend the offices of kindness (and includes the two classes named; every practical manifestation of Christian love). The widows and the fatherless are the proverbial representatives of the afflicted and needy, and vividly present all who need help and succor. They are spoken of in Scripture as special objects of the divine care and compassion: “A father of the fatherless and a judge of the widows is God in his holy habitation.” (Psa. lxxviii: 5.) The duty inculcated includes every act of charity and sympathy, whether performed personally or through the agency of others. But it specially implies personal intercourse with, and active exertion in behalf of the suffering and

sorrow-stricken. We should be ready to manifest a delicate, sympathetic consideration for the lonely, the desolate and the neglected, who are yielding to the pressure of circumstances and sinking under the load of trial, just because they feel that no one cares for them. To such, a look of genuine interest, a word of true human feeling, the firm grasp of a helpful hand, come as sunlight to the flower, or dew to the thirsty plant. We should, with natural, graceful condescension, stoop down to the lowly, the friendless, the despised, even though their character and condition be like unattractive; and seek to cheer, console and elevate them. It is not so much the amount given as the manner of giving it, that sweetens the lot of poverty and reconciles the aided to their condition. This Christlike spirit of active benevolence flows through every channel of a healthful and helpful charity, and manifests its living power by erecting and sustaining asylums, hospitals and homes; in circulating the Scriptures and a pure literature; in supporting humane and philanthropic institutions and agencies; and in sending forth the missionaries of the Gospel, both at home and abroad. In many cases the help given, or the relief afforded, may have nothing to do with religion; yet, if done from love to God and sympathy with man, it is a religious deed, the outcome of a Christian life. Works of charity are not only evidences of piety, but they foster and strengthen it. Exercise gives health, and strength is increased by exertion; so an earnest, active piety is healthy and joyous. The love that seeketh not its own, like mercy, is twice blessed.

3. *Personal purity*, "unspotted from the world." The term *world* here, as frequently in Scripture (Rom. xii: 2; 1 John ii: 15, 16, and James iv: 4), designates the current maxims, vicious principles, and prevalent practices of ungodly men, viewed as opposed to the precepts and principles of the Gospel and to the spirit and life of Christ. A late eloquent preacher speaks of it as a "multiform evil—a mixed, strange, many-

headed monster. It is like the miasma of a marsh. It differs in different ages; persecuting and soft, money-making, infidel, and superstitious." One grand object of the Gospel is to deliver the soul from the corrupting power of the present evil world. All true believers are required to overcome the world; and faith brings them the victory. The influence of a world lying in wickedness is constant, aggressive and injurious, and, unless resisted, perverts the judgment, darkens the understanding, corrupts the affections, and debases the character. A worldly spirit cultivates, and ultimately confirms, a life of insensibility, insincerity and heartlessness. Hence the frequency and potency of the warnings given in the Word of God against it. The idea of the injunction here is, that as a clean white robe is easily soiled if brought into contact with what is foul, so the servant of God, living in a world of wickedness, must be particularly careful lest he should contract some unholy stain in heart or life from familiarity with evil.

In the present day, and in our circumstances, the caution is most appropriate, and the duty is exceedingly difficult. The general tone of morality in the spheres of private and public life, in the transaction of business, and the intercourse of social life, affect us like an atmosphere, not the less powerfully because gradually and unconsciously. Certain practices, at first deemed doubtful, if not disapproved and avoided, become popular and prevalent, and are then tolerated, if not adopted. What a young person, ere entering into the world, would have shunned with instinctive delicate perception as improper or profitless, after a few years of mixed companionship, novel reading and diverse kinds of social amusements, is regarded as enjoyable and harmless. Christians of to-day need to be specially on their guard against the temptations and tendencies by which they are surrounded. The competitions and excitements of trade and speculation; the multiplicity and variety of amusements brought within reach of most; the in-

creased facilities of travel; the rapidity with which great events succeed each other; the general desire for riches, and the haste made to gather them, give peculiar significance to our Lord's prayer for His people, "Keep them from evil"; and to the apostolic injunction, "Keep thyself pure." Distinct effort on our part is necessary; and no means are more fitted to enable us to keep an unspotted, unworldly character than the unselfish discharge of the duties of active Christian charity. While seeking fellowship with the lowly and the friendless, and laboring for their good, the fascinations of the world will have less power to allure and ensnare us. In working for the welfare of others, we secure our own highest interests. Their weakness and need become our strength and supply. True godliness will manifest itself in a generous heart, and in a consistent life, and will commend itself by a union of goodness and holiness.

(1) Let us evince and adorn our profession by deeds of Christian charity. A benevolent spirit is the genius of the Gospel, and the badge of true discipleship.

(2) Let us cultivate and exhibit a distinctly Christian life. In the world, yet living above it, separate from and uncontaminated by it.

SELECTED OUTLINE. A FALSE AND TRUE RITUALISM. James i: 26, 27.

I. *A false ritualism.*

1. Self-deceptive. 2. Inconsistent. 3. Valueless.

II. *A true ritualism.*

1 Beneficence. 2 Purity.

Charity and holiness—not separable but together, and not in themselves, but as the expression of piety—are the essential, the acceptable ritual of the Christian religion. (*W. R. Thomas.*)

I am an old man, and must soon have done with preaching: it will not do for me to talk about trifles just to please the ear; I do no good here unless I do good to your souls while you are here; better gain one soul to Christ than gain the admiration of thousands.

- ROWLAND HILL.

## LIGHT FROM THE POST-BIBLICAL LITERATURE OF THE JEWS.

### No. III.

BY RABBI MAX MOLL,

Minister of the "Aitz Raanan" Congregation, Rochester, N. Y.

Gen. ii: 7.—"And the Lord God formed the man (עָפָר מִן הָאֲדָמָה, *afar min haadamah*) of dust from the ground." Rabbi Huna said: "The word 'afar' is masculine, and 'adamah' is feminine. The potter bringeth masculine dust and feminine ground together, that his vessels may become strong." "And breathed into his nostrils breath of life" (soul). Five names has the soul, viz: *Nafesh*, *Ruach*, *Neshamah*, *Chayah*, *Yechedah*. '*Nafesh*,' because it is the blood (animal life); Dent. xii: 23: '*Ruach*,' because it ascends and descends (Eccl. iii: 21); '*Neshamah*,' because it is the substance (talent, natural disposition); as people use to say, "the substance is good." '*Chayah*' (life), because, while all the limbs are mortal, it alone remains alive. '*Yechedah*' (single), Ps. xxii: 20; xxxv: 17, because all the limbs are double, but the soul is single in the body. This soul fills the whole body; and at the time when he is sleeping it ascends and draws life for him from above. Therefore, for every breath that man breathes it is his duty to thank his Creator. (Comp. Ps. cl: 6.)

The Talmud makes the following comparison between the soul and God: "The soul fills the body like God fills the universe; sees and is not seen, like God; governs the body, as God the universe; is of divine purity, and has a secret seat, like God."

The soul was considered by the Rabbins as the guest of man, which, therefore, must be treated with great care and attentiveness. Rabbi Hillel, when once taking leave of his scholars, was asked by them whither he was going. "I go," he answered, "to provide for my guest." "Hast thou a stranger in thy house?" asked his scholars. "Yes," said Hillel, "my soul. Is it not the guest of the body? To-day it is here, to-morrow in heaven."

A tincture of Darwinism is contained in the following exposition of the Midrash: "And the man became a 'living being'; Hebrew—לְנֶפֶשׁ חַיָּה, l'nafesh chayah. From this (the word 'chayah'—beast) we may infer that God made him a tail (or stings) like a beast, but removed it again from him for the sake of his dignity."

Gen. ii: 18.—"And the Lord God said, It is not good that the man should be alone." Rabbi — said, "Whosoever is without a wife is without help (*ibid.*); without joy\* (Deut. xiv: 26); without blessing\* (Ezek. xlv: 30); without atonement\* (Lev. xvi: 6); without peace\* (1 Sam. xxv: 6); without life" (Eccl. ix: 9). Rabbi Chiyah said: "Such a man is no perfect man." (Gen. 1: 27.)

"I will make him a 'help' (עֲזָרָה, Azer) suitable for him" (כְּנֶגְדּוֹ, K'negdo). If the man is virtuous, she is to him "'azer,' a help; if not, she is 'k'negdo,' opposed to him." (K'negdo-l'negdo: contra, adversus; Joshua v: 13.)

The Talmud observes: "It is written כְּנֶגְדּוֹ K'negdo, and we read, כְּנִיגְדּוֹ K'nigdo; that is to say, if the man is virtuous, she is K'negdo—suitable to him; if not, then she is 'K'nigdo,' a chastisement to him."

Gen. ii: 21.—"And the Lord God caused a deep sleep to fall upon the man." When God created the first man, the angels became perplexed, and wanted to address him with "Holy one"—i.e., they wanted to worship him. Like unto a king who rode in a carriage with his minister, so the people did not know which person was the king. When the king observed their embarrassment, he ordered the minister to alight. So also did God: He caused a deep sleep to fall upon Adam, and they all knew that he was a man, and not God.

The lesson which we shall draw from this parable is this: Man, on the pitch of honor and fame, is prone to become

haughty, to boast of his sublimity. But the next moment may remind him of his vanity; he may suddenly be lowered from his visionary grandeur. He may at the next moment fall to sleep—to die.

#### JOSHUA x: 12 ONCE MORE.\*

I must maintain my opinion that the miracle was wrought for the purpose of prolonging the day. In order to understand the meaning of a passage rightly, we cannot separate one verse, but we have also to consider the preceding and following verses which are connected with it. Thus it is with Joshua, x: 12. We obtain its right meaning only if we commence to read from verse 9. We there learn—

1. That Joshua's sudden attack, after marching through the whole night, brought the enemy in great confusion, and caused his defeat.

2. That the enemy was defeated early in the morning—perhaps before sunrise; and that it was, therefore, not necessary to perform a miracle to encourage the people, when the enemy was already smitten. Dr. Crosby, in his explanation, asks, "Why was the miracle wrought?" and answers, "In order to let Israel see that God was with them. Joshua had doubtless caused all Israel to watch and see the sun standing still in the heavens for, say, three or four hours." Can anybody really believe that Israel, after marching through the whole night in order to defeat the enemy by surprise, should then, in the face of the same, stand still for three or four hours and look up to heaven, to watch whether the sun would move!

3. That the miracle was performed after the enemy was smitten, is clearly stated in verse 12: "Then spake Joshua to the Lord." (Comp. Exod. xv: 1).

4. That the pursuit which followed the battle must have lasted until the next

\*Remark: We must mention here the Talmudical sentence: בֵּיתוֹ וְאִשְׁתּוֹ, bato zu ishto, "his house—that is, his wife."

\* Rabbi Max Moll criticised Dr. Crosby's explanation of this passage, to which the Doctor replied in the same number. The Rabbi claims the privilege of a rejoinder, which we accede to him because of the interest which attaches to the subject. See HOMILETIC MONTHLY, December Number, p. 166.



day, if we consider that the Israelites followed them up by the way of the ascent of Beth-horon, and thence to Azekah and Makkedah. This was a long way for a tired army, which had marched through the whole previous night. The distance from Gibeon up to Beth-horon is about five miles; from thence to Azekah about sixteen miles—a rocky mountain path, full of hills and dangerous defiles. Had now darkness overcome the Israelites, who were not as well acquainted with the locality as were the natives, it must have become disastrous for them. But the miracle gave them light until they returned.

5. The term *bachatoi* cannot in this place be used loosely; and Num. vii: 12 is no proof for it. The right parallel is found in Exodus xii: 29.

6. The "Caph" before Yom, whether the emphasis is on "Yom" or on "tamim," signifies "about." The emphasis on "tamim" renders the meaning even clearer: "And hastened not to go down about a *whole* day." Should we, however, accept the suggestion of Dr. Crosby, and understand by the "Caph" "as," and not "about," then we have to translate as follows: "And hastened not to go down *as the day was completed*." This, again, would indicate a prolongation of the day — MAX MOLL.

### LIGHT ON IMPORTANT TEXTS.

#### No. XXIX.

BY HOWARD CROSBY, D.D., LL.D.

*In those days there was no king in Israel, but every man did that which was right in his own eyes.*—Judges xvii: 6.

This statement (repeated again in chap. xxi: 25) is usually quoted as declaring the time of the judges a time of anarchy. But in both places it is given to show that the tribal condition remained in all Israel, which allowed the tribes to move about independently of a central control. In the first case, it shows how the tribe of Dan had to act for itself; in the latter, how the tribe of Benjamin was treated as a whole by the other tribes. The tight government of the monarchy had not yet been im-

posed on Israel, and every individual was freer to do his own will. This, by no means, points to anarchy, but to a far healthier state of affairs than that under the monarchy. There was, perhaps, a ruder and more primitive condition of things, and evil was more apparent and less hidden, but the public sentiment of justice also had more free play. The theocratic republic was God's institution, and the monarchy was man's. We have been taught by commentators that the three centuries of the Judges was a time of fearful disturbance and immorality; and a hasty reading of the book would leave that impression. But let us consider these facts:

1. Of the 300 years of the period of the Judges, we are expressly told (chap. iii: 11, chap. iii: 30, chap. v: 31, and chap. viii: 28) that 200 years were years of rest and peace.

2. We are told in chap. ii: 16-19, that God would deliver them from their enemies by judges, and only when they corrupted themselves would He again bring the scourge upon them.

Hence we conclude, that as Israel was exempt from the scourge for 200 years, they must have, during that time, been a faithful, God-fearing people, worshipping God in sincerity and truth, and keeping all the commandments of God by Moses.

The time of the Judges, instead of being the darkest period of Israel's life, was the brightest—the golden age of primitive simplicity. Six or seven times during that period God punished *parts* of the nation for sliding into idolatrous habits (probably connected with the worship of the true Jehovah), until at length, about the close of the period, in the time of Eli, there had become a general departure from the truth, from which Samuel's reformation partially rescued the nation. Apart from the 100 years of lapses into sin and the consequent punishment, we have, then, 200 years of pure life and faithful worship, when peace and prosperity, such as probably the world never before saw, prevailed through Israel.

It was in the days of the kings that the whole nation became saturated with idolatry and prepared its own destruction.

### A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE? IF SO, WITH WHAT LIMITATIONS?

No. III.

BY ALEXANDER WINCHELL, LL.D., OF THE UNIVERSITY OF MICHIGAN.

IN considering whether the Darwinistic conception of evolution is reconcilable with the Bible, we must first understand what the Bible teaches, and secondly, what Darwinistic evolution means. In attaining this starting-point, we are to free ourselves from the influence of any person's denial of the credibility of doctrines taught in the Bible, since this may not be grounded on Darwinian premises, or at least may not be logically so grounded. We must free ourselves equally from the influence of traditional opinion as to the natural processes by which creative power originated the world, since these may have been formed in ignorance of the nature of those processes, as they have been learned through modern observation and study, and may not be correctly grounded on any explicit enunciations of the Bible.

The biblical teaching, so far as concerns questions supposed to be touched by evolution or Darwinism, is very simple. It declares that all existence in the heavens and the earth originated in the volitional efficiency of the pre-existent and eternal God. This, certainly, is the great central principle of the biblical doctrine of the Cosmos. Perhaps we ought to insist that this is all that is essential to the ætiological system of the Bible.

But traditional belief has fixed on some positions respecting the *method* of divine origination, asserting that it was by direct and immediate *fiat*, in contradistinction to some secular process. We may therefore examine the phraseology which is supposed to give color to such

a belief. If there is anything bearing on the question of agency or means employed in the origination of organic things, it must be found in the first chapter of *Genesis*. Here we are told that God said: "Let the earth bring forth (אֶרֶץ—*cause to sprout*). " "Let the waters bring forth (יַם—*crawl with, breed abundantly*). " And then in connection, we are informed: "The earth brought forth (וַתַּוְּלֵךְ) vegetation, and "God made (וַיַּעַשׂ, *formed*) the land animals and God created (וַיַּבְרֵא), marine animals (חַתְּנִינִים *the tanninim*, etc.). Thus the bringing forth of land animals by the earth is considered here the same as their formation by God; and the bringing forth of marine animals by the waters is considered here the same as their creation by God. In reference to man we are told that God said: "Let us make man (נַעֲשֶׂה אָדָם); " and in connection it is said: "God created man (וַיַּבְרֵא אֱדָם—*created the adam*). " Thus the origination of man is described in the same terms as the origination of terrestrial and marine animals, which God commanded the earth and the waters to "produce." We seem at liberty, therefore, to conclude that the "formation" or "creation" of man was also by some process of production or bringing forth.

Of similar purport is one of the meanings ascribed by lexicographers to the verb נָתַן employed to express the mode of origination of land animals, and also of man. Gesenius says it sometimes signifies "to produce, to yield out of one's self; spoken also of animals, e. g., to make milk; to make fat," etc. That is, this verb may express an *elaboration*, a *development*, as of milk or fat. It is therefore linguistically allowable to amend the English version where this verb is employed, by saying, "God evolved" the land animals, and said, "Let us evolve man"—just as vegetation was evolved when the earth, as the Bible says, "brought it forth." There seems to be, consequently, no conclu-

sive biblical ground for the doctrine of an immediate non-secular creation of organic things.

Next, what is Darwinian evolution? It is a doctrine which assumes as existent in the world a method of evolution in the succession of phenomena and events, and proposes to explain the means through which nature effectuates the evolution.

A method of evolution is understood to imply the emergence of a succeeding term, through differentiation, from a preceding term. A material continuity runs through a series of terms. Each later term exists potentially in each earlier term. Each organic form now living has descended from an older form structurally diverse to a less or greater extent. Each type in the paleontological succession has been genealogically connected with different types both older and younger. The explanation offered by Darwinism for this progressive transformation of organic types rests on two biological principles which most persons will admit to be obviously true: 1. Organic existence demands a certain amount of co-ordination with the environment. 2. In proportion as this co-ordination is imperfect, existence is precarious or impossible. In the actual world the environment is constantly liable to change. This may result from geological vicissitudes; secular variations of climate with increase or diminution of comforts and food supplies; forced migrations; invasions; natural multiplication of individuals within a definite area; diseases, and probably other causes. It is scarcely possible to ignore such contingencies. But every change in the environment must disturb that co-ordination between organism and environment which is essential to the best welfare of the organism. It impairs the condition of its highest vigor and health. But this adversity is less felt by some individuals than by others. The susceptibility, or inherent tendency, to variation has made some stronger than others; and these, by competing with the weaker for the

most desirable conditions of existence, add their own hostility to the adverse influences of the inorganic environment. The tendency is to the extermination of the feeble and the survival of the stronger. This is natural selection. The perpetuated survival of the stronger and extinction of the weaker results in an improvement of the organic type. Simultaneously, the aptitude for variation tends toward a re-establishment of co-ordination with the environment. But, if the environment changes progressively in one direction, the adaptive changes of the organism will run parallel; while some ever-present discord with the environment will continue to operate most destructively on individuals least fitted to endure it. These are the principles of Darwinism; we are required to answer whether they are compatible with the principles of the Bible.

Should it be considered incumbent on us to give response as touching the doctrine of evolution at large—a doctrine which Darwinism subsumes—we should ground our first affirmation on the *a priori* necessity of harmony between two truths—the truth of the Bible and the reality of evolution in the world. We are not called upon to establish or defend either of these truths; but it is proper to say that each is abundantly sustained by evidence. The Bible is sustained by the intuitions, the understanding, the experience and the history of humanity; and these categories of evidence embrace all which has been found true in the realm of nature through researches of the scientific kind, not the least important of which are those which disclose a method of evolution unifying all departments of the universe, and rendering it a mirror of the divine intelligence. Evolution, the other truth, is sustained by the almost unanimous suffrages of the scientific world; and these are based on a diversified array of evidences, in the light of which all incredulity shrinks away; while, on the contrary, the surviving doubters respecting evolution do not, in any case, measure the weight of the general mass of evidence, nor enter

upon any earnest and scientific invalidation of any class of evidence. Very probably, therefore, evolution is a truth. If so, it is a truth as divine as the utterance of Holy Writ. It is a revelation of the Divine Mind; and the same Perfect Being has made no conflicting revelations of Himself. The only reasonable course for one to pursue who affirms a conflict between evolution and the Bible is to show that evolution is *not* the method of the world; and this can only be done by a detailed scientific invalidation of the scientific evidence alleged in its support.

Our second affirmation would be grounded on the fact that the Bible doctrine of the cosmos may be fairly understood as restricted to the allegation of divine causation of all things; while evolution is a doctrine which does not concern causation, and therefore is inherently incapable of conflict with any doctrine of essential causes. It does not raise the question of beginnings of existence, but only of the mode of continuance of existence. It does not deny or ignore primordial creative originations. It leaves every person at liberty to explain origins as he may. But forms and modes of existence once a fact, evolution affirms simply that observation shows different forms and modes to arise from transformations of older ones. Nor does evolution necessarily restrict causative intervention to *remote* originations. Organic transformations must be effectuated through the immediate application of appropriate efficiency. Many evolutionists hold that all efficiency is volitional; and it would follow that efficiency, acting in unconscious matter, must be grounded in some external volition. Any external volition, unless we adopt some form of the hypothesis of subordinate agents, must be an attribute of the Supreme Mind. All transforming action would therefore be immanent divine action, and it would be essentially creative. This outcome is promoted by the fact that the efficiency which works transformations acts according to plan and foresight, and is, therefore, guided by intelligence. All

those transformations, therefore, which enter into the world-embracing system of evolution are immediate revelations of cosmic intelligence and will—a view of the relation of God to the world, which is abundantly set forth in the simple theology of Scriptural language. This conception of the nature of the efficiency acting in the transformations of inorganic, and even of organic, matter is, we say, entertained by many evolutionists, and the conception is extending. Nor is there anything in evolution to oppose such a view, since evolution is a simple question of fact to be ascertained by observation—a *theory of antecedents, and not of causes*. It is of no import whatever that an occasional evolutionist is an agnostic, or even an atheist. Such creeds grow out of temperament, tradition, religious reaction, or some other predisposition or provocation; not out of any implications of evolution doctrine.

To those who insist that the slow, secular evolution of new forms, whether through Darwinian or other agencies, is not "creation" in the sense intended by the Bible the obvious reply is this: The amount of originative efficiency demanded by a slow origination is not less than that demanded by an instantaneous one. This is a simple principle in mechanics. Nor is each instant's exertion of the efficiency one whit less originative than the instant's efficiency which might accomplish the whole work. If God's method of creation extends the work through ages, there is all the large exemplification of supreme power. The revelation of creative activity extended through a secular interval is less impressive than an instantaneous accomplishment only in proportion as our finite intelligence encounters difficulty in grasping the whole act in one conception and finding its value as an instantaneous effort. But on the contrary, our finite intelligence is *not* incapable of appreciating the enhancement of the creative display when a result is effectuated by the interposition of apt means and instrumentalities, themselves also, the result of similar

processes of effectuation; and when such result is the outcome of a hundred distinct activities all mutually co-ordinated and converging in one definite, premeditated end; and when such convergence and co-action persist through weeks or months, as in the growth of an embryo, or geologic æons, as in the growth of a specific type, or cosmic cycles, as in the growth of a world; and when, finally, such observed mode of effectuation is simply a type of the method of causation which dominates all things small and great in all the world, and in all worlds, and in all the history of the existence and changes of matter. By so much then is the method of secular origination more grand and more impressive than a method of instantaneous origination, and more consistent with the character of a Being whose grandeur and compass transcend all possible comprehension. The notion of instantaneous creation is crude; it is suggested by a simple, untutored, unexpanded stage of intellectual life. It is the short cut of an understanding which has not enlarged itself to take in the broad relations of things. It may, indeed, be the sum and gist of the whole matter of creation; but the conception is suited only to a rude stage of intelligence; and it can be perpetuated in an age which has learned largely of God's method of activity, only through the influence of a revered tradition.

The belief in instantaneous creation ignores, moreover, the fact that the Bible itself teaches that time is not a factor in God's activity. With Him "a thousand years are as a day." What He created in a cycle of years is, in all its significance, an instantaneous creation.

To all this contention of reasoning may be added an appeal to the words of the Bible itself when speaking of organic originations. If they imply anything respecting the method and rate of creation, they imply creation by the use of means, through an interval of time somewhat prolonged. Non-existent organisms were to become existent through commands addressed to

the "waters" and the "earth." As to vegetation, it was "brought forth" by the waters. As to animal life, it was "formed" and "created" by God through the intermediation of the waters and the earth, to which the command to produce had been addressed. If organic forms were thus "produced," creation was not immediate, but mediate. And if the elements produced organic forms, it was by some mode of action analogous to their action in all succeeding time. Any other supposition would be gratuitous and infinitely improbable. To contend that God caused the elements to produce instantaneously is not to make the creation the effect of immediate fiat, for agencies intervene. To say that no genuine creation takes place if the elements act only in the ordinary way is a misapprehension, for the ordinary way is a primordial creative determination; and, more than this, the action of the elements may be nothing but God's activity through volition or fiat.

If, then, the elements, by virtue of divinely implanted powers, or under the molding of immediate divine volition, produced organic forms, there must have been—

1. *A method of mediate creation.* 2. *A space of time employed.* 3. *A process of growth*—a transformation of shapeless matter into the forms of organization, and, withal, the introducing from some source, of the principle and power of life. Such a method of creation was precisely an evolution.

This, however, concerns only the origination of organic forms from inorganic matter. It is supposable that all the types of organization which populated the primitive earth were severally and separately the products of such creative evolution. Our doctrine does not aspire to the explanation of originations; it concerns the mode of perpetuation of things originated; but if the Bible teaches that even originations were by evolution, evolutionists will not object, and of course biblical believers will not object.

But it is not probable that the *tanni-*



and swimming and creeping things which swarmed in the waters, under the conception of the divine narrative of creation, had held existence as so many diverse types, ever since the sea and the earth first received inhabitants. The types which now live are observed to be capable of some variation—in some species subjected to systematic influences, capable of great variation. Natural selection supplies a method by which types may be progressively conformed to a changing environment, and progressively improved. We say this, not to endorse natural selection—the gist of Darwinism—as a full and adequate cause of progressive changes, but simply to intimate that we know by observation a relation of things which *must tend* toward differentiation of organic types. As such tendency now exists, and we have so much evidence that the laws of matter and life have not changed since the earliest originations, there is much ground for concluding that most of the marine forms with which the waters “crawled” when the biblical narrative was drawn up, were forms derived by differentiation and divergence, from a much smaller number of primordial forms. This also is the showing of the paleontological record.

Lastly, the order of advents of organic types, as declared by the Bible, conforms to the order required by (Darwinian) evolution. That order from the Bible is: vegetation, marine animals (creeping and swimming, including *tanninim*), birds, terrestrial animals, mammalian quadrupeds, man. The order, according to the requirements of evolution and the evidences of paleontology, is: vegetation (marine), marine animals (creeping and swimming, including marine saurians), birds, terrestrial animals (including land saurians), mammalian quadrupeds, man. This correspondence is striking. Evidently both testimonies refer to the same series of facts.

The question propounded is, whether Darwinian evolution is reconcilable with the Bible. We have presented reasons

for holding that evolution in the general sense is thus reconcilable. As evolution implies a progressive outcome of results effectuated through the ordinary modes of activity in nature, all modes of activity assigned for the accomplishment of the end may be candidly examined as to their adequacy, without fear of conflict with the Biblical method of creation. As Darwinism is one theory of the conditions of progressive change among organic types, this theory, as a specialty, is covered by the remarks already made on the question of ways and means in creation, and is found not precluded by the terms of the sacred narrative. If true and adequate, it is included in those terms, and it then becomes a revelation of the divine method of causing the march of improvement in organic types to keep pace with the march of improvement in the world. If true, but inadequate, it stands as a partial revelation of the divine method. If the Darwinian affirmations are untrue as well as inadequate, they are still harmless toward the Bible, since they concern only the method of creation without denying the creation which the Bible alleges, or its mediateness, which the Bible seems to allege; but a discussion of their relations to the Bible possesses no interest.

That the divine method in the world is an evolution, seems to be implied in Holy Writ. That it is an evolution is abundantly shown by observation, and almost unanimously affirmed by the best judgment of the students of God's method in the world. The conclusion that evolution represents the truth—both revealed and (verbally) unrevealed—and is carried forward by adaptations of the ordinary processes of nature—Darwinian so far as adequate—is a probability of towering magnitude. It follows that he who hazards the credibility of Scripture on the untruth of evolution—even Darwinian evolution—assumes a daring responsibility.

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“WHERE life is more terrible than death, it is then the truest valor to dare to live.”—Sir Thos. Brown.

## CRITICAL ESTIMATE OF CERTAIN PREACHERS.

No. V.

BY JOHN A. BROADUS, D.D.

ROBERT S. CANDLISH.

[ROBERT S. CANDLISH, 1806-1873, was born in Edinburgh; his father and mother were friends of Robert Burns. Country people must not be too arrogant; some talented men were born in cities. Educated in Glasgow, he was for years a constant hearer of Chalmers and Edward Irving, and shows the impress of both. He supported himself during his college course by laborious private teaching; and, for several years after graduating in the Divinity Hall, continued to teach in Scotland and in England—a practice from which many ministers have derived valuable discipline. As assistant minister in Glasgow and in a country parish, he awakened very slender expectations—so very unprepossessing, so many patent faults. Finally, he became assistant minister in Edinburgh, and, by the death of his senior, presently full pastor of the great St. George's church, when only twenty-eight years old. There he spent his life—a very active pastor, very laborious in preparing his sermons, and a leader in the great Free Church movement, having extraordinary powers as a debater. There were repeated attempts to make him a professor of theology; once he even accepted (to succeed Chalmers), but could not give up his pastorate, not even when he became principal of the New College. He was always overworked, and suffered much from feeble health, especially in his later years.]

Addison Alexander, who was surely no mean judge, regarded Candlish as the greatest preacher he ever heard. Yet he has given a most ludicrous account of the said great preacher's appearance and delivery, which may furnish some consolation to that considerable number of us who have incurable bodily disadvantages. Greatly wrought up by the eloquent discourse, and writing a letter immediately afterward (*Life of J. A. A.*, p. 707 ff.), it is probable that he has considerably exaggerated.

"For several years past [this was in 1853] I have expected less from Candlish than I once did, and had grown almost indifferent to hearing him, so that I should have been less disappointed at his absence than at Dr. Guthrie's. This predisposition was increased by his appearance, which is indescribably grotesque and even mean. I cannot convey a faint idea of it better than by faithfully recording the identical impression which it made upon me, or rather the image which it conjured up, and which was that of a sickly boy just roused from sleep, and

without any washing or combing—his eyes scarcely open and his hair disordered—forced into the ugliest and clumsiest black gown you can imagine, dragged into the pulpit and compelled to preach. The illusion was kept up by what seemed to be incessant efforts to get his gown off, or to button his clothes under it, with occasional pulls at his hair, as if it was a wig which he had just discovered to be hind part before, and was pettishly trying to reverse or throw away. Now and then, too, a white handkerchief would come out in a kind of whirlwind and go back again without performing any office. Add to all this that one shoulder was held, as if by a painful effort, a foot higher than the other, and the neck quite nullified, and you have no exaggerated picture of the preacher's personal appearance. As to speech, imagine the funniest burlesque of the Scotch sing-song and the broadest Scotch pronunciation of some common words, such as *wawn* (one), *naw* (no), *Hawly Gawst*, etc.; with a voice rather husky in its best estate, and sometimes a mere rattling in the throat, and you have the impression made upon my ear as well as my eye. . . . He read every word of his sermon from a small MS. in the pulpit Bible, never looking at the congregation, but once in every sentence raising his eye to some fixed point, or turning it on vacancy. . . . I shook with violent agitation; and I don't know how I could have sat still if my eyes had not relieved me; but I passed entirely unnoticed. Many were in the same condition, and the rest were unconsciously bent forward to catch every word. During the height of this excitement the preacher's ugliness and awkwardness were not forgotten or unobserved. They seemed to be constantly increasing, but, by some strange process, to enhance the effect of the discourse which they had threatened to make quite ridiculous. In the crisis or acme of the eloquence, his gown fell half off; his right arm was at liberty; and he assumed the looks of a demoniac fighting with a fiend. His gestures were those of conflict with one immediately before him, thrusting and struggling. . . . Judging merely by the actual effect upon myself, without regard to rules or the judgment of others, this was certainly one of the grandest bursts of eloquence that I have ever heard."

This shows what a man of great mind and great soul can do, notwithstanding extraordinary faults of delivery. Such examples should, of course, not make any man content with faults he might correct or lessen; but they may encourage us to do our very best, notwithstanding such defects as are really incurable. Not a few of the very noblest preachers have been small and feeble-looking, with unpleasing tones and grotesque action; but the fires of gen-

fine eloquence would burst out through it all.

Dr. Alexander gives an outline of the discourse, with an impassioned eulogy upon several passages. It will be found extremely interesting to compare this with the sermon itself, as given in the Memorial Volume of Sermons (1874, New York, Carter's).

It is in expository preaching that Candlish chiefly excels, and is especially worthy of our study. There is a growing demand in America for this kind of preaching, and yet few of our ministers have been accustomed to hear it from their childhood. Is not this one of the reasons why certain Scotch and Scotch-Irish ministers have become so very popular in this country? Besides being men of great general power, they possess the advantage of having grown up in an atmosphere of pulpit exposition. They do not make awkward and timid experiments in expository preaching, but have no doubt of its success, and thoroughly know what they are doing. Moreover, a good many of their older hearers had a similar training in the old country, and they influence the taste of the American congregation.

The best modern examples of expository preaching are mainly Scotch, and probably Candlish is the most instructive of them all. It was no doubt a wonderful thing to hear, and it is still a very useful thing to read, Chalmers on Romans; but then Chalmers is so unlike all other preachers, that we can learn from him only *mutatis mutandis*, and this on a very large scale. The sermons of Candlish exhibit all the qualities of good expository preaching. They show a thorough study of the text, with adequate knowledge of the original languages, and delight in dwelling upon the exact meaning of every important phrase or word. In doctrinal passages you see fruits of the profoundest reflection; in narratives, the work of an imperial imagination; in everything a keen eye for practical applications, and a loving sympathy with every human want. One knows not whether most to admire his doctrinal exposition

of the First Epistle of John, or of 1 Cor. xv. ("Life in a Risen Savior"), or the historical expositions in his Genesis, or his Scripture Characters. Detached sermons may be found in the Memorial Volume above mentioned, which gives a list of all his works. We know these only in somewhat cheap English editions, and cannot tell whether Carter has republished them.

It may be well to mention some other recent works which afford good specimens of expository preaching: Johnstone on James and on Philippians, presents discourses founded upon a very thorough study of the book, and is very instructive and interesting for an intelligent congregation. Vaughan (the famous London preacher) on Revelation, shows how a very difficult book may be popularly treated, passing lightly over obscure and much-disputed matters, and really explaining and "improving" whatever is suited to pulpit discourse. Hanna's "Life of Christ" was written as a series of sermons, and is seldom equaled in the way of historical exposition; and Bruce's "Training of the Twelve," is another capital specimen, showing how a preacher may cut a section through the entire ministry of Christ, by holding himself to one class of topics. Joseph Parker, as, for instance, in "These Sayings of Mine," presents expository sermons marked by a high degree of vivacity and vitality.

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## LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

### No. II.

VIEWS OF A. S. HATCH, PRESIDENT NEW YORK STOCK EXCHANGE.

I THINK the ministers and churches, as a general thing, are doing good work for Christ and the world, and that any general criticisms upon them are hardly called for, and would be likely to do injustice to many hard-working and self-denying men. To lay down any particular set of rules for all ministers, would be impossible, because church methods must depend, as to their ap-

propriateness and success, so largely on the class of people to be ministered to. The refined classes criticise the methods pursued by evangelists, who work among the poor, abandoned or ignorant, while, on the other hand, many illiterate but zealous Christians are apt to denounce fashionable churches, high-salaried ministers, etc. But the methods of Christian work have to be different for each of these classes of people. The best means adapted to each should be used to reach both the rich and the poor, the intelligent and the simple-minded. The one class will be most accessible by means of handsome churches, fine music, æsthetic surroundings, and a cultivated preacher; the other must be reached in a more homely way, and by the most direct and powerful personal appeals.

If I were to indicate any particular in which I think the work of the ministry might be improved and strengthened, it would be, that ministers should enter more into the daily lives and sympathies of the people. Some clergymen seem to consider themselves too much as belonging to a separate class; and this is apt to lead them to assume something of the exclusiveness—the superiority of priestly dignity and authority—the day for which has gone by.

I sometimes think that, perhaps, the Church confines itself too exclusively to strictly religious teaching, and does not touch closely enough, with its influence and its sympathies, the many wants and interests which enter so largely into the daily lives and affairs of the people. There are, perhaps, too many sermons which are merely religious essays, upon more or less abstruse theological questions, and there is a great deal of preaching which may be characterized as moral generalization. I think preaching should be direct and searching, and such as the minds and hearts of the hearers will make personal in its application. If the minister of a wealthy church, having a large number of business men in his congregation, knows that many of them, in their commercial and political relations, are

guilty of practices contrary to the teaching of the Gospel, he ought to preach against those sins which he knows, or has reason to believe, are prevalent among his hearers, without respect to their standing and condition in life. If he knows that there are intemperate men among them, he ought to show them the sin of intemperance. If he knows that any of them are tricky and dishonorable in business transactions, he ought to preach against dishonesty and guile in all their forms. I think a minister should discern the particular forms of wickedness that need most to be eradicated, and the virtues that need most to be developed in his congregation, and direct his teaching and influence accordingly.

A reasonable proportion of doctrinal preaching is necessary; but the preaching that is most effective for the conversion of men, is the kind that arouses their consciences, shows them the vile-ness and peril of sin, their need of personal salvation, and the demands of righteousness in their daily lives and habits, rather than that which merely instructs their intellects, or grounds them in dogmas.

I have sometimes thought that it would be well for the Church, outside of the pulpit and the prayer-meeting, to have more oversight of, and exert more influence in guiding, the intellectual, literary and social instincts of man's nature, even to the extent of recognizing the necessity for amusement, and bringing their pleasures within its influence. The Church might, to a considerable extent, shape and guide the amusements of the people, and greatly improve their moral character and influence, instead of ignoring or indiscriminately denouncing them, and thus leaving the whole business—as is too much the case in many communities—to those who only seek to get gain by exciting vicious and demoralizing tastes, and making amusements sinful. As the Church cannot extinguish the taste for dramatic representation, or suppress its gratification, it would be better that it should encourage its ele-

vation to the purer and better forms, and direct its denunciations against, not the drama itself, but what is immoral, vile or perilous, in connection with it.

The Church can secure a higher ethical standard by preaching and exerting its influence fearlessly and directly against what is dishonorable and wrong in commercial and business practices, without respect of persons or pew rents. Preaching righteousness in a general way does not have the effect upon men's consciences that is produced by a downright and square denunciation of the sins of the people, accompanied with a loving exhortation to forsake them.

Young men do not take a decided and general interest in the Church, because their attention is largely taken up with worldly and social affairs, in which the Church has no part. I think that Christian young men take more personal part in Church affairs now than they used to do. Their interest would doubtless be increased if more opportunity were afforded them of taking an active part in the affairs of the Church. Some churches are bringing their young men forward much more efficiently than others. In a good many churches the manner of conducting the weekly devotional meetings is rather disheartening to young people. Those churches in which the most pains are taken to encourage their young people in personal participation in the exercises of their devotional meetings, seem to succeed best in developing an interest among the young. I think more pains should be taken to draw out the young people in devotional meetings, and to encourage their participation in the exercises. That would make such meetings more attractive to the younger members of the churches.

#### VIEWS OF NOAH DAVIS, CHIEF JUSTICE OF THE SUPREME COURT OF NEW YORK.

It would savor too much of arrogance for me to undertake to criticise ministers of the Gospel, or their work. No man holds them in higher esteem than I; and no one is more willing to accord

just credit to their self-sacrificing and useful labors.

As a body, the clergy of the country—and I include all denominations and all grades of ministers in this phrase—are, in my opinion, the poorest paid, and yet the best instructors of the people in morality, virtue, justice, truth and humanity, that we have. The exceptions are rare in which this is not true. Yet we are apt to take the exceptions as the rule, and thereby criticise and condemn the whole.

I am so fearful of committing this error, that I am loath to make a single suggestion of what may seem to me improvements in the general scope and character of ministerial work. As a rule, I only hear the sermons of a single minister—Dr. John Hall—of whose church (by reason of my wife's membership) I am a brother-in-law; but I read, casually, the meagre reports of various sermons published, from time to time, in the daily papers. I protest, as I well may, against anything I may say about pulpit ministrations being construed as a criticism of my own pastor—if I may venture to call him such.

I am often (but never by Dr. Hall's preaching) impressed with a fear that ministers are too much inclined to do and say something *sensational* for the purpose of public notoriety. "To catch on" to the exciting influences of the moment with the desire to bring themselves and their opinions more prominently under the public gaze. This seems to me a mistake, unless the subject matter be one that touches closely the moral conduct of men and their spiritual well-being, and even then the preacher should stand behind his theme, and not altogether in front of it. Temperance, justice, charity, honesty, chastity, humility and piety are themes on which a minister can expend his pulpit energies without much danger of overzeal; but politics, in their narrow sense, and the sciences in their broad sense, should for the most part be left to "statesmen" and philosophers.



To illustrate: I think Evolution—whatever that may mean—has made, of late years, altogether too much display in the pulpit. I am at a loss to see what the love of Christ in the salvation of men has to do with the question whether mankind “*evoluted*” from a monkey, or a worm, or a globule of unwholesome gas; and I hate to be led to think that the omnipotence of God is not equal to the creation of man and woman in their present form of physical beauty, endowed with moral and mental qualities.

In common with many, I would prefer my enlightenment on this subject should come from the platform, rather than from the pulpit, because I think the question has very little to do with man’s salvation hereafter, or his temporal improvement here.

St. Paul’s definition of charity (which the revisers have diluted into “love”) covers the field of ministerial labor and duty; and no minister will wholly fail who takes that for his chart, and the Sermon on the Mount for his compass.

I have always observed that the preachers who are most apt to produce *insomnia* in the pews, are those who preach constantly the love of God for man, and the duty of man to love God and his fellow man. This theme, with its innumerable variations and applications, forges the armor that can best win victories for Heaven, and finally conquer “Hades.”

Some ministers are very apt to preach over the heads of the people. That always seemed to me an error, because they who cannot comprehend are not likely to get any good out of the sermon; and they who can, exhaust their receptive faculties in the effort to understand. If a clergyman will pick out the children of the congregation and preach to them, so that he is sure they understand him, he will carry the whole congregation with him, because of the mental ease with which they can jog along by his side. Simplicity is the chief virtue of all great sermons.

I agree with those who think that a pastor makes a great mistake who does

not enter into the spirit of all the innocent diversions of his flock. In the country that can be done far better than in the city; because of the different character of amusements. There the very fact that he does not frown, but smiles upon the innocent kinds of popular enjoyments, enables him not to dictate, but to lead his parishioners into that kind only. Austerity is well enough in its place; but it is an unwelcome thing out of place.

When I was only a boy, the sight of the minister led me always to run behind the woodshed. That was because he did not “suffer little children to come” unto him without making them feel they were “miserable sinners.” Therein he forgot the habit of Jesus, who, I believe, never lost an opportunity of making the little ones happy. It always seemed to me that His example was good enough for any of His disciples.

A single word about the parishioners, and I will stop this desultory talk. Why is it they so often forget that the rule is “poor pay, poor preach”? Why will they allow the cares and anxieties of daily life; the wherewithal to eat, drink and wear; to prey upon and harass the mind and body of the minister? In the country, with, of course many exceptions, this is so common as hardly to excite comment. It is one of the deadly sins. No minister can do the whole work of his Master while constantly encompassed about with the cares and anxieties, doubts and fears, with which scanty and slow pay, and its inevitable consequences, haunt his thoughts by day and his dreams by night.

I think, for the most part, a settled minister is, or will be, precisely what his parishioners make him. If they, by kindness and care, and attention to his needs, and promptness in payment of his salary and other generous tokens and thoughts of their love, diffuse around him an atmosphere of social and domestic happiness, he will scarcely fail to radiate from the pulpit and in his daily pastoral walk and conver-

sation, the warmth, beauty and light engendered in his heart by their own tenderness and love.

Such a parish always has a good minister, and keeps him.

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## THE EFFECTS OF BRAIN OVERWORK.

### No. I.

BY WILLIAM A. HAMMOND, M. D.

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#### HOW PRODUCED.

It is a law of the animal economy that every organ of the body performs its functions at the expense of its own substance. Thus, if a muscle be taken from a recently dead animal and accurately weighed, and then made to contract many times by the passage through it of an interrupted galvanic current, it will be found, on again weighing the muscle, that it has suffered a very considerable diminution of weight. The contractions have been caused by the consumption of the muscular fibres. Matter has been converted into force.

With every muscular contraction occurring in any part of the body—the bending of an arm, a leg, or a finger—a certain amount of muscular tissue, exactly proportioned to the work done, is decomposed and eventually passes out of the body. Every time the heart beats, a portion of its substance is consumed, and a like result takes place in each of the other organs of the body every time it is brought into action.

The brain is no exception to this law. On the contrary, it is the most notable example of its existence, and it is possible to measure with very considerable accuracy the amount of work which this organ has done in a given time.

A chemist will take the ashes in a grate and tell how much wood or coal has been burned. In like manner he will, by weighing the amount of copper deposited from a solution of the sulphate of this metal, determine the exact amount of galvanism which has passed through the solution. So the ashes of the brain, which result from the decomposition of the substance of the organ in consequence of the many

kinds of work it is called upon to perform, are a measure of the amount of such work.

It is to be understood that with every thought that flashes from the brain, with every act of volition that is performed, with every emotion that is felt, with every perception that reaches it through any one of the special senses, a certain amount of the brain substance is decomposed and passes out of the system by the kidneys, mainly in the form of phosphates. The phosphates are therefore the ashes of the brain, and by determining their quantity we arrive at a sufficiently exact idea of the extent of brain-work which an individual has accomplished in a given time. The secretion from the kidneys given off by clergymen on Monday morning, always, in consequence of the extra work on Sunday, contains a large excess of phosphates. That of lawyers, after long speeches, exhibits a like condition, and the same is true of literary and other people who use their brains to excess.

No one set of mental faculties is so productive of an increase in the phosphates as the emotions, and hence it is that after individuals have suffered from anxiety or grief or some other feeling of the kind, there is a greater sense of mental exhaustion and a greater comparative amount of phosphates excreted than from simple intellectual labor.

Now it has been provided that the waste which necessarily takes place in the brain with every piece of work it does, whether it be a thought or a feeling, a volition or a perception, shall be compensated for. New material derived from the food through the blood is constantly being deposited to take the place of that which has been consumed and converted into ashes—phosphates. Were it not for this all brain-action would very soon come to an end, for as the organ feeds on itself there would be a limit to its power of work. This deposit of new matter takes place mostly when the individual is asleep, for then the action of the

brain is at its minimum, and the new substance can be arranged and put in the places where it is most needed without interference from the organ itself; but it is going on to a greater or less extent when it is in full action. When we awake in the morning in a state of health, we always feel the brain invigorated and most active. The reason is that it has, during sleep, recuperated. It has made up for its losses during the day. It is, to a great extent, a new brain.

The new matter is brought to the brain by the blood. Every act of the brain, no matter how small or insignificant it may appear to be, is the result of an increased flow of blood to some part of the organ. Now, if an individual is constantly using his brain to excess, or is under the influence of some corroding emotion, the blood-vessels are kept constantly full and are in a state of over-distension. If this be kept up long, and especially if the individual is deprived of his sleep, during which state the brain is in a manner emptied of its blood, the vessels lose their elasticity, and remain permanently enlarged.

Then it is that he suffers pain, vertigo, indisposition to mental exertion, tightness about the head, sensations of fullness, noises in the ears, irritability of temper, nervous dyspepsia and a crowd of other symptoms, being the indications that he has transgressed the laws of his being. He has used up his brain substance faster than he has made it. His expenditures have been,

greater than his receipts. He has been using his capital instead of his income, and bankruptcy stares him in the face. Brain-bankruptcy is a worse condition than financial bankruptcy, and it is induced by exactly corresponding means—spending more than one makes.

The interruption to the process of sleep which ensues when the brain is kept full of blood from over-distension of its vessels, adds greatly to the gravity of the situation, because not only is the due amount of rest prevented, but the effect of the activity of the circulation is to keep the organ working almost as energetically as it does during the day. The individual, therefore, who goes to bed, and who not only cannot sleep, but whose brain is busied with trains of thought, is burning his candle at both ends. He is consuming his capital both night and day, and unless the conditions be relieved, serious disease is the consequence. The brain is strong; it will stand an enormous amount of ill usage before it gives way, but there are limits beyond which it cannot go with safety.

As a rule the individual who works his brain eight hours of the day, no matter how severely, employs eight in physical exercise, or amusement and in eating his meals, and eight in sleep, lives in about as sane a way as is possible so far as the use of his brain is concerned. The first warning that he is working too hard generally comes in the form of wakefulness, and this is a warning which should never be neglected.

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### HOLIDAY SERVICES.

#### Easter Sunday.

*I was dead, and, behold, I am alive for evermore.*—Rev. i: 18.

**THE LORD OF LIFE.**—What amazing events hung on the event of Christ's resurrection! Had He not risen, His mission had failed, the faith preached had been vain, there had been no resurrection of the saints. "But now is Christ risen from the dead and become the first-fruits of them that slept."

1. Christ's resurrection is an historical

fact, resting on evidence quite as conclusive as that of any other fact in history. 2. It is made the pivotal fact in the New Testament on which hinge the doctrines of grace. 3. The primitive Church dwelt upon the doctrine of a "risen Savior" to a much greater extent than is done at the present time. In this was the chief element of its power. 4. The doctrine of a crucified and risen Jesus, grasped in its true significance and preached with apostolic zeal and force,

would inspire the Church again with lofty enthusiasm, and plant the banner of the Cross in every part of this redeemed world.

**PAUL'S ARGUMENT:** *If Christ hath not been raised your faith is vain, ye are yet in your sins.*—1 Cor. xv: 17. Paul confesses the interest at stake. He joins issue with unbelief and infidelity while the facts are fresh in mind and the witnesses are living. He boldly challenges a denial, and argues the resurrection in a masterly and triumphant manner. The friends of religion have nothing to fear from the sneers of unbelief, or the assaults of infidelity. Christianity rests on a foundation of solid granite, and is more stable and enduring than the everlasting hills.

#### SUGGESTIVE THEMES.

**Job's Refrain.** *If a man die, shall he live again?*—Job xiv: 14.

**Death abolished and Life brought to light.** *Who abolished death and brought, etc.*—2 Tim. i: 10.

**The Resurrection Body.** *Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory?*—Phil. iii: 21.

**The Christian's mastership over death.** *"For all things are yours; whether \* \* \* life or death."*—1 Cor. iii: 22.

#### EASTER THOUGHTS.

... Death, thou shalt die. (DONNE.)  
On the cold cheek of death smiles and roses  
are blending,  
And beauty immortal awakes from the tomb.  
(BEATTIE.)

... Since Christ has crossed and recrossed it, the river Death has lost its terror to the Christian.

... The sure hope of a glorious life beyond the grave cheered Paul and the noble army of martyrs: let us fix our eyes on that crown immortal.

... How instantly the disciples recognized Moses and Elias on the mount of Transfiguration. It was soul-sight, which is far superior to natural vision.

... Death is not a thing to be dreaded by the believer: it is "a sleep." Tired, we lay our heads on Jesus' bosom, and awake in heaven!

... The grave is the apparent doorway through which we pass to heaven;

but the true doorway is not so large—it is closely fitting to each man.

... "Paul saw our grave in the furrow of the plough; our burial in the corn dropped in the soil; and our resurrection in the grain bursting its sheath to wave its head in the summer sunshine."

#### Good Friday.

**THE TESTIMONY OF NATURE IN THE SUPREME HOUR.** *And a darkness came over the whole land until the ninth hour.* (Luke xxiii: 44.)

The crucifixion of the Son of God and divine Savior of the world was the climax of creature wickedness. It stands out on the pages of history as unique and unparalleled in atrocity. It was fitting and significant that the sun should be "darkened" and a pall of midnight gloom enwrap the earth.

1. Darkness is a scripture emblem of sin. The gloom which overspread the earth while Christ hung upon the cross as an expiation for sin fitly represents the moral and spiritual condition of mankind while out of Christ. 2. The scattering of the darkness and the breaking forth of the sun even upon the murderers of our Lord, when His work on the cross was accomplished, testified that hope and life had been wrought out for the world in those hours of untold agony. 3. Fellowship with Christ in suffering, humiliation of soul on account of sin, and crucifixion to the world, are the great lessons taught us, in view of the crucifixion scene.

#### SUGGESTIVE THEMES.

**Standard of Love.** *As I have loved you.*—John xiii: 34.

**The Believer's Cross.** *They that are of Christ Jesus have crucified the flesh, etc.*—Gal. v: 24.

**Cross-bearing the condition of Discipleship.** *Whosoever doth not bear his own cross and come after me cannot be my discip'le.*—Luke xiv: 27.

#### SUGGESTIVE THOUGHTS.

... The Christian is never so truly alive as when crucified.

... As we live the new life by and

in Christ, so we are to devote it singly to and for Him.

... Humiliation before exaltation: the Captain of our salvation was made perfect through suffering.

... To know nothing experimentally of the darkness and agony which sin produces in the soul, is to know noth-

ing of the light and joy of the resurrection morning.

... Fellowship with Christ in suffering here is preparatory to fellowship with Him in glory: to sit with Him in glory we must drink of the cup He drank, and be baptized with His baptism.

### LIVING ISSUES FOR PULPIT TREATMENT.

*"Many hundred sermons have I heard in England; many a dissertation on the mysteries of faith, on the divine mission of the clergy, on apostolic succession, on justification, and on the efficacy of the sacraments; but never in these past thirty years during which I have listened to sermons, have I heard one on common honesty, or those primitive commandments, 'Thou shalt not lie,' and 'Thou shalt not steal.'"*—JAMES ANTHONY FROUDE: *Inaugural Address at St. Andrews*, 1869.

#### Polygamy Will Not Die of Itself.

*Even now is the axe laid unto the root of the trees; every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire.*—Matt. iii: 10.

PASSION and appetite never willingly let go their hold. Civilization is compelled frequently to wield the sword. The "let alone" policy will not cure the deadlier evils which afflict society. Slavery had to be crushed. The weed, the brier, "let alone," will choke the wheat. In spite of railroad, telegraph, printing press, polygamy has grown with increasing rapidity, and is now taking firm root in territories adjacent to Utah. There must be no more trifling with it. The time is come to lay the axe to the roots of this upas-tree that is poisoning the atmosphere of the continent. The people should see that the present Congress adopts a wise, decisive measure.

#### The Liquor Question.

*Experience is the best of schoolmasters, but he takes dreadfully high wages.*—CARLYLE.

*To do justice and judgment is more acceptable to the Lord than sacrifice.*—Prov. xxi: 3.

While the moral and social questions relating to intemperance are first and chief—the sin, misery, and crime caused by intoxicating drinks, yet the cost to the nation of this one vice, in money, health, and life, is a factor of such enormous proportions, affecting every class and the nation at large, as to demand consideration. We have been at the

pains to compile from the latest and best sources, some of the facts and figures on this subject, which we present as fully as our space permits.

U. S. REVENUE FROM LIQUORS.—The statistics given below are compiled from the Report of the Internal Revenue Department, and show the amount of internal revenue derived from distilled and fermented liquors since the present internal revenue system went into operation:

Fiscal years ended June 30.	Receipts from Distilled Spirits.	Receipts from Fermented Liquors.
1863.....	\$5,176,530	\$1,628,984
1864.....	30,329,149	2,290,009
1865.....	18,731,422	3,734,928
1866.....	33,268,172	5,220,553
1867.....	33,542,952	6,057,501
1868.....	18,655,631	5,955,769
1869.....	45,071,231	6,099,879
1870.....	55,606,004	6,319,127
1871.....	46,281,818	7,369,502
1872.....	49,475,516	8,258,498
1873.....	52,099,372	9,824,933
1874.....	49,444,090	9,304,680
1875.....	52,081,991	9,144,004
1876.....	56,426,365	9,571,281
1877.....	57,469,430	9,480,789
1878.....	50,420,816	9,937,052
1879.....	52,570,285	10,729,320
1880.....	61,185,509	12,829,803
1881.....	67,153,975	13,700,241
1882.....	69,873,408	16,153,926
1883.....	74,368,775	16,900,615

Total.... 979,232,531 180,031,343  
Total for the last fiscal year..... \$91,269,391.01

This table exhibits the rapid increase of the liquor business in the past twenty years. It does not include the special tax which the Government imposes upon dealers. The number that paid taxes for the last fiscal year was as follows: Retail dealers, 187,870; wholesale, 4,646; malt liquors, retail, 7,998; wholesale, 2,582. Total, 203,096. The tax, at \$25 each, amounts to \$5,077,400. Total revenue, \$96,346,791.01.

The beer brewers report 17,349,424 barrels of beer brewed during the year ending May 1, 1883. In 1863, only 62,205,375 gallons were brewed, and in 1883 nearly 600,000,000!



Careful statisticians estimate that there were consumed in the United States in 1883, 70,000,000 gallons of liquor, at a cost to consumers of \$313,000,000; and 15,000,000 barrels of beer and ale, at a cost of \$480,000,000. Add the cost of wines, and the sum foots up to over \$800,000,000. So that liquors which paid duty, and estimated as sold without, with loss of industry, cost the nation at least *one billion dollars*!

**COMPARATIVE COST.**—Cost of all the public schools in the United States (1881), \$95,000,000. Value of all our public libraries, at \$2 a volume, \$91,000,000. Cost of lawyers, criminals, and prisoners, \$90,000,000. All custom revenues for 1883, \$214,000,000. Cost of all our postal service, \$40,000,000. Amount paid to clergymen, \$12,000,000. All missionary, charitable, and philanthropic institutions, \$15,000,000. Estimated cost of all breadstuffs, flour and meal, \$445,000,000. Total, \$1,002,000,000.

Rum, therefore, costs the country as much as all these things combined! Take another view: It costs more than our whole civil service, our army, our navy, our Congress, including the appropriations for internal improvements and pension claims, and our wasteful local governments. In fact, the rum interest is a heavier tax than every function of national, state, city, county and town government. The sum total of taxes of every kind does not exceed \$700,000,000, according to Census Bureau authority—\$300,000,000 less than we waste on that one vice which makes no useful return of any kind, only begets poverty and crime, and destroys health, life and souls on a scale commensurate with its money cost.

#### GREAT BRITAIN MAKES NO BETTER SHOW.

According to the United States Consul-General at London:

"With a population of 33,000,000, it is computed that there is expended yearly the sum of \$450,000,000 for alcoholic liquor, which is nearly double the whole land rental of the United Kingdom. The annual rent paid for houses is \$350,000,000, the expenditure for woollen goods \$220,000,000, and for cotton goods \$65,000,000, leaving still a balance of \$15,000,000 in favor of alcohol. It is computed from carefully prepared statistics that during the past fifty years \$21,232,557,420 was spent for liquor."

Mr. Gladstone said recently, in the House of Commons: "We suffer more, year by year and every year, by intemperance than from war, pestilence, and famine combined—those three great scourges of the human family."

**RUM AND WAR.**—In the territory covered by the United States there have been killed in war 600,000 persons during 150 years. During the same period it is estimated that rum has killed 7,500,000!

The *great wars of the world* for twenty-five years, from 1852 to 1877, including the Franco-German war and our own Civil War, cost a fraction over \$12,000,000,000. The cost of intoxicants for the same period in the United States was more than \$15,000,000,000, or 3,000,000,000 more than *all the wars of the world*. For every thousand killed in battle, rum kills twelve and a half thousand.

**DOES PROHIBITION PROHIBIT?**—The receipts of the Revenue Bureau, for all kinds of intoxicants in four prohibition States compared with the U. S., are as follows:

	Revenue Receipts.	Average per capita.
Maine.....	\$28,249 39	\$0.043
Vermont.....	13,865 21	0.041
Kansas.....	89,586 15	0.089
Massachusetts.	2,073,885 70	1.16
United States..	86,027,328 55	1.71

Judge McConnell, of the Fifth Judicial District of Tennessee, says he has 8 counties and 80,000 people in his district, without a single dram-shop or place where you can buy a drink of liquor. There is not an habitual drunkard among the 80,000 people. Crime has been reduced 60 per cent. Grand juries which had 60 indictments formerly now have but two. No town marshals are needed. Prohibition has changed the entire face of the community. In Maryland, nine counties under prohibition, with a population of 179,134, had but 469 commitments, while 14 counties under license, with 433,496 inhabitants, had 3,222 commitments.

In Maine every distillery and brewery in the State has been absolutely closed. There is not an open dram-shop outside two or three cities, where office holders neglect to do their duty.

In Kansas the law is being well enforced. Ex-Governor St. John says that in 65 out of 80 towns in the State the prohibitory law is enforced as well as any other criminal law on the statute-book. Half the dram-shops of the State have been closed. One thousand out of the two thousand existing one year ago have ceased to exist. Every distillery has been closed, and more than half the breweries, and the other half are being prosecuted. The State has increased in taxable wealth over \$30,000,000 under prohibition.

These facts—and they are only specimens—tell the story, and refute the theories and objections so often urged against prohibition, as failing to prohibit.

**RUM AND CRIME.**—Chief-Justice Coleridge, of England, recently said that *four-*

*fifths* of the crime that comes into court in England results from drink. Ex-Attorney-General Palmer, of Pennsylvania, said publicly a few days ago, that it costs the people of Luzerne County five times as much money for the liquor traffic as all the burdens of society put together, including the taxes. He said 95 per cent. of all the crime committed in the county was due to whiskey. Chief Justice Noah Davis, of New York City, recently said, publicly, "That habits of intemperance are the chief cause of crime is the testimony of all judges of large experience."

The duty of all who believe the liquor traffic to be a curse, may be summed up in a word: "*Wherever license prevails, wrest every inch of territory you can for prohibition: where prohibition prevails, never surrender an inch to license, except from dire necessity.*"

The enemies of the cause are alert, combined, arrogant, and will leave no

stone unturned to defeat all legislation proposed in the interest of temperance. The Beer Brewers' Congress voted \$30,000 in May last, to defeat hostile legislation in Kansas, Michigan, Maryland, Iowa and Missouri. In the last State election (New York) they demonstrated their power. Liquor dealers everywhere are on the war path. In Buffalo a paper has just been started, devoted to the rum interest, and the Liquor-sellers and Brewers' Association have resolved to "boycot" all citizens in favor of a high-license law. The liquor dealers of New York City are effectively organized in every ward, and are moving to secure the repeal of the present law, which interferes with Sunday selling, and to defeat all restrictive legislation. They claim to control 100,000 votes. They rule the city now, and they mean to use their power with the Legislature, not only against high license and prohibition, but to secure a free Sunday liquor traffic.

### SERMONIC CRITICISM.

"A good pulpit perspiration is a famous thing to keep a preacher in good health."—ROWLAND HILL.

TOPICAL SERMONS.—The topical form of sermonizing, with proper treatment, is more effective than the textual or the expository method. It seems to be more in accordance with the fundamental idea of a sermon, that is, a sacred oration.

Such a sermon is one in which there is but a single leading idea. It is confined to one definite subject, which can be fully stated in a brief title. It is a form of sermonizing which requires careful and thorough study, and scientific arrangement, in order to good effect; and, for this reason, it may be, many preachers avoid it for an easier method; or if they stumble upon it occasionally they make sorry work of it, either mixing it up with the textual, or violating the first principles which should govern the topical method.

We shall make ourselves better understood by submitting actual plans and briefly criticising them. We select two at random; one from a living, popular preacher, and the other from the

published sermon of a distinguished preacher of the olden times.

No. I.—The topic of the first sermon is: "No other Foundation." The text is: "*For other foundation can no man lay than that is laid, which is Jesus Christ.*" Divisions: I. In building, the first thing essential is the foundation. 1. A foundation should be broad and deep enough for the structure. 2. God himself has appointed such a foundation. (Isa. xviii: 16.) 3. There is but one foundation and it is laid for all men. II. Christianity is more than a foundation: it is a building. 1. It provides for regeneration of character. 2. The building is of gold, silver, and precious stones. 3. Or it is of wood, hay and stubble. III. Every man's work will be tried. 1. The judgment the Christian goes into is different from that the sinner goes into. 2. The trial is to be "as by fire." 3. There will be astonishing revelations at this time of trial.

It is hardly necessary to criticise such a plan: its faults must be apparent to

the reader at a glance, and radical, entering into its very structure. Whatever the filling up might be, the effect of the sermon is spoiled by the total, glaring lack of unity, the bringing in of a mass of matter wholly extraneous. And there was no reason for it. The topic, the text, is a grand one, and ample in the one simple thought which it presents, for a solemn, searching and effective sermon.

No. II.—SOUTH, in some respects the best of the old English divines, has a sermon on the topical plan from the text, *Be sure your sin will find you out.* (Num. xxxii: 23.) Topic: "Concealment of sin is no security to the sinner." The main idea of the sermon is the *concealment* of sin. The positions are: 1. The sinner's very confidence of secrecy is the cause of his detection. 2. There is sometimes a providential concurrence of unexpected events, which leads to his detection. 3. One sin is sometimes the means of discovering another. 4. The sinner may unwittingly discover himself through frenzy and distraction. 5. The sinner may be forced to discover himself by his own conscience. 6. The sinner may be suddenly smitten by some notable judgment that discloses his guilt. 7. His guilt will follow him into another world, if he should chance to escape in this.

The only criticism we make on this admirable and striking arrangement touches on two points: 1. The *basis* of the several propositions is too occult or philosophical to be readily seen and comprehended by the average hearer. "*Concealment*" of sin, and "*happiness*"—the incompatibility of the former with peace and enjoyment of mind—are not necessarily connected in the mental constitution of those who hear the Gospel, and hence the force of the preacher's positions is impaired.

2. The *punitive nature of sin* is kept in the background. The essential guilt of sin relates to *God*, from whom concealment is impossible for an instant. His "eye is in every place, beholding the evil and the good." Sin is "sure"

to find out a man and visit upon him just and eternal retribution, independently of all human law, whether the offence ever be known to society or not. Between the conscience of the guilty one and the offended majesty of Heaven, there is no concealment possible. The punitive law of sin is but the hand of Divine Justice clutching the guilty one in the moment and act of crime. The *text emphasizes this idea*: "Be sure your *sin* will find you out!" Not society, not law, not detectives, not providence, but *SIN, YOUR SIN*: exposure, punishment is lodged in the *act* itself—in the moral factor; so that really there is *no such thing as concealment of sin*. The nature of sin, the power of conscience, and the whole trend of nature, providence and law, human and divine, forbid it. As soon think to hide the sun as to hide sin when once committed!

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ENTHUSIASM IN THE PREACHER.—He cannot have too much of it. Genuine enthusiasm has nothing to do with sensational modes, or rant, or violence in gesture or language. It is the fruit of intense earnestness of purpose, and a personal realization of the truth he declares. He cannot stand up between the living and the dead and utter God's message aright, and be otherwise.

How little real, how little soul-moving enthusiasm, is there in the prosaic, essayic, perfunctory preaching which prevails so extensively in our day! The most effective preachers, of both ancient and modern times, were, for the most part, characterized by a high degree of enthusiasm. Paul had an all-engrossing "passion for souls," which fired him with unquenchable zeal, and bore him upward and onward with resistless force, from the hour of his conversion on the plains of Damascus till his martyrdom without the gates of Rome. Wesley, Whitefield, Rowland Hill, Grimshaw, the Haldanes, Toplady, and Fletcher, were so full of holy enthusiasm in their Master's work, that the contagion of their spirit melted, fused, swayed, peasant and philosopher, actors and preachers, individuals and multitudes

alike, and the converts, under their sermons, were counted by thousands and tens of thousands.

That will be a blessed day for the Church of the living God, when those who minister at her altars shall do it, touched as with "a live coal," infusing fire, the glow of reason and passion, even to their intensest pitch. Rowland Hill, with some eccentricities, possessed such an amazing power of enthusiasm that people flocked to his preaching from every quarter, till the largest churches could not hold them, and so, like other evangelists of that period, he preached in the open field, or on a hill, or by the road-side, to ten, twenty, and even thirty thousand souls. Once at Wotton he was completely carried away by the impetuous rush of his feelings, and raising himself to his full stature, he exclaimed, "Because I am in earnest men call me an enthusiast, but I am not; mine are the words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at the distance of a mile. Help came and rescued two of the sufferers. No one called me an *enthusiast* then; and when I see eternal destruction ready to fall upon poor sinners and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, no!"

DO NOT SOAR.—In order to any practical effect on common minds—and they constitute the bulk of hearers of the Word—the preacher must keep down where such minds live and have their being. He must consent to think and feel as they do, and use language adapted to their capacity. They are men and women of this world, on probation for another; and so is he. It will be most unfortunate for him and for them, if he shall forget that he is a sublunary being, and is preaching to sublunary beings. Some preachers do forget this egregiously. The moment they begin

their discourse they rise aloft almost out of sight. They leave the regions of business, of real every-day life—of the actualities of human thought and experience—and mount up to the regions of poesy, or sentimentality, or transcendentalism—into the domain of balloons, and probably for the same reason: because they are inflated. It is affirmed of the Great Teacher, that the *common people heard Him gladly*. His thoughts, His speech, His illustrations, His whole life, all identified Him with the common people and not with a class. He put Himself personally, in attitude, in spirit, in the substance and methods of His teaching, in direct, intimate contact with them; and hence "no man spake as did this man" of the people, as well as from God. AN OBSERVER.

DIFFICULT TEXTS TO HANDLE.—*Behold the Lamb of God, which taketh away the sin of the world.* (Jno. i:29.) The late Dr. BETHUNE—one of the brightest ornaments of the American pulpit—once expressed himself to the writer in the following words: "There are some texts that I never dare to preach from: not because their meaning is doubtful or of minor importance, but because their wealth of thought is so apparent, and so simply and tersely and exquisitely expressed in the words of Scripture, that anything I could add in the way of explanation or development or emphasis would only weaken their impression or mar their divine beauty and fullness." And he cited the text above as one of the passages which he often quoted, but never attempted to expound.

And is not this the experience of very many preachers? And if they do make the attempt to preach from this class of texts, are they not often painfully conscious of coming infinitely short? of only diluting and weakening the force of the simple, sublime words in which the Spirit of inspiration has set forth the truth? Such texts do not call for elaborate or scientific treatment on the part of the preacher; they are "golden texts," prepared to his use, wherewith to enrich his discourses and stamp them with the seal of Heaven.

## PREACHERS EXCHANGING VIEWS.

*Every man is a laborer for posterity, and makes an addition to that great sum-total of achieved results, which may, in commercial phrase, be called the capital of the human race.*—GLADSTONE.

*It is the privilege, the exclusive privilege, of genius to light its own fire.*—JOHN FOSTER.

## Death-bed Experiences.

[Under the caption, "Striking Testimony," in *HOMILETIC MONTHLY* (Jan. No., p. 246), we quoted the late Dr. Gardiner Spring, for many years pastor of the "Brick Church," New York City, as saying: "I have seen Universalists and infidels die; and during a ministry of fifty-five years I have not found a single instance of peace and joy in their near views of eternity." This quotation has grieved some of our Universalist friends, and we have received several letters of complaint on the subject. Having given the testimony of Dr. Spring, as to his personal observation in the death-chamber, we cheerfully give place to personal testimony on the other side. Sure we are that our orthodox readers will rejoice with us to be assured that "Universalists are as faithful to the Lord Jesus Christ, and as willing to trust Him in life and in death as any other of His followers."—ED.]

AMONG the constant readers of *THE HOMILETIC MONTHLY* there are many Universalists, I venture to say; and among them all, not one who has the slightest sympathy with infidelity, or who would not corroborate my assertion that Universalists are as faithful to the Lord Jesus Christ, and as willing to trust Him, both in life and in death, as any other of His followers, of whatever sect or denomination. My ministry does not yet cover a period of fifty-five years, but it covers a somewhat wide experience in the Universalist pulpit and in Universalist homes, and my testimony is that among the hundreds of occasions when I have knelt by the death-beds of Universalist people, there has been not one in which the dying person showed any terror of what the future had in waiting for him; while there have been very many in which my own faith was reassured, and my heart deeply moved, by the calm, triumphant, peaceful manner in which the departing soul looked into the realm of invisible things and plumed itself for its heavenward flight.

EDWIN C. SWEETSER.

*Philadelphia, Pa.*

Writes another—

"Do you believe that the statement of Dr. Spring is a truthful statement?

Did you hear of the death of my personal friend in your city, the late Dr. E. H. Chapin, and read the testimony of Dr. Armitage, of the Baptist church, at his funeral? Could not Dr. Spring have made an exception in his case?

REV. T. H. TABOR.

*New Salem, Ill.*

[Undoubtedly he would, had he witnessed his death. Dr. Spring died before Dr. Chapin. As to the truthfulness of Dr. Spring's statement of his personal observation, it is sufficient to say, that for more than half a century he stood in the front rank of the Christian ministry of New York, beloved and respected.—ED.]

## An "Orphan's" Appeal.

"We are orphans. Father gone to the better land and mother recently. We are trying to save our little home. Father was a minister, wore himself out in the harness, and died poor in 1854. The good book says visit the fatherless in their affliction. Could you not have collections taken up in our behalf? The orphans' prayer goes with this appeal."

[This petition comes to us duly signed, but as the father died in 1854, the youngest of this family of orphans must be over thirty years of age! Will not the *brother* write us again and let us know how many orphans there are in the family and their respective ages?—ED.]

## Disturbing the Benediction.

Several of your correspondents have called attention to the habit, in many congregations, by which the time for singing the last hymn and for pronouncing the benediction is employed in getting on great-coats and gloves, thus disturbing the solemnity of the occasion. There is one church in which this is not allowed. I happened to be, a few evenings ago, in Dr. J. O. Peck's church, Brooklyn. Just before the singing the last hymn, the pastor in a pleasant but serious tone remarked: "You will have plenty of time to put on your overcoats after the benediction is pronounced, *if you live*; if you do not live it will not matter." The overcoats that evening were put on *after* the benediction was pronounced. OBSERVER.



### QUERIES AND ANSWERS.

"W. E. B."—Which is the *best* Analysis of the Bible published? A.: Referred to Dr. Howard Crosby for answer, who replies: "I know of no Bible analysis superior to Hitchcock's."

"V. W. R."—Can you name any book or sermon that will aid me to study the question: Will the heathen be saved without the Gospel?—A.: The best thing we know of in brief space is a sermon in *National Preacher* (Vol. xxxiv, Sept. No.)

"KENE."—Does the Rev. Wm. Lloyd quote correctly (H. M. p. 222) when he says that Locke said, "Reading makes the full man, and writing the correct man?" Was it not Bacon, and is not the correct quotation, "Reading maketh a full man; conference, a ready man, and writing, an exact man"?—A.: Our correspondent is correct in both particulars. (See Hoyt-Ward Cyclopædia of Quotations, k. 227).

"W. W."—Sir Samuel Baker was a Pasha, but is not the Baker Pasha who is commanding at present an Egyptian army. This is Valentine Baker, the brother of Sir Samuel, as explained in the following letter to us from the author, John Habberton: "Baker Pasha, now in Egypt, is the reprobate who figured a few years ago in a disgraceful suit. He was sent to the Khédive by the Porte. Sir Samuel, his brother, is in England, or was a few weeks since."

"W. B."—How can one get the complete "Second Epistle of Clement," spoken of by Dr. Schaff, in the November number of *THE HOMILETIC MONTHLY*, in such shape as would make it available as addenda to the garbled edition published in the Ante-Nicene Christian Library?—A. The second epistle of Clement of Rome is published in full by the discoverer, Archbishop Bryennios, Constant, 1875, and by Bishop Lightfoot in an appendix to his *Clement*, 1879.

"P. K."—I wished to preach a sermon on the Press, but could not for a long while hit upon an appropriate text.

At last I thought of the *gift of tongues*. Is not the printing press a variation of that same great miracle? One tongue speaks and ten thousand tongues in many languages and for ages, if what is uttered is worthy, repeat what is said. Is not that text a happy thought?—A: Yes; but as is true of many of our happy thoughts, somebody expressed that thought before. In Blunt's excellent history of the Reformation you will find on page 109, English edition, these words: "The art of printing, in this age of revival, was analogous to the *gift of tongues* in the first promulgation of the Gospel. But even so, printing has the advantage in that it preserves wisdom for every succeeding age, while the miraculous gift of speech conveyed it only to the existing generation of men." It may be that you never heard of Prof. Blunt or his book. Like coincidences, are not infrequent.

"IN DOUBT."—I am a young clergyman. I have read Renan, Kuenen, and Robertson Smith. I cannot say that these men are wrong in all their conclusions which touch "the inspiration of the Scriptures"; I certainly cannot prove it. Hence I am in *doubt* touching at least one of the fundamentals of Christianity—the *inspiration of the Scriptures*. What am I as a conscientious man to do? Quit the ministry? But I may shortly emerge from my doubts. Preach on subjects concerning which I have no doubts? But my lack of certainty about the authority of the Bible seems to unsettle everything. I am in a strait, and I know that there are many young men in the ministry situated as I am. Will you, or some experienced teacher in Israel, advise us? A: This query we referred to Dr. John Hall, who answers: "When you have considered, with equal care the refutation of the authors named, if you still remain a believer in their peculiarities (you put them all in one category), of course it is your duty to resign your commission, if you hold it from a church with a definite creed which you disbelieve."

## THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Walking in God's Paths. "Hold up my goings in thy paths, that my footsteps slip not."—Ps. xvii: 5. By G. W. Alexander, D.D., New York.
2. Dangers of Modern Thought. "Hold thou me up, and I shall be safe."—Ps. cxix: 117. By Rev. H. F. Butler, Cincinnati.
3. Where God is, there is Development. "A little one shall become a thousand, and a small one a strong nation."—Isa. lx: 22. By R. S. Storrs, D.D., Brooklyn.
4. Education of the Young. "As for these four children, God gave them knowledge and skill in all learning and wisdom," etc.—Dan. i: 17. By A. E. Kittredge, D.D., Chicago.
5. God's Passionate Cry over the Sinner. "How shall I give thee up, Ephraim! How shall I deliver thee, Israel?"—Hos. xi: 8. By T. De Witt Talmage, D.D., Brooklyn.
6. The Theology of the Heart. "And behold, a woman in the city, who was a sinner . . . stood at his feet, behind him, weeping," etc.—Luke vii: 37, 38. By Rev. Henry Ward Beecher, Brooklyn.
7. Features of the Day of Pentecost. "And when the day of Pentecost was fully come," etc.—Acts ii: 1-47. By Prof. F. L. Patton, D.D.
8. The Disinterestedness of Love. "I seek not yours, but you."—2 Cor. xii: 14. By J. Spencer Kennard, D.D., Chicago.
9. The Top of the Ladder. "And to know the love of Christ," etc.—Eph. iii: 19. By Rev. C. H. Spurgeon, in Metropolitan Tabernacle, London.
10. Paul's Ideal Hope. "Till we all come in the unity of the faith . . . unto a perfect man," etc.—Eph. iv: 13, 16. By Rev. Stopford A. Brooke, in Bedford Chapel, London.
11. Panics, and their Dreadful Evils. "Learn to follow honest trades" (marginal reading.)—Titus iii: 14. By Rev. Robert Collyer, New York.
12. The Immovable Kingdom. "Wherefore we, receiving a kingdom which cannot be moved," etc.—Heb. xii: 28. By John Hall, D.D., New York.
13. The Crown of God's Attributes. "Be ye holy, for I am holy,"—1 Pet. i: 16. By John H. Barrows, D.D., Chicago.
14. Religion and Civil Government. "The kingdoms of this world are become the kingdom of our Lord and his Christ."—Rev. xi: 15. By J. P. Newman, D.D., New York.

## SUGGESTIVE THEMES.

1. Angelic Earnestness. ("While he [Lot] lingered, the men [angels] laid hold upon his hand . . . and brought him forth, and set him without the city."—Gen. xix: 16.)
2. Old Hopes Made Alive. ("Isaac digged again the wells of water which they had digged in the days of Abraham."—Gen. xxvi: 18.)
3. Supernatural Sustenance. ("He [Moses] was there [in the mount] with the Lord forty days and forty nights; he did neither eat bread nor drink water."—Ex. xxxiv: 28.)
4. The Un'rudden Path. ("Ye have not passed this way heretofore."—Josh. iii: 4.)
5. Unconscious Abandonment. ("And he wist not that the Lord was departed from him."—Judges xvi: 20.)
6. A Demagogue's Arts. ("So Absalom stole the hearts of the men of Israel."—2 Sam. xv: 1-6.)
7. Weariness in Affliction. ("So am I made to possess months of vanity," etc.—Job vii: 3.)
8. The Divine Lullaby. ("As one whom his mother comforteth, so will I comfort you."—Isa. lxvi: 13.)
9. Charity the True Sanctity. (Parable of the Good Samaritan, Luke x: 25-37.)
10. The Hidden Manna. ("I have meat to eat ye know not."—John iv: 32.)
11. Conflict between Science and Religion. ("Lighting upon a place where two seas met" [Paul's shipwreck]—Acts xxvii: 41.)
12. The Possible and the Impossible. ("Stand still and see the salvation of the Lord."—Ex. xiv: 13.) "Work out your own salvation with fear and trembling." Phil. ii: 12.

## GERMS OF ILLUSTRATION.

*Wouldst know the whole? Then scan the parts; for all  
That moulds the great lies mirrored in the small.*—GOETHE.

**Profession without practice is well** described in Benjamin Franklin's characterization of the bustling, inefficient Lord Loudoun: "He is like the St. Georges on the signs—over on horseback, but never riding on."

**Gloom Turned into Glory.**—Few disasters of recent years have been attended with more horrors than the volcanoes, a few months ago, in Java. The sun was obscured, villages destroyed, and thousands of lives were lost. Yet, according to Professor Draper, of New York, the smoke and lava-dust, lifted high in air and carried half-around the world, imparted a peculiar red tinge to the rays of the sun, and, caused the remarkably gorgeous sunsets lately witnessed in South America.

**The Gospel of Culture**, in its assumption that man needs but his own efforts to re-

deem himself from sin, might do well to ponder the advice of the Emperor Constantine to the heretic bishop of the Novatians: "Acesius, take a ladder and get up to heaven by yourself." To get the full gist of this advice, one should attempt to hold a ladder erect, and climb it at the same time.

**Formalism in Worship** has too often barred the door to Christ's entrance. Oliver Wendell Holmes says: "Every person's feelings have a front door and a side door by which they may be entered. The front door is on the street. Some keep it always open, some keep it latched, some locked, some bolted, with a chain that will let you peep in, but not get in; and some nail it up, so that nothing can pass the threshold. This front door leads into a passage which opens into an ante-room, and this into the interior

apartments. The side door opens at once into the sacred chambers.' Too many say to Christ: "Enter with the usual ceremonies, at the front door, or not at all."

**Tears of True Penitence** find, in the peace that is sure to follow, a beautiful parallel to nature. "Do you think this blow will last long?" was asked of an officer on a lake steamer during a rather severe storm. "No," he replied; "don't you see that rain-cloud rising yonder? Whenever the rain comes the tempest dies down."

We are but Nature's; and if Nature weep,

Though storms are hurtling o'er the furled sea,

The winds shall soon repose in gentle sleep,

And the calm reign of Peace begin to be.

"**Despise not one of these little ones**" comes to mind at once on hearing Robert Collyer narrate this incident: "While doing a bit of gardening one day, I dug up a little root and tossed it into a dark corner. I thought it was good for nothing but to rot away; but, ah! the little thing knew better than that. An end had been driven into a pile of rubbish, and after awhile the little root began to put forth a bud here and there. And June came and whispered, 'Little root, you must have a blossom.' But there was no blossoming there in that dark

corner. So what does the little root do, but send forth its long, slender stem, till it reaches the golden sunlight. And there, as I was searching for a lost tool one day, I found the tiny blossom, blue as the heaven, holding up its dainty cup to catch the dew. I believe I kissed the bonnie bluebell; and it preached me a better sermon than I had heard for many a day."

**Self-sacrificing heroism** is not often illustrated by a more touching story than one told by Corporal T., a well-known office-holder of Brooklyn, who lost both legs in the Civil War. After their loss he was carried to the rear and laid alongside five other brave fellows who had been similarly wounded. There were none to attend them. In pain and fever they lay, and no one to bring water for their parched lips. Lying near by was a fellow-soldier, with one arm shot away. He heard their moans for water, but could not obtain it. Yet he saw, a short distance away, a peach tree loaded with luscious fruit, and some lay scattered on the ground beneath. Slowly and with great effort he dragged himself along on his uninjured side, secured some of the tempting fruit, and returned. He handed a juicy peach to the suffering corporal, who, as he bit into it with intense delight, heard a groan and rattle by his side, and the life of his benefactor passed away.

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

### Books of the Month.

*Charles Scribner's Sons* have added some admirable books to their lists, among which are "Among the Holy Hills," by Dr. Henry M. Field, who has achieved a very high reputation by his former volumes of travel. The present one will sustain and increase his reputation. There is an indescribable charm about them all. —Two Lives of Luther: one by Julius Kostlin (with illustrations); the other, "A Short Biography of Luther," by James Anthony Froude. The former is a standard work on the subject, as all scholars know, and is brought out in a very neat and tasteful style. Froude's bold and brilliant essay is reprinted from the *Contemporary Review*, and is based on Kostlin's "Life of the great Reformer." The four hundredth anniversary of his birthday has been the occasion of making important and extensive additions to the literature of the Reformation.—The "Hymns of Martin Luther," set to their original melodies, with an English version, edited by Leonard W. Bacon and Nathan H. Allen, is a fitting souvenir of his birthday. His love of music and poetry is one of the most significant features in his character. Coleridge said: "Luther did as much for the Reformation by his hymns as by his translation of the Bible. In Germany the hymns are known by heart by every peasant." These stirring songs escaped from him in the very midst of his combats, to excite the courage of the people. Many of them are war songs, fer-

vent and fierce. His "Ein feste Burg" was the "Marseillaise" of the Reformation, and preserves to this day its potent spell over German hearts. Luther's Prefaces are given, and the best and latest results of German scholarship in this new and beautiful edition.—"A Day in Athens with Socrates" (paper cover). These translations from the Protagoras, and the Republic of Plato, will interest persons of scholarly tastes who are not familiar with the Greek classics.

*D. Appleton & Co.*—"Early Christian Literature Primers," edited by Prof. George P. Fisher, D.D., embody in a few inexpensive volumes the substance of the characteristic works of the great Fathers of the Church. The titles of these dainty and quaint-looking volumes are: The Apostolic Fathers and the Apologists; The Fathers of the Third Century; The Post-Nicene Greek Fathers; The Post-Nicene Latin Fathers. These volumes are prepared by the Rev. George A. Jackson, who has done his work well. Exact translations of the chief works of the Apostolic Fathers and the Apologists, with introduction upon the writings of the period, and sketches of the several authors. Only genuine works, as translated from the latest critical texts, have been admitted into the series. At a trifling cost our ministers can possess this invaluable "Early Christian Literature."

*A. C. Armstrong & Son.*—"The Parabolic Teaching of Christ," a systematic and critical

study of the parables of our Lord. By Alexander Balmain Bruce, D.D. The author is Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow. It is not extravagant praise to say that this work deserves to take the front rank in works on Biblical exegesis. We do not think its equal can be found in treating the parables. Systematic and critical, scholarly and thorough, reverent in spirit, and careful and sound in its teachings, it is a work which no minister should think of dispensing with. It is brought out in a style worthy of its intrinsic worth—"Contrary Winds, and other Sermons," by William M. Taylor, D.D., LL.D. Third thousand. The twenty-four discourses here presented to the public by the popular pastor of the Broadway Tabernacle, "are printed now as they were preached at first." The cordial reception given to his former volume, entitled "The Limitations of Life, and other Sermons" (already 4th edition issued), moved the author, "at the urgent solicitation of his friends and publishers," to give the present work. We do not wonder at the popularity of Dr. Taylor's sermons, for they are admirable specimens of the best type of preaching. His conspicuous qualities are thoughtfulness, clearness, scripturalness, robustness of thought, methodical arrangement, sturdy sense, plainness, and fidelity. And it is certainly a happy omen when such sermons are popular, and frequent editions of them are sold. It indicates that the public are becoming satiated with the flashy and sensational style of preaching which has extensively prevailed during the last few years, and are glad to get hold of such sensible, vigorous, and instructive discourses as are preached from the Broadway Tabernacle pulpit.

*The Ohio Publishing Co.*—"Crumbs of Comfort," by Rev. William Hollinshed; with an Introduction, by Rev. P. Barker. This unpretending volume, as its title indicates, does not aim to meet the fastidious tastes of the intellectual epicure, but to minister, in a humble way, to the needy and distressed, and to lend a helping hand to the burdened one in his ascent up the hill "Difficulty." It breathes the Christian spirit throughout, and in its modest mission may help to feed and cheer the children of God.

*Congregational Sunday-school and Publishing Society.*—"Ned Harwood's Delight; or, The Home of the Giants," by Mrs. S. G. Knight. "The Academy Boys in Camp," by Mrs. S. F. Spear. We are not of the number who pass by Sunday-school books as of trivial moment: on the contrary, we believe their influence is prodigious on the formative minds and character of our children and youth. No graver responsibility, scarcely, devolves upon pastors, parents, and teachers in our Sunday-schools, than that which relates to the books provided and the music used in the great army gathered and being taught in the Sunday-schools of the land. From long and painstaking examination and observation, we are thoroughly satisfied that a very large

proportion of our Sunday-school literature is wholly unfit for so sacred a use, both on mental and religious grounds, and is pernicious in its influence. It is the imperative duty of pastors, superintendents and teachers to look into this matter, and scan the libraries in use in their schools, and test every new applicant before admitting it to their list. The volumes before us are neat in style and about the average in point of merit; but they fall short of that high standard of excellence which books designed for so high and important a purpose should invariably possess.

*Punk and Wagnalls.*—"Thirty Thousand Thoughts," covering a Comprehensive Circle of Religious and Allied Topics gathered from the best available sources, of all ages and schools of Thought; the whole arranged upon a scientific basis. Edited by Canon Spence, Rev. Jos. S. Exell, and Rev. Charles Neil; with Introduction by J. S. Howson, D.D., Dean of Chester. It is impossible to convey to the reader a full idea of the character and value of this unique and immense work. It is a comprehensive illustration book, combining all the advantages of a "commonplace" book, a "compendium" of theological literature, arranged for immediate practical use for those too busy to search through libraries for what they need, and a homiletical "encyclopædia" or "dictionary" of illustration. It supplies a want that has long been felt, and cannot fail to be of very great service to ministers and students in general. The American publishers have brought out the expensive work in excellent style, and sell it at a moderate price.—"Pulpit and Grave," a volume of Funeral Sermons and Addresses, etc., edited by E. J. Wheeler, A.M. The object sought by this work is to aid pastors in the performance of funeral services, which, confessedly, are among the most onerous and difficult which pertain to the sacred office. The material has been gathered from a very wide field, at home and abroad—very much of it being prepared expressly for this work, consisting of sermons, outlines, obituary addresses, prayers, classified texts, Scripture readings, death-bed testimonies, funeral etiquette, etc. The editor has spared no pains on the work, and has shown rare taste and judgment in the selection and arrangement of his rich and varied matter. We are confident its merits have but to be known to secure for it a wide mission of usefulness. It is far superior to any other work of a similar kind that we have seen.

### Periodicals.

HEALING THROUGH FAITH. By R. L. Stanton, D.D. *Presbyterian Review* (Jan.), 31 pp. An exceedingly able and timely article, reviewing Dr. Vincent's July article in the same review; also Dr. Spear's, Dr. Patterson's, and a large number of other contributions on "The Faith Cure," which have been given to the public through various channels. His criticisms of the numer-

ous authors he refers to are discriminating and trenchant. He himself takes a different view—and we believe substantially the true one—and he presents many interesting examples of cases healed through the prayer of faith. Dr. Asa Mahan, widely known in this country, now in London, furnishes several of these, one being that of his wife, cured of both cancer and tumor. All the witnesses cited are credible witnesses. No confidence can be placed in human testimony if they are to be branded as "impostors," or under "delusion." Dr. Stanton then gives the Scripture argument at length in support of his own theory. No one can read this paper and not be interested in the subject.

**PROPOSED RECONSTRUCTION OF THE PENTATEUCH.** By Prof. Edwin C. Bissell, D.D., *Bib. Sacra* (Jan.), 28 pp. So prevalent are loose views on the "Pentateuchal question," and so destructive is the trend of much of the criticism of the day, that it is refreshing to read these papers (this is the fourth), so scholarly in spirit, and conservative, and yet so exhaustive, based on careful Scripture exegesis. No one can follow this discussion from the beginning to the end, it seems to us, and fail to see that the old and commonly received faith of the Church rests on solid ground, and is justified by the best scholarship of the day.

**CHRISTIANITY AND ÆSTHETICISM.** By Washington Gladden, D.D., *Andover Review* (Jan.), 11 pp. The relative rank of art and morality is ably discussed here. "At the end of nineteen Christian centuries, we find this truth generally recognized among Christians, that the end of religion is right character; that no philosophy of religion will stand that does not make character the supreme thing. But a change has come over what is called 'polite society'; morality is sacrificed to æstheticism, the standards of which are purely selfish." The literature of the day is "saturated with this spirit"; not only are Christian sentiments eschewed, but "there is a marked absence of philanthropic sentiments from much of our latest literature." This view agrees with the views expressed by Julian Hawthorne in *Princeton Review* on "Agnosticism in American Fiction."

**THE SALVATION OF INFANTS.** By Prof. E. V. Gerhart, D.D., *Reformed Quarterly Review* (Jan.), 40 pp. An elaborate, striking article from the pen of a leading divine of the German Reformed Church, who has made the subject his study for years, and here gives the results of his labor, moved to it by Dr. Prentiss' article on the same subject in *Presb. Review* of July, '83. That article attracted wide attention, as this one is sure to do, and called forth no little criticism for its "bold divergence from the doctrine of the Westminster standards concerning the salvation of infants." Dr. Gerhart opposes Dr. Prentiss' main positions with great learning and skill. His own theory, however, will, we apprehend, find but little favor. He holds, in a word, that infants dying in infancy pass into a "trans-

earthly period" of existence, i. e., enjoy a special after-probation until the judgment-day. The subject is one of very great importance. Dr. Charles Hodge, though a staunch leader of orthodoxy, believed in the salvation of all who die in infancy, and we think this is the common doctrine of evangelical Protestants at the present day.

**A STUDY OF THE MIND'S CHAMBERS OF IMAGERY.** By James McCosh and Prof. Henry F. Osborn, *Princeton Review* (Jan.), 22 pp. A highly curious and suggestive paper of a psychological character. Dr. McCosh describes the general laws and characteristics of our mental imagery; while Prof. Osborn gives the results obtained from a special inquiry into the subject by means of printed questions circulated among a large number of college students. There is much that is suggestive in the article.

**EVANGELICAL PREACHING.** By D. Bergstrosser, D.D., *Lutheran Quarterly* (Jan.), 14 pp. Pure Protestantism and Primitive Christianity are shown to be synonymous. Subjective and objective Christianity, in their vital and reciprocal relation to each other, are the two factors on which depend the success of evangelical preaching. Would that such evangelical preaching as is here described were sounded throughout the world, and let all the people say AMEN!

**EVOLUTIONARY ETHICS AND CHRISTIANITY.** By Goldwin Smith, *Contemporary Review, via Eclectic* (Feb.), 15 pp. An admirable paper, showing that morality has no bottom if Evolution as held by Herbert Spencer and his school is true. As Dr. Van Denslow, an advanced evolutionist, puts it, the commandment against stealing or lying is the law of the "top dog, and nothing more." "When the belief that Evolution is all, and that Evolution brings forth only to destroy in the end" (the admitted bearing of these mechanical theories of the universe upon ethics) "has thoroughly penetrated the human mind, will not the result be a moral chaos?" We commend this thoughtful review to our readers. In Feb., 1882, Mr. Smith had an article in the *Contemporary* "On the Basis of Morality," which Herbert Spencer replied to in the March number.

**DR. R. HEBER NEWTON'S RATIONALISM.** By George W. Dean, D.D., *American Church Review* (Jan.), 19 pp. This is a fearless and trenchant criticism on "The Right and Wrong Uses of the Bible," which has served to make this preacher and author's name notorious. It needed not this severe handling to show that Dr. Newton has but little claim to real, independent scholarship. He does little more than repeat the ideas and criticisms of others. "His real religious guides are Emerson, whom he calls 'our great seer'; Matthew Arnold, whom he pronounces 'the finest biblical critic of England'; Herbert Spencer, Ewald, Max Müller, Goethe, and Hegel." To apply "Rationalism" to such bald semi-infidel views as this Presbyterian has preached and published, is a mild term. It is significant to see at this juncture such a scathing arraignment and rebuke in the *Church Review*.



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## SERMONIC.

### THE GREAT CALLING OF THE DISCIPLES OF CHRIST.\*

By PROF. THEODOR CHRISTLIEB, D. D.,  
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*Ye are the salt of the earth . . . Ye are the light of the world, etc.*—Matt. v: 13-16.

DEARLY-BELOVED IN CHRIST JESUS :

For a congregation among the mountains, such as we are to-day, a word from the Sermon on the Mount would seem appropriate. The Teacher of all teachers is seated upon the mount, surrounded by a company of youthful disciples—the very first Young Men's Christian Association—and, in the larger circle beyond, by a great multitude of attentive hearers. He has shown them the way of salvation by gradual progression, leading the natural man downward to his complete sacrifice in persecution for righteousness' sake, and the spiritual man forward and upward, in self-denial, to the voluntary and joy-

ful acceptance of reproach for Christ's sake, and thereby unto perfection in the righteousness of the kingdom of heaven. And, after He has brought them to this elevated point, it seems as if, for a moment, He were taking a spiritual overlook of the future history of the world, and in it the pathway of conflict for His Church. From this light-eminence He gives them an insight into their world-embracing calling: "Ye are the salt of the earth. . . . ye are the light of the world."

May the Lord grant us His influence to view this question in a penetrating light, as, with His assistance, we consider,

THE GREAT CALLING OF THE DISCIPLES OF CHRIST.

We shall see, 1. Wherein it consists. 2. Whether we fulfill its demands. 3. How much depends on its fulfillment.

1. The Lord could not have characterized the calling of His disciples in a more glorious and world-embracing manner than with the words, "Ye are the salt of the earth. . . . ye are the light of the world." By means of these two metaphors the Lord illustrates their

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[The first several sermons are reported in full; the others are given in condensed form. Great care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.—ED.]

vocation. And now, what do they furnish us in answer to our first question?

Salt is intended to nourish, preserve and consume. It is an article of food, and therefore it must nourish. Like the salt of the earth, the disciples of the Lord have, as the object of their calling, to nourish the earth spiritually, and to increase its life. Sin absorbs the life of the world. The disciples are to nourish and fructify it; they are to strengthen the vanishing life of the world, and to insure it a more lasting endurance. And by what means? I answer, through the nourishing and sanctifying life-power of the Word. As Christ is the bread that cometh down from heaven and giveth life to the world, so the disciples, as bearers of the Word, are the salt of the earth. As the natural salt is everywhere needed for the physical life of the earth, so the Gospel for the spiritual life. And as our material food is rendered palatable by the savor which salt imparts, so the earth becomes agreeable and useful to Him who created it, when it is permeated by the salt and the leaven of the word, the truth, the spirit and the life of Christ. Let us, then, enter into the life of the people with the message of the revealed kingdom, of the manifested grace and friendship of God, as a new and internally regenerating divine life-power, destined to impart vitality to individuals and whole nations.

Again, salt is intended to preserve life against corruption. Just as we use salt to prevent corruption, so the Lord would strew His disciples as salt-grains into the sin-poisoned and decaying life of man in order to impede and arrest the spiritual corruption, already far advanced. What destructive influences from serving the dead letter, of self-righteousness, of a hating partisanship, consumed the Judaism of Christ's times! And to-day? Not to mention the decaying life of Judaism and Heathenism, how much of spiritual, moral, and social corruption is there in Christianity, in all classes of our German people! The admonition, "Ye are the salt of the earth," appeals to us as if say-

ing: "Enter into this decay, already begun, with the message of salvation in Christ!" Enter into the vast hospital of this world, into the strife of parties, into the increasing want and despair, like the fresh and free mountain air, refreshing the heart and imparting new life. Let the words of peace be poured out, as a stream, into the world: "Be ye reconciled unto God." "Turn unto me and be saved, all ye ends of the earth." And contend against all the prevailing misery with the salt of earnest, friendly admonition, with the energetic example of a holy walk and conversation, with an unselfish love that seeketh not its own. Oh, what a high, immeasurable calling!

Again, salt has also a consuming power. There is something sharp, biting and aggressive in it. It works in a penetrating and purifying manner. The arrow of truth, piercing a mass of corruption, will inflict a painful wound. Hence the disciples of Christ must attack evil with the sharp and penetrating arrows of the Word, with the corrective influence of their godly walk and conversation. Salt, applied to a wound, causes a burning pain; so the Christian, with the testimony of his word and act, is often laid upon the wounds of the world, in order that it may feel its misery and become painfully aware of its departure from a state of moral health. The truth that cannot wound has no power to heal. The bee that has no sting can give no honey.

Such a power, for purification, was Jesus Christ. With every word, every look, every step, by which He glorified the Father, streams of life went out from Him. By His shed blood and resurrection He conquered sin and death, and thus made it possible for His disciples and their savor of salt to overcome and to heal the evil of the world. But only because He lives in them with His power by the Holy Spirit, *can* they work as the salt of the earth. And not only are they *to have* salt within themselves (Mark ix: 50), not only are they to contend with energy against all destructive influences, aided by the life-

and-soul power of the Gospel; but, more than this, they themselves are to be the salt of the earth (John xvii: 23; Gal. ii: 20), by reason of the Christ within them. And they are to become this more and more with their entire personality, with the salt-savoring influence of their walk and conversation; if necessary, with their blood; indeed, with the blessed memory which they leave behind them. What a great mission in these simple words: "Ye are the salt of the earth"! Go, nourish, preserve, consume, until death is swallowed up in victory! How gloriously does the kingdom of God, with these words, break through its Old Testament limitations and begin to be world-embracing!

And this teaching is strengthened by means of the second illustration: "Ye are the light of the world." It shows the same mission, but from another point of view. Let us, then, also consider the attributes of light, in order to discern the vocation of the disciples of Christ.

Its beams penetrate and uncover. It reveals itself, as well as the objects which it illumines. The world, alienated from God, lies in darkness. The light that now penetrates it is Christ, the incarnate Word. But the disciples are bearers of this light. While it shines in the world it reveals not only itself; it also discloses the existing state of darkness. So the disciples are to penetrate the world as shining lights; and, by the revelation of the truth of God, by the illumination of the message of salvation in Christ, they are to uncover all error and self-deception, all the folly and guilt of sin, all the misery and fatal corruption of the world. This is what Christ's word means to say: "Go, enter into all the strongholds of darkness; show to the poor blind world in what awful danger it remains before a holy God and His inevitable judgments! How unyielding the demands of God! How vain and powerless all attempts at self-help! (John iii: 36.) How high and holy the calling of the disciples, and yet how difficult, if the darkness will not suffer itself to be re-

vealed by the light; if men will love darkness rather than light, because their deeds are evil!" (John iii: 19.)

But again, the light also illuminates and warms. It not only expels the darkness, but it takes its place. If the disciples of Christ are the light of the world, they are not only to reveal the fatal shadows of sin and unbelief, not only to dissipate the mists of doubt and superstition, but likewise to illuminate the heart, so that the light of life may take the place of the darkness of ignorance. The world should not only acknowledge its misery, but should also accept its sole divine deliverance—Christ and His salvation. In the place of error and self-deception, of the moral and religious darkness of the world, there shall arise the distinct recognition of the eternal appointment of Christ's redemption, there shall come sound scriptural views of life and its mission, and, therewith, also, a new and correct insight into the world and the age. "Let your light shine before men," the Lord afterward adds, by way of explanation. Enlighten and warm the hearts of men, in order that not only the hard, icy crust of selfishness may melt away, but that these hearts may revive, that they may turn toward the light of your love to God and man, that they may feel its warm breath and become warm themselves.

There is also something infinitely refreshing and enlivening in light. And this not only for nature, but also for man. How soon a feeling of depression is relieved when a friendly beam breaks through the clouds! Wherever it penetrates it carries refreshing to the weary and heavy-laden with the full comfort of the Gospel. Lay, then, this consolation, with the whole power of eternal life contained therein; lay your love and sympathy, as a soothing balm, upon the wounds of bowed hearts, that they may revive in newness of hope. Oh, what a glorious feature in the high calling of the disciples of Christ!

Such a penetrating and revealing, warming and quickening light was Christ Himself, "that true light which

lighteth every man that cometh into the world." (John i: 9.) Hence He speaks of Himself in another passage: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John viii: 12.) And through Him and His indwelling His disciples shall possess the same. They are not merely to have the light, but they are to receive it continually from Him; they are not only to scatter and enkindle it, but they are themselves to be the light, with their whole personality—in their being and conduct as well as in word—"blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. ii: 15.)

2. Oh! "who is sufficient for these things?" we might well exclaim in the language of St. Paul. (2 Cor. ii: 16.) This much, however, is evident: that its fulfillment is possible only in the Lord. Without Him we can do nothing. Even the disciples that stood about Him upon the mount, shone as lights in the world only after Pentecost, after He had endued them with power. In order to become a burning and a shining light, we must first be filled with light. Only then can we act as salt when we have been filled with salt, when we have assimilated it into our being, when our whole character has been made powerful with salt. And is this the case with us? After having received light and salt-power, have we preserved and increased it by faithful use? The text emphatically exhorts us to propound several such questions for self-examination.

The first is this: Are we still live salt, or have we lost our savor? The Lord declares that salt may become worthless: "Ye are the salt of the earth. If now the salt hath lost its savor, wherewith shall it be salted?" And how can it lose its savor, so that neither can it be salted nor longer act as salt? By foreign admixtures it may be deprived of its savor, so that it will be without taste and power. And thus, by the re-

ception of earthly, ungodly elements, in life and doctrine, the Church of Christ may lose its spiritual power. The doctrine, the personal testimony, may become void of all force and energy. Every fundamental doctrine of Christianity possesses certain elements which constitute its real curative power. If this doctrine be mixed with strange teachings, not in accordance with the spirit of revelation, taken not from the Scriptures, but from views entertained in the world, the whole effective power of doctrinal teaching is lost. The Christian doctrine of sin, as taught in the Scriptures, maintains the penalty of death for sin, and the accountability of the sinner to God for his transgression of the divine will. If now this fundamental doctrine be weakened by the worldly view, more agreeable to the carnal mind, that sin is but a human weakness which God will not seriously consider, or perhaps an unavoidable necessity—then this entire doctrine becomes a powerless, worthless salt, which no longer causes any pain, but which also neither works nor assists, which is unable to lead any one to a true knowledge of himself.

The Scriptures teach the reconciliation of man with God through the Mediator, Jesus Christ, who is the substitution and perfect satisfaction in Himself, the free self-sacrifice of one for all. Resolve this testimony into the weak and colorless teaching, that Christ in His sufferings gave us merely an example for obedience and patience, and, as in His entire life, an example of immovable fidelity to His calling, and that man should zealously aim to imitate Him in order to please God—then the central point of the Christian faith is reduced to worthless salt, which affords no stay to him whose infidelity is beginning to oppress him, and which can no longer aid him to secure a blessed certainty of forgiveness.

The Scriptures teach that the Holy Spirit is a real divine power, which cannot be replaced by any other in the process of regeneration. This must reconstruct the entire basis of the heart,

if a new life of holiness shall arise out of the victorious conflict with the old man Adam. Resolve this teaching into the insipid view that the new life, with its personal assurance of salvation, is developed out of itself, within the congregation, and that every member of the Church, because of his received Christian training, is entitled to it as a matter of course; and this teaching will likewise be reduced to a worthless salt, incapable of truly regenerating the heart.

But not alone the doctrine, the life also of the entire man may become a powerless salt. The illustration in our text is applied to persons, to the disciples of Christ. They are warned by the Lord, when He says: "But if the salt hath lost its savor," and justly so. In his inner being and outer conduct, the Christian may lose his savor of salt, if he become affected with the spirit and maxims of the world. Failing to preserve the received power pure and entire, and to exercise the grace, will surely lose the salt its savor. The spiritual life is enfeebled; prayer and worship become a dead formality. All serious striving after spiritual growth is weakened, and thus all blessed activity ceases. In the place of the spiritual power and boldness of testimony there are manifest a world-wise prudence and a man-fearing spirit, that grow more and more timid, until at last they are not willing to be exposed even to a cross look for the Lord's sake.

Behold the formalistic, the world-conformed Christians, among them many that were formerly possessed of salt-power, and at one time standing in the glow of their first love—are they still a salt, acting on the corruption of their surroundings? Observe many Christian Associations that in the beginning worked very effectively, gradually giving way to the enfeebling and destructive influence of their worldly-minded members, or before the scorn and opposition confronting them on all sides! How soon did they ground their arms! How soon did they resemble useless and worthless salt!

Hence the question of self-examination: Have not many of our powerful spiritual impulses become dulled by reason of our unfaithfulness?

Our text presents the same truth in the additional question: Is our light upon a candlestick, or under a bushel? "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." As a city built upon an eminence, like Jerusalem, cannot be hid from view, but of itself attracts attention, and must draw all eyes to itself; so the disciples of Christ will attract the eye of the world. The kingdom of God is also an eminence, and a disciple standing upon the same occupies too elevated a position not to attract the gaze of the world upon himself. The Church of Christ is no secret institution. The light of a pure walk and conversation will burn bright and clear, visible at a great distance, enlightening the dark world. And whosoever has received light must not conceal his light, whether large or small, so that it remain of none effect; but rather let it shine openly for the use and benefit of all. Do we fulfill this part of our calling? Are we really bright and burning lights, or blazing and soon dying out? Are we strong, enduring lights, in faith and love to God, continually nourished from above with the oil of the Spirit? And does our light stand free and firm upon the candlestick, a protection to the good, a warning to the evil? Or do we place it under a bushel, whether it be enslaved by commandments of men, or timid and yielding under a sense of fear? Do we shine unto those who are in our own homes, to our nearest surroundings, as an example unto them in faith and good works? And when our light does shine, does it shine to our own honor or to the honor of our heavenly Father? This also is a question for self-examination, which the Lord presents to us when He says: "Let your light so shine before men that they may see"—*not yourself, your own person, but—"your*



good works, and glorify"—not you, but—"your Father which is in heaven." How many intimations and admonitions, full of divine wisdom, in so few words! Do we let our light shine before men, or only before the brethren? Do we let it shine without any effort to be seen ourselves—for the candle is to show the candlestick, and not *vice versa*—or only that they may see our *good works* and strive to imitate them? Are we contented if men but see and use the light, even if they do not so much regard the taper from which the light proceeds? Do we place the cause itself, the divine truth, with our Christian example, in the foreground, and our own person in the back-ground? Do we so fulfill our calling, as the light of this world, that we entirely forget ourselves, and seek nothing but God's honor and the progress of His kingdom, in order that people may say, *not us*, but our Father in heaven, who has kindled the light within us, even as the Apostle says in 2 Peter, ii: 12? The phosphorescent glow of the rotten wood of self-righteousness shines to our own honor; but the humble light of a faith that worketh by love shines only to the honor of God.

3. And in order that we may feel the more mightily impelled to fulfill this calling, we shall, in conclusion, impress upon ourselves how much depends upon its fulfillment. This, too, is pointed out by our text. The future happiness of our soul depends upon our fidelity in our calling. The Lord admonishes us: "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." How can a dead salt regain its savor? It is fit but to be cast away. Any of Christ's doctrines, despoiled of their import, or a form of Christianity that has degenerated into mere verbiage, can not be improved; it is good for nothing. Other religions without salt may possibly be of some good; but Christianity without salt is worthless. And so, also, is the individual disciple of Christ, that has lost

his salt-power. He that loses his salt in his intercourse with the world, instead of using it, will soon be abused by the world and rendered more and more unserviceable, and in the course of time, in his indolence and cowardice, he will feel the foot of the world when he is of no further use to it. Indeed, neglect and unfaithfulness in the exercise of the Christian calling will lead at last to spiritual incurableness and worthlessness, and finally to expulsion out of the kingdom of God. Only to him that hath shall be given, and he shall have abundance. If thou hast powerful salt and art not active therewith, then there will be taken from thee even that which thou hast, and finally, also, that which thou art—in the second death! The unfaithful servant must lose his pound. Either thou in thy great calling must overcome and preserve the world, or the world will overcome thee and draw thee down, without savor or life, unto destruction.

Not only as individuals, but as a people, our welfare must depend upon the increase of the salt and light power of Christian faith and love. The place in which we are to-day—this Teutoburger Forest—has from the beginning of our festivities reminded us of a great deliverance. This present day, the day of the Lord, reminds us of a still greater deliverance for the whole world. Does our nation make use of the salvation which Christ wrought out for us? External chains have been broken asunder. The heavy spiritual fetters of Rome were shattered by the trumpet of Luther. But the internal bands of unbelief and indifference—here the deification of Mammon and there of science, both refusing to honor God—how they rest as a burden upon the soul of our people! Who will arise as its deliverer out of this peril? What else than the eternal truth of the Word; what else than the disciples of Christ, who, filled with salt and light from above, can regain the heart of our people for the faith in God's revelation in Christ, for our salvation in Him? Oh, ye German people! would that I could proclaim it

from this height unto all your provinces: Do not let the many who are bent upon obscuring and weakening the Gospel deprive you of the salt of Evangelical truth and of the faith of your fathers! Your life, your future, the power and the soundness of your national development, depend upon this—that you remain immovable upon the foundations that have been laid, and that you strike your life-roots more deeply into them. Oh, that I might put it into the consciences of all German disciples of Christ—fulfill your great calling in the world, especially in view of the pressing need of our people. Enlist souls for the Lord, in order that the number of the disciples of Christ shall again increase unto a vast multitude! Woe unto us, if the number of the faithful shall so far diminish among us, that, with their decreased light and salt-power, they no longer arrest the increase of wickedness.

The welfare of the Church also depends, in good part, upon the faithful fulfillment of the calling of its living members. If they no longer penetrate the world about them as salt and light, then the world will penetrate them. And the Church itself, as in the case of the Eastern Church of past ages, will become a field of tares, a valley sown with dry bones, an institution from which light and life have disappeared, and in which gloomy superstition, dead forms, and empty ceremonies prevail. Oh, that we might seek the causes of the evils that exist in our own churches in the shortcomings of believers! We have long wished that a greater number of Christians would learn again truly to believe in Christ. They will do so when the children of God themselves shall again practically learn to believe in showing a merciful spirit of charity to mankind; when they shall learn to believe in man's capacity and in his longing for salvation, and when they shall helpfully assist the same; when Christ's light and image shine once more out of them, brighter and more attractive, before men! We wish and

we pray that the kingdom of God may increase! And this it will do when the Church of Christ shall again more nearly resemble a city set upon a hill, whose light is shedding its radiant beams far abroad.

And hence, so far as man can further the same, the honor of our heavenly Father depends upon the fulfillment of our calling. And with this, I speak the last, the greatest word. The praise of our Father in heaven must be the highest aim of all our light-shining. But why is His holy name so dishonored among our own people? Why do innumerable violations of His holy will, millions of curses and sins, cry aloud every day, and especially every Sunday, unto heaven? For this condition of things there is one among many reasons: because the world stumbles, and must stumble, so often, at the conduct of the children of this Father! If the world could see in these children only what is good and beautiful; if they would always let their lights be clearly before men, the world would ere this have received an overwhelming impression of the nobility of the divine Spirit in them, since more souls would have learned to believe in Him who is the light of the world, and who also makes His own disciples to be lights in the world. In this faith of the Son they would have learned to praise their Father in heaven. The Christian is the Bible of the world, and the only Bible in which it reads. If now the world should read nothing but what is beautiful in this Bible, how much easier and how much sooner would it learn to believe in the love of its Father in heaven.

Dear friends, if so much depends upon the worthy fulfillment of our high calling, how profoundly ought we to be humiliated, since we are called upon to be salt and light for this nation, at the sight of the vast, unpenetrated, unenlightened, God-estranged multitudes among our own people! The Lord with His Spirit has never been wanting. He is always ready for active, vigorous work. But we, rather, have all the

more been wanting! Therefore, arise, O Zion! put on thy strength! Work more powerfully, thou salt of the earth! Shine more gloriously, thou light of the world! The Lord has still confidence in thee. Therefore He gives unto thee, therefore He leaves with thee, so high a calling! He might send others to conquer the world, but He desires to do it through thee. He entrusts to thee the increase of His kingdom, in order to honor thee after thou hast worked to His honor here upon this earth! Let us then go out with the received salt and light-power, whether great or small, and work while it is day. Our field is the wide world. Our aim, the honor of God. Our comfort in conflict and suffering, the certainty that our faith is the victory that overcometh the world!

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### THE KINGDOM OF GOD.

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*The kingdom of God is within you.*—Luke  
xvii: 21.

A "KINGDOM" is the dominion of a sovereign ruler. Nature is a kingdom, for a Supreme Being is immanent in the universe, and rules it with sovereign sway. Such supremacy of control is essential to the very conception of a universe—a *universum*, or system which turns about one centre. From one throne of power emanate the superintending influences that control the destinies of all being. A recent writer has entitled a work on theology, "The Republic of God." The expression is misleading, for in a republic the sovereignty is vested in the individuals who compose the state. The idea in this application is pantheistic, for it invests every portion of being with inherent powers, and thus makes the universe a mere federation of forces. Nature is not a republic, whose laws are established and enforced by the consent of the governed; it is a kingdom, in which every subject-atom moves at the mandate of the Supreme Ruler, whose will is law. No vagrant comet

journeys so far in its trackless excursions as to transcend the jurisdiction of the universal empire. The government is boundless, and it is one.

But above the kingdom of nature there is another kingdom, because above the physical process there is the life of the spirit. Both kingdoms are but parts of one great empire, and both are equally under the control of the one Ruler. The higher government must, however, be distinguished from the lower, because it is regulated by different laws, contains different tribunals, and recognizes different penalties. Man is a free spirit inhabiting a physical organization. By his lower nature he is related to the animals, and with them falls under the dominion of the kingdom of nature. By his higher powers he is made kindred with celestial intelligences, and so belongs to the kingdom of God. In Matthew's Gospel this kingdom is called the "kingdom of heaven"; but the expression is found nowhere else in the sacred writings. It is used to signify the perfect and glorious consummation of the spiritual kingdom, while "the kingdom of God" is more comprehensive, and does not restrict the notion to a future epoch, a particular locality, or a state of things different from that in which humanity now exists.

The ancient Israelites believed Jehovah to be a sovereign who ruled the world in righteousness, and who would ultimately set up a perfect government upon the earth, in which the Messiah—a lineal descendant of the royal family of David—should reign as king. This was for centuries the burden of the prophetic predictions, and "the kingdom of God" was devoutly longed for and hopefully expected by many generations of faithful Hebrews. No doubt the Jewish mind was filled with glorious visions of courtly splendor, in which the gorgeous palace, the stately throne, and the jewelled crown were conspicuous objects. It was an earth-born dream of an imaginative people, destined to certain disappointment. When at last the promised King came, it was

in the garb of a Galilean peasant, whose royalty was that of the spirit, and whose only coronation was through the derision of His foes. "And when it was demanded by the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! for, behold, the kingdom of God is within you." (Luke xvii: 20, 21.) It was no visible kingdom, no pomp of pageantry, no splendid court, that the prophets had intended. "Art Thou a king, then?" said Pilate, as Jesus was led to His crucifixion. "Jesus answered, Thou sayest that I am a king." And then, as if to unfold the secret of the royal imagery in which His mission was expressed, He continued: "To *this* end was I born, and for *this* cause came I into the world, that I should bear witness unto the *truth*. Every one that is of the *truth* heareth my voice." (John xviii: 37.)

The doctrine of Jesus was but slowly and imperfectly translated into thought by His followers; yet never was a doctrine more lucidly explained. He sought to show them that the kingdom of which He spoke was not a dominion to be established by God, but one to be discovered and acknowledged by *them*. During all the long ages of their weary waiting as a people, that kingdom was a reality, a "kingdom prepared from the foundation of the world." Its essential nature was not "eating and drinking, but," as Paul expressed it later, "righteousness and peace, and joy in the Holy Ghost." It was a spiritual kingdom—the actual possession of the poor in spirit. It was a present kingdom, yet a kingdom to come, for its perfection and consummation were in the future; and like a grain of mustard-seed, with all its possibilities locked up within it from the first, it needed time for growth.

Such was the doctrine of Jesus—the doctrine of a kingdom of God that is now in the world, though not of the world; a kingdom that is established in the spirit of man. He presents His

doctrine as a *truth*. It is no figment of the imagination, no story of a far-off land, no vision of the dim and distant future that He offers. He affirms the present reality of God's kingdom in the soul of man. God is not a being who dwells in some remote region of space, and will bring men into judgment only before some foreign tribunal of justice. His kingdom is *within* you. The kingdom of heaven was at hand two thousand years ago; and it has been coming, coming, coming for centuries, into the hearts of men. The stern preacher of repentance, whose voice rang out through the wilderness of Judea and over the waters of the Jordan, crying, "Repent ye, repent ye, for the kingdom of heaven is at hand," uttered no empty words. The prayer of the Christian ages, "Thy kingdom come," caught from the lips of Jesus himself, has not echoed forever in the hearts of devout believers as a vain repetition.

Have we personal knowledge of such a government as Jesus declares to exist within us, or is this declaration, for us, but a poetic dream? Is there a Supreme Power regnant in the universe, whose holy law, righteous judgment, and executed penalties warrant us in assenting to His kingship, and giving allegiance to His sovereignty? If the testimony of Jesus is true, all men are God's subjects, and in order to treat Him as king must know His law, be brought into judgment, and pay the penalty of their disobedience. Is there in our nature, as we are at present constituted, a provision for these governmental functions? Analysis should enable us to discern in the organization of the human soul, (1) The Knowledge of Perfect Law; (2) The Provision for Righteous Judgment; and (3) The Anticipation of Inevitable Penalty.

#### I. THE KNOWLEDGE OF PERFECT LAW.

The human intellect has the power to know and to employ universal propositions. The truths to which these propositions relate are truths of being, and are not dependent for their existence upon our knowledge of them. Thus the principles of geometry were as real

before Euclid first stated them as they are to-day, though generations of men were born and have died in ignorance of them. The same is true of the principles of human conduct. They are relations of being that may be unknown by the thoughtless and disregarded by the indifferent; but, whether known and heeded or not, they are indisputably real. They enter into the constitution of the soul as the principles of geometry enter into the structure of matter. They are not mental fictions any more than are the relations of the sides and angles of a triangle. They are as immutable as the properties of matter or the laws of logic. They are structural relations of the universe. They have their ground and authority in the nature of the Eternal Being himself. The law was "given" by Moses; but it was received from God. It was no new enactment, but a restatement of inherent truth. It was a transcript from the pages of nature and history, as nature and history were the embodiments of God's plans in space and time, and as His plans were the creations of His perfect will.

Man's knowledge of moral law, or law for conduct, may be derived in the same manner as the knowledge of any other structural truth. A common starting-point of analysis is the assumption that man's powers have natural ends and that it is right to use them for natural ends. The law of veracity results from the existence of a faculty whose purpose is a knowledge of the truth, which is therefore to be sought and told. The law of justice is based on a recognition of a community of nature shared by all men, which makes the right ends of one the right ends of all, and limits the rights of each by the rights of others. The law of charity is but a statement of the solidarity of humanity, by which all members of the race are linked in brotherhood. The law of renunciation, the central secret of Jesus, yet not unknown to Buddha and other great spirits, is but a formula for the spiral ascent by which all higher life rises out of lower forms until it

towers above the heads of the multitude in heroic and sacrificial deeds.

"For men may rise on stepping-stones  
Of their dead selves to higher things."

Thus, moral law is not an ideal fabrication, but a discovery of natural relations rendered constituent in man and society by the Creator. Nor is it a late discovery. Justin Martyr says: "The doctrines of Plato were not much different from those of Christ. So neither were the opinions of the ancient poets and historians; for every one of them having some impress of reason, saw in part what was harmonious therewith, and so far they said what was right." Augustine remarked that the morals of Cicero were both taught and learned in all the churches; and, speaking of the Platonists, he said: "Some few things being corrected, they might pass for Christians." Cicero wrote of the *lex non scripta sed nata*, "the law that was not written, but born." Philo describes that "fixed and unshaken law, not written on perishable parchment by the hand or pen of a creature, nor graven like a dead letter upon lifeless and decaying pillars, but written with the point of a diamond—nay, with the finger of God himself—in the heart of man. A Deity gave it an *imprimatur*, and an eternal Spirit graved it upon an immortal mind." So plainly is this law stamped upon and into the very fabric of the soul, that Jehovah traced but ten important precepts of it upon the tables of stone; and Jesus condensed the entire code into the one sweet syllable, "Love," when He taught it to His disciples. The reality and universality of the law are affirmed by Paul, when he says of the Gentile nations: "These, having not the [Mosaic] law, are a law unto themselves; who show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another." (Rom. ii: 14, 15.)

Like all other truth, moral law may be but dimly evident to the obtuse intellect, and a weak judgment may confuse its imperatives with the dictates of



mere prudence. Such weakness is a form of mental disease, and results from the general disorder of our sinful natures. But we might as easily claim that vision and hearing are not human powers, because some men are blind and deaf, as to contend that man cannot know the perfect law because some men do not clearly apprehend it. It is a fact, of which a different use is sometimes made, that men of the feeblest intellect are sometimes possessed of clearest moral perception, because their powers are undividedly devoted to the discernment of the right, as blind men attain more perfect touch through defect of vision.

The perfect law, incorporated into the fabric of the soul and of society, is the foundation of all other law. Civil codes are but progressive attempts to define and state the rights and duties of men. They create no right, and they can invent no duty. Beneath all legislation lies the granitic substratum of natural ethics, and the alluvial deposits of civil enactments must shift and settle until they fit the curvature of their everlasting foundations. Deeper than the right of kings lies the right of revolution. A republic of men builds securely only when its laws conform to those of the kingdom of God, whose organic law is the constitution of the universe. The soul of man is the Holy of Holies, where the cherubim watch the ark that contains the sacred law, and where the Shekinah shines with the light of heaven. The theocracy of Judea has passed away, but the theocracy of humanity remains forever. The tabernacle and the temple are no more, but the temple of the heart is the dwelling-place of the Eternal. But, as in the ancient symbolic temple the holy law marked the dwelling-place of the Divinity, so forever His law is the revelation of His presence. "The kingdom of God is *within* you." Are you seeking God in His universe? Interrogate nature endlessly, if you will; but if you do not feel Him throbbing life into your spirit, you will seek Him vainly. Ask the sounding sea as its waves break ceaselessly on the gray

shore, or roll in multitudinous mountains where its deep bosom heaves at the touch of the tempest, and the sea answers, "Not in me!" Ask the howling hurricane as it whirls, in its giant's embrace, the forests and the storm-cloud in their wild death-dance of desolation, and the response is thundered back, "Not in me!" But turn to man, and ask of blind old Milton, sightless to the things of sense, but with a far, sunny vision into infinitude, if he knows God; and the reply comes, "Yes; He is in me!" Ask Luther, fearless champion of long-hidden truth; and with reverent, deep-toned certainty he answers, "Yes; He is in me!" Ask Knox, stern, heroic man of God, whose prayers Queen Mary feared more than all the armed men in Scotland; and from his pale, taciturn lips falls the response, "Yes; He is in me!" Aye, turn from this company of saints, who have known God to obey Him, to one whose life was full of rebellion, and the sensual lips of Byron quiver as he answers:

"Yes, there still whispers the small voice within,

Heard through gain's silence and o'er glory's din;

Whatever creed he taught, or land he trod,  
Man's conscience is the oracle of God."

## II. THE PROVISION FOR RIGHTEOUS JUDGMENT.

But, admitting our knowledge of perfect law, is there also provision for righteous judgment? It must be universally confessed that such law as we indubitably know is not perfectly obeyed. Our transgressions are facts of daily experience. But have they permanent record? Will they be publicly exposed? Will a verdict of final condemnation ever be pronounced? These are the questions upon which doubt hesitates. Let us seek their answers in the soul itself.

The "book of remembrance," and the "recording angel," are not fictions of fancy; they are figures of speech for verities of experience. The parchment of the soul, on which the perfect law is written, is also the record in which our history is preserved; and no chapter of

it can be torn from its pages, no sentence can be blotted or erased. Every soul writes its autobiography, though the manuscript may be penned with ink that is invisible. "What else," says De Quincey, "than a natural and mighty palimpsest is the human brain? Such a palimpsest is my brain; such a palimpsest is yours. Everlasting layers of ideas, images, feelings, have fallen upon your brain as softly as light. Each succession has seemed to bury all that went before; and yet, in reality, not one has been extinguished." A subtle chemistry may, for a time, erase; but a subtler chemistry will, in time, restore. A face, for years buried in oblivion, suddenly flashes into consciousness, like a newly created star, at the revisitation of some unfrequented spot, or the recurrence of a strain from some forgotten song. The last tender gleam of an eye, long sightless in the grave, fills the soul with a love-light that makes all radiance of sun or star seem like a background of darkness; and the last loving kiss vibrates tremulously on the cheek when the lips that impressed it have long been mute and ashen. Every one carries in his soul a world of his own making. It is built of what the soul has chosen to select from the materials that God has placed at its disposal. It is an ideal world; but for the soul, it is the only real one. It will last while we last, and be an abiding-place forever. A girl of De Quincey's acquaintance, while playing by the side of a solitary brook, fell into one of its deepest pools. "Eventually," he says, "after what lapse of time nobody ever knew, she was saved from death by a farmer, who, riding in some distant lane, had seen her rise to the surface; but not until she had descended into the abyss of death, and looked into its secrets, as far, perhaps, as ever human eye can have looked that had permission to return. At a certain stage of this descent, a blow seemed to strike her, phosphoric radiance sprang forth from her eyeballs; and immediately a mighty theatre expanded within her brain. In a moment, in the twink-

ling of an eye, every act, every of her past life, lived again, themselves, not as a succession of parts of a co-existence. Such fell upon the whole path of backward into the shades of as the light, perhaps, which destined apostle on his road to us. *That* light blinded for but hers poured celestial vision the brain, so that her consciousness became in one moment omniscient the infinite review. . . . A pall of oblivion, had been thrown by every trace of these experiences yet suddenly, at a silent command the signal of a blazing rocket in the brain, the pall draws up and the whole depths of the theatre are . . . This mystery is liable to be repeated for it is repeated, and ten times repeated, by opium for there are its martyrs."

But will this record in the end be exposed to public observation? one can tell what interpenetration there may be when the secrets of matter fall from ripened spirits and they are left unconcealed from one another. Not only will the One know the One, as now, behold all secrets hang in ineffaceable historic upon the walls of memory, but created intelligence may have power to penetrate to the interior of another mind. Yet, even with the supposition of such changed conditions we have reason for believing that the secret of guilt will seek to be hidden. There is at present in the human mind a tendency to divulge a crime and the retention of it is the source of terrific pressure that finally breaks the bonds of self-interest, and announces its own deep-dyed guilt. It seems as if a premonition of a size, where every deed of darkness be brought to light, is inwrought into the very plan and fabric of the human mind. A primary and essential instinct rises in the mind an irresistible conviction that all the world know of a broken oath, or the bloody deed, and blood flies unbidden from the

rushes in hot, crimson tides, a awful secret. The cold sweat from its hiding-places, and a great drops on the trembling throbbing brow, as if to drag its spirit into public sight for denunciation. Every part of it and every faculty of the soul God's detectives to expose theretch. Even here in our world tions, where there are a thou- s to secrecy, the tortured soul stibly driven to a proclamation nilt. Froude tells the story of who came into court one day, Summer Assizes at Bedford, to justice upon himself as a felon. had accused him, but God's it was not to be escaped, and forced to accuse himself. 'My id old Tod to the judge, 'I was n my childhood. I have been ver since. There has not been y committed these many years, many miles of this town, but I en privy to it.'" And, on his fession and plea of guilty, old hanged. If in *this* world, as Webster said, "there is no re- m confession but suicide—and s confession"—what refuge is om confession in that eternal here suicide is impossible? nly element of a righteous judg- at is still wanting is the verdict emnation. It is found in the lent judgment of all moral in- es, as soon as the fact of guilt a. This judgment is inevitable. essitated by the very structure mind. The criminality of him s broken the perfect law, and wn lips confess it, does not need rmed in perishable words; for dict is stamped upon the soul ke the mark upon the brow of

#### THE ANTICIPATION OF INEVITABLE

. moral government requires in the knowledge of perfect law, vision for righteous judgment. rrespond only to the legislative icial functions in human gov-

ernments. Is there not also an ecutive function, a provision for i evitable penalty? Let us pursue o psychological method here also, a ask this question of the soul.

Says Dr. Gillett, in his work on "G in Human Thought": "When Jud smitten by despair and remorse, fa by his own hand—when Cæsar, t triumphant usurper, sinks under t blows of conspirators—when Napole ends his troublous career of ambiti on the lone rock of the ocean—when t last bigot of the Stuart dynasty in En land flees from the rising indignati of an outraged people, to drag out i lingering years, an ignoble depende on a foreign court,—our innate sense justice, responding with ever-increas and strengthening conviction to i propriety of the result, is educated demand that the same principles retribution be universally applied; other words, that they be reduced or embodied in, a system that sh comprehend within its sweep the wh sphere of human activity." But t instinctive demand for the inflictio of deserved penalty is not by itsel proof that that penalty will actually inflicted. It is evidence that just will be done, only on the assumpti that what *ought* to be, *will* be. T assumption, however, has not been c fined to any age or class of men. It the common judgment of mankind t the Supreme Power that has impress upon us the belief that something ou to be, will also provide that, in so way, and at some time, it *shall* be. T soul has always and everywhere be regarded as possessing retributory, well as advisory, powers. The ancic Greek tragedians expressed their bel in the self-torturing office of conscien in their conception of the Eumenid or Fates. One of the plays of Æschy is said to have stirred the conscien of his audience to such a depth, t many were thrown into convulsio and the dramatist was fined. So i pressive were the representations the Athenian stage, that criminals, w transfixed with horror, and confess

crimes that were safely concealed in their own bosoms. On one occasion, as the chorus, clad in black and bearing blazing torches in their hands, chanted their wild hymn, and passed through the movements of their ghastly dance, the murderers of the poet Ibycus suffered so intensely, that they confessed their crime, and paid the penalty of their deed. It was the inflexible dominion of justice, the essential correlation between crime and its punishment, in the minds of the Greek people, that elevated their theatre to the dignity of a moral teacher. The misfortunes of Œdipus, the assassination of Agamemnon, the sufferings of Orestes, all taught that an avenging Nemesis pursues the soul with uplifted, gleaming sword and ceaseless, silent tread. The Romans, in another land and time, held the same doctrine. Juvenal, who read the human heart with scarcely less keenness of vision than Shakespeare, says :

" Trust me, no tortures which the poets feign  
Can match the fierce, unutterable pain  
He feels who, night and day, devoid of rest,  
Carries his own accuser in his breast."

And Byron, many centuries later, voices forth the ancient faith of the North, as well as that of Christian England, when he says :

" So do the dark in soul expire,  
Or live like scorpion girt by fire;  
So writhes the mind remorse hath riven—  
Unfit for earth, undoomed for heaven:  
Darkness above, despair beneath,  
Around it flame, within it death."

Such are the testimonies of psychology, subjective and historical, to the existence of the Kingdom of God in the human soul—a kingdom that is present and spiritual—a kingdom whose government embraces as necessary conceptions and realities, a perfect law, a righteous judgment, and an inevitable penalty. Here is a truth that no science can undermine, and no historical criticism can shake. When all outward realities are denied, and all the documents of antiquity are treated with contempt, the Kingdom of God within us, as here defined, remains untouched in the general demolition of beliefs. As

long as the soul has the power of introspection—as long as it can know its own plan and structure—so long will this fundamental verity remain beyond the reach of destruction. Planting ourselves here upon this rock-rooted certainty, the storms of skepticism may sweep in fury past us and over us, but they will leave us seated securely in a broad, sunny region of infinite calm; for, amid the wreck of faiths and the dissolution of philosophies, we shall have the peace, and righteousness, and joy of the Kingdom of God within us. Nor shall we be greatly disturbed if, in our time, the heavens never open, and the descending Christ never comes earthward with shout and trump. We shall not let the regal symbols, the throne and crown that dazzled and blinded the Hebrew vision, materialize our expectations as they degraded theirs. We shall not confuse poetry and truth, or treat truth as poetry; but remember loyally, when the urgency of fancy is the strongest, that "flesh and blood cannot inherit the Kingdom of God." And, believing this, we may with faith, as well as with fervor, repeat the prayer our Savior taught us: "*Thy kingdom come, thy will be done on earth as it is in heaven.*"

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#### THE LAW OF LIFE AND INCREASE.

By R. S. STORRS, D. D. [CONG'TIONAL]  
IN CHURCH OF THE PILGRIMS, BROOKLYN.

" *A little one shall become a thousand, and  
a small one a strong nation. I the Lord  
will hasten it in his time. Isa. lx: 22.*

THE city of Jerusalem is distinguished among all cities of the world by the fact that it had upon it a spiritual character and for itself a prophetic function. Other famous cities there have been which were purely secular in their character and aim. Typical they may have been, but not prophetic. Rome has been symbolic of universal dominion, and Athens represented the active, energetic, aspiring Greek civilization. The material city of Jerusalem, unlike these, represented a spiritual city, according to prophecy.

ecies have a self-demon-

The most heedless traveler entering Jerusalem to-day is struck by the same awe and reverence. The city, with the dust of centuries, is elevated till the present level is thirty or forty feet above the sea. It still bears its prophetic name and teaches its instructive lesson. Every text will find its full meaning and round, in the final consummation of the Church of Christ in the world. Sometimes it seems as if it could not be realized, so many fierce trials are to be met; but divine promises will be surely fulfilled. In its highest function these ancient preachers, patriots, the true prophets of Israel. They upheld the spirit of the people, for they lived with their own imperfect humanity and from their imperfect knowledge, but with the highest divine inspiration.

We may do well to reanimating faith by turning our eyes to a central and commanding truth involved in this text: namely, the divine religion, whatever its form, is itself truth and righteousness carried forward according to its law, and has assurance of outgrowth and multiplication in time to come. It is a very familiar truth, you say. But why? Because Christianity has educated us with conceptions which are unique and grand. In earlier times it was not so. The strong grew stronger, the weak grew weaker. The individual or state that was powerful overpowered the feeble; the ancient world with scornful contempt upon the modern. Woman, by reason of the weakness of her physical structure, was held in irksome, unjust thrall, and her children had few, if any, recognized rights. Under the Hebrew system it was not so. So long as the tribes were united in service, worship and loyalty to God, prosperity reigned. Phoenician idolatry, however, began to infect the land. Even then, religion had a power to restrain. It held them back even after Jerusalem fell. But the Jewish state and controlling as it was, was

but preparative to Christianity. When that was inaugurated, then this Law of Life and Increase came into more conspicuous light. The religion of the cross was the weakest thing on the earth, so far as human power or thought could estimate it. "What is *truth*?" was Pilate's sneering query. It was a mere puff of breath. It had not the weight of a lance-head to him, a Roman governor. It was but the voice or story of one who ends his life by ignominious crucifixion. What is there in the Gospel that can possibly impress the art, the history or civilization of the age? References even to the new religion were rare. When alluded to, the historian spoke of it as a "horrible superstition." Yet all the while it was the most powerful factor in the world's progress. It exalted the weak, it curbed the haughty, it cared for the neglected, and enriched the humble. The truth of the text was then, and has ever since been, vindicated: "A little one shall become a thousand"—or as the Hebrew runs—"the littlest of all," the superlatively insignificant, this shall become mighty and increase in power, even with the power of God. History has shown this to be true. Compare the weakness of England at the beginning of the Elizabethan age, with Spain, strong, grasping, aggressive. Not so now. The scale has turned. England now is a power all over the globe. The whole world is sensible of her majesty and might. So far as a people express in their life the principles of Christianity, in that measure they are strong. What a shining, golden harvest for the long hereafter was sown by our Colonial fathers two hundred and forty years ago! Rightly founded, they believed that these colonies would grow to great commonwealths. A little one did become a thousand and a small one a great nation.

So is it with every institution planted in the fear and love of God, with an aim to advance His glory and man's good. Its life and increase are assured, for it becomes God's work and enlists God's aid. The first hospital was found-



ed by a Christian woman in her own house just outside the gates of Rome. Now there are hundreds in every land. So we may trace the rise and growth of institutions for the poor and the insane; of the universities, once small conventual schools where Christian truth was taught, developing into comprehensive and influential seats of learning. So, notably, the growth of the missionary enterprise. The latter was almost unknown a century ago. It began in the "reveries" of men or the dreams of Christian women, who began by collecting small amounts and consecrating them to Christ. Now modern missions are a power, immense, world-embracing. They emphatically illustrate the grace of Christ, present and dominant in the world. So it is with every endeavor. That which has the element of righteousness in it, God will care for. It has a vast future before it.

Here, then, is illustrated the indebtedness of the race to the Gospel of Christ. Men of the world sometimes fancy that this matter of religion is an obstacle to their secular plans. But, for the very instruments they use in art and commerce and literature, they are more or less directly indebted to Christianity. The printing-press, the steamship, the electric wire—that friendly intimacy of peoples, growing out of these and other appliances of civilization, on which rests international law—all these are the fruitage of the religion of Christ. So all inventive art, philanthropy, all that ameliorates the condition of man, may be traced to the same source. There never could have been this advance in society in all that exalts and ennobles human character in purity, truthfulness, honesty, justice and goodness, but for the religion of Jesus. The world's debt to it is constant and it is incalculable.

Again, we find here a motive to aid in any good endeavor. We need only to ask, Is it expressive of truth? Does it carry the elements which enlist God's favor and alliance? If so, **THEN LAUNCH IT!** There is more than man's vigor in it. God will work for it and with it.

When according to His will motive of the best interests of it will live—live on when you are and forgotten! He never grows old. His authority continues through all ages, and all lands. To this vigilance and we may commit our work.

An impressive instance of the operation of this Law of Life and Increase is seen in the growth and work of the American and Sunday-school Union. Twenty years ago there were no Sunday-schools in Germany. Now there are 30,000 teachers and 300,000 scholars. These are nurseries of noble men and women. I saw a letter recently, written by a Hungarian student, whose heart for this work, been inspired, and who from Pesth wrote warmly in connection with it. This enterprise, begun in a small, quiet manner, a score of years ago, has, under the providence of God, spread into Italy, France, and other European nations; into China, and to the ends of the earth. Its claims to-day upon our care and attention are imperative. A child's play may crush a match upon the card, and a fire unnoticed the conflagration, which its whole force cannot scarcely arrest. A single brick from the wall, or some trifling thing, may stand related to a great tragedy. This is often seen in the work of destruction. It is even in the line of construction, and adornment. From feelings and unnoticed causes a marvelous development of blessing as the years roll on.

Finally, this Law of Life and Increase obtains in the growth of graces in our own hearts. Times to be making but little progress, but we have this pledge, "A single seed shall become a thousand and one a strong nation." Christ's energy is at work in us, and every day, impressing His image on our lives. The forces of science and literature are tributary, not independent. They work for our spiritual

ancient prophecy wrought for Christianity; as the Jewish city and church, for the city and church on high. Our graces are the fruit of His Spirit, who descended from heaven to the cross to lift us up to the glory of a Christian's hope. If we cultivate patience, faith, love, it will be to the glory of Him who built the stars and settled them in poise. The perfect development of these holy principles will be most signally seen in the life to come. Let us, therefore, cherish gratitude for the past, joy in the present, and confidence for the future. Evil will oppose, but grace will conquer. Men may point to infidelity now rampant, or to vice apparently flagrant to-day as ever; but we nevertheless stand on this immutable law. God's grace has begun a work in us, and in the world. It surely will be completed. "I, the Lord, will hasten it in his time." His word is our hope. Sustained by its inspiring power we shall come off more than conquerors and soon strike hands with the angels, joining them in praise of Him from whom all grace is begun, and to whom all praise is paid.

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### THE TOP OF THE LADDER.

By REV. C. H. SPURGEON, IN METROPOLITAN TABERNACLE, LONDON.

*And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.*—Eph. iii: 19.

THIS is a part of Paul's prayer for the Ephesian believers. It is the closing clause and consummation of it. It mentions the grandest boon for which he prayed. His prayer was like that ladder which Jacob saw, the top whereof did reach to heaven and God, and the apostle at the foot of it was not asleep, but looking up with eager eyes, and marking each rising round of light. Be it ours by sweet experience to ascend that staircase of light. May the Holy Ghost reveal it to us even now!

You must begin to read at the fourteenth verse. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family

in heaven and earth is named, *that*"—this is one rung of the ladder. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; *that*"—here comes the second rung: one step helps you to reach the next; you are strengthened that you may rise higher and enjoy a further privilege. "That Christ may dwell in your hearts by faith; *that*"—this is the third rung. Oh, that the Holy Ghost may help you at once to take a firm footing upon it! "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Surely we are at the top of the ladder now, are we not? What a height! How glorious is the view! How solid the standing! How exhilarating the sense of communion with all saints and with the Lord of saints! Yet this is not the top of it. Here is another step—"that ye might be filled with all the fullness of God."

Here are four things to talk about:

I. *To know the love of Christ.* Paul was not writing to those who were ignorant of the love of Christ. They did know it—the whole story of the love of Christ—and believed in Him to the salvation of their souls. But Paul means more than this, even an experimental knowledge derived from an indwelling Christ. Some modern philosophers teach that we *know* nothing. But this is not the science of Christ crucified. "*We know*," says the apostle, "the love of Christ." When Jesus dwells in us, we do not merely believe in His love as a report, but we enjoy it as a fact, it is woven into our consciousness; we have tasted, handled, experienced this heavenly boon.

II. *To know so as to be filled.* Not every kind of knowledge will fill a man. Knowledge is not wisdom. Often the more a man knows the greater fool he is. Nothing short of the love of Christ will fill and satisfy the heart of man. *That* is ample. O what sweetness, what fullness, what joyfulness, what blessed satisfaction! To know the Eternal Son

is to know the Father. If Christ dwells in your heart, His Father is your Father, His God is your God, His heaven is your heaven; aye, and His throne shall be your throne, for He will make you to sit where He sits at the right hand of God in glory. Oh, the blessedness of knowing the love of Christ! It fills the spirit to the full.

III. *What is it to be filled with all the fullness of God?* It means that self is banished—that the soul is charmed with all that God does for it—that every power of the entire nature is solaced and satisfied—that the whole man is occupied and inhabited by God—that the whole nature becomes permeated with grace, saturated with love, and full of the goodness of the Lord. May the Holy Ghost give you this glad experience!

IV. I want to come to the practical point—that *wherever Christ dwells in the heart by faith we receive the fullness of God into our spirit, with the design that we may overflow.* We know what it is to be empty. “Out of nothing comes nothing.” But if your heart is full of praise and prayer and love to God and man, how you will sing and travail in prayer and testify for Christ and labor for souls! If the Lord has brought us to His fullness, it is a very high state to be in. Look at our blessed Master; wherever He was, and whatever happened, and wherever He went, He did the right thing there and then, and said the best thing that could be said, because the Holy Spirit rested upon Him without measure. Oh, that the Holy Ghost would fill us also according to our capacity! If the water-carts go along the road in dusty weather with nothing in them, they will not lay the dust; and if you Christians go about the world empty, you will not lay the dust of sin which blinds and defiles society. If you go to a fountain and find no water flowing, that fountain mocks your thirst; it is worse than useless: therefore do not forget that if you ever become empty of grace, you mock those who look to you. Blessed be He of whom it is written, “Out of his belly

shall flow rivers of living water.” This spake Christ of the Spirit of God dwelling in men. God grant that you and I may understand His meaning!

### THE SPIRITUAL KINGDOM.

BY CANON LIDDON, IN ST. PAUL'S CATHEDRAL, LONDON.

*The kingdom of God cometh not with observation.*—Luke xvii: 20.

THIS was Christ's reply to a question put to Him by the Pharisees as to when the kingdom of God should come. He first set aside their expectations as to the coming of that kingdom, and then went on to hint in few words what in its essence it was. It cometh not with observation; its advance is not obvious to the senses and the curiosity of men; it moves on and diffuses itself without being perceived; and for the reason that that kingdom is not a political fabric, or a materialistic power, such as the Jews were looking for. Its province was the hearts, the consciences, the wills of men, and until the secret processes of the soul can be displayed in sensuous forms, beneath the light of the day, the coming of such a kingdom must needs be “not with observation.”

Let us trace this *characteristic of the coming of the kingdom of God at some of the most solemn moments of history.* Never did the King of Heaven so come among men as when Jesus was born in Bethlehem of Judea. Compared with this stupendous event, the greatest catastrophes, the sublimest triumphs, the most critical epochs in the world's history, dwindle into insignificance. “God manifest in the flesh,” was a phenomenon the like of which had never yet been seen, and which throws every other event in the annals of man utterly into the shade. And what amount of public notice did it attract? What were the thoughts and interests of the mass of men in Palestine, think you, on the day of the nativity? On that wonderful night, how was it even with the villagers of Bethlehem? They could find no room for the heavenly visitant in their village hostelry; they little

heeded the manger grotto outside, where He, the Infinite, in human form, was laid alongside of the ox and the ass. Truly, then, the kingdom of God had come, but "not with observation."

Nor was it otherwise when this kingdom came some years after, proclaimed by His own divine lips as the beautiful vision of a new life and a new world, and taking possession by gentle but resistless persuasion of the hearts and imaginations of the peasants of Galilee. No one had noted the steps of its approach, or the steps of its first conquests. And when He who was the centre and head of this kingdom was crucified and had risen and ascended and endued His disciples with power from on high and sent them forth to disciple the world, it still continued to illustrate this, its early and divine characteristic. It spread from place to place, from city to city, from province to province, from one class or profession to another, till it entered Rome and led captivity captive. It appeared in the camp, in the school, in the court, in the senate; no one knew exactly when or how, or by what visible means it spread everywhere and overthrew idolatry and paganism.

Now contrast this characteristic of Christ's kingdom with what we find elsewhere. No one would say that the religion of Mahomet made its way in the world without observation; it burst upon civilization as the war-cry of an invading host; it was dictated at the point of the scimitar to conquered populations as the alternative to ruin or death. The history of its propagation throughout the Eastern world was written in characters of blood and fire; the frontier of its triumphs was precisely determined by the successes of its warriors, and it has receded in these last centuries in a degree exactly corresponding to the progressive collapse of the barbarous forces to which it was originally indebted for its earlier expansion.

This law holds good in the matter of the soul's conversion. A conversion may have its *vivid and memorable oc-*

*casion*, its striking, its visible incident. A light from heaven above the brightness of the sun may at midday flash upon the soul of Saul of Tarsus; a phrase of Scripture suddenly illuminated with new and constraining meaning, may give a totally new direction to the will and genius of an Augustine; but in truth the type of the process of conversion is just as various as are the souls of men. The one thing that does not vary, since it is the very essence of that which takes place, is a change, a deep and vital change, in the direction of the will. Conversion is the substitution of God's will as the recognized end and aim of life, for all other aims and ends whatever, and thus, human nature being what it is, conversion is, as a rule, a turning from darkness to light, and from the power of Satan unto God, that a man may receive forgiveness of his sins and an inheritance among them that are sanctified. And this great change itself most assuredly cometh "not with observation."

But will it ever be thus in its full solemnity and import? The kingdom of God will come to every man as never before in death and in judgment. It will be brought home, as we say, to each of us then; it will be inflicted upon our earth-bound tempers, upon our palsied wills, upon our dull and reluctant senses, with an importunity from which there can be no escape. The approaches may even then, too, be gradual and unperceived; already death, without our knowing it, may be preparing its stealthy march by the seeds of organic disease in a constitution of proverbial and unsuspected soundness. And if judgment will be heralded by signs in the sun and in the moon and in the stars, and upon the earth by distress of nations with perplexity, the meaning and import of these tokens of the coming of the Son of man may well escape all who are not expecting Him. The fig-tree, and all the trees, to use His own illustration, may shoot forth without our knowing of our own selves that the summer, the eternal summer, is nigh at hand. But at the last—in the

act of dying, in the presence of the manifested Judge, the kingdom of God will be borne in upon every human spirit irresistibly in all its blessedness and all its awe; every eye shall see Him, and they also which pierced Him, and all the kingdoms of the world shall wail because of Him.

### THE EAGLE'S NEST.

BY HENRY J. VAN DYKE, D.D., IN SECOND PRESBYTERIAN CHURCH, BROOKLYN.

*As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him, and there was no strange god with him.*  
—Deut. xxxii: 11, 12.

A BEAUTIFUL specimen of pictorial teaching! Moses began it and Christ brought it to exquisite perfection. Will not indulge our own fancies, neither give lecture on natural history. Interpret the text by the context. Group around it the lessons tersely taught.

I. *God's care in providing beforehand for the wants and destinies of His people.* The eagle builds her nest on a mountain-top, a fortress and a watch-tower, secure from invasion and from want. The philosophy of history is but another name for Providence. The forces of society are the wisdom and power of a personal God, vs. 7, 8. Illustrated in history of Israel and of the universal Church. The same holds good of individuals. God's sovereignty does not set aside means, but infallibly controls them. Paul was separated for the ministry from his mother's womb. The ark of bulrushes was an eagle's nest. God is able of stones to raise children; but He does not. Influence of the nest manifest in all His eminent servants.

II. *The discipline to which God subjects His people for their good.* "The eagle stirreth up her nest." So God: in Egypt, the land of Goshen, the wilderness, subsequent history, Babylonish captivity, destruction of Jerusalem. So with individuals. Job thought he would die in his nest. Abraham, and

all his spiritual descendants. The home, and the house of God, the dearest spots on earth. They are intimately associated, but only a temporary nest. Family separations inevitable. The old nest will be deserted. But this should not poison our joy nor relax our efforts. *Because* the time is short, let ministers, and parents, and children improve their opportunities.

III. *The instruction God gives His people by precept and example.* "The eagle fluttereth over her young, and spreadeth abroad her wings." How lovingly God flutters over us! He reveals His glory to entice us. "The beauty of the Lord" an infinite attraction. Appeals to His own example: "Be ye holy for I am holy," etc. This example embodied and humanized in Christ. How He fluttered over sinners, wooed them toward heaven, wept over Jerusalem, rejoiced when any repented. All means of grace are the spreading of God's wings. Ministers Christ's ambassadors; parents God's representatives.

"And as the bird each fond endearment tries  
To tempt her new-fledged offspring to the skies,  
Employs each art, reproves each dull delay,  
Allures to brighter worlds and leads the way."

IV. *The protection and support God extends to His people.* The eagle takes her young and bears them on her wings. The fact alluded to, very beautiful. The old bird entices the young one to get on her back, darts away into the air and shakes it off, and when it begins to sink, swoops under it again and bears it aloft.

God enjoins no duty in which He will not help and support us. Will not encourage neglect or cowardice. Helps those who help themselves. Stretch forth the withered hand. Arise, take up thy bed. "Awake, thou sleeper, and arise from the dead, and Christ will give thee light." God will not give grace in advance; we must trust Him for it. Shakes us off to make us trust Him more. Paul's thorn in the flesh; when he was ready to sink, God put His wings under, saying, "My grace is sufficient."

*Learn the lesson of the eagle's nest. (1)*



A lesson of *encouragement* to begin a Christian life. Your soul has wings; stretch them. Learn to fly by flying. (2) A lesson of *comfort*. Fear not. They that wait on God renew their strength. (Is. xl: 31.) (3) A lesson of *hope* for all the future. 'That which has been shall be. He will stir your nest. But go on singing:

"The shadow of Thy wing  
My soul in safety keeps;  
I follow where my Father leads,  
And He supports my steps."

### THE MISSION OF MOSES.

By P. S. HENSON, D.D. [BAPTIST], CHICAGO.

*And the Lord said unto him, What is that in thine hand, etc.—Ex. iv: 2-4.*

#### I. The Nature of the Mission.

1. Its difficulty and danger. He had to liberate a nation of slaves who hugged their fetters. John Brown's attempt at Harper's Ferry was considered madness. It appears prudent, statesmanlike, compared to the work Moses was called to do.

2. It was divinely appointed. So is every mission. No person, no thing, is so weak and humble but God has a work for it.

#### II. Moses was trained specially for it.

Two-thirds of his life was spent in preparation, one-third in work. Under God's guidance not a moment is ever wasted.

##### 1. The schools of Providence.

##### 2. Our need of discipline.

#### III. Moses was sufficien'tly equipped.

A rod constituted his visible means. God made it sufficient.

##### 1. The use of *little* things.

2. The use of *present* means. Do not wait for wealth or influence. Use what is "in thine hand."

#### IV. Moses shrank from his mission.

No man that was ever fit for a great mission but that shrank from it. Modesty and self-distrust usually go with true greatness and exalted virtue.

### CONFESSING CHRIST.

By REV. H. H. VAN VRANKEN [PRESBYTERIAN], PEOTONE, ILL.

*Whosoever therefore shall confess me before men, etc.—Matt. x: 32.*

#### I. WHAT DOES IT EMBRACE?

(1) A *heartly reception of Christ*. (Luke viii: 40; John xx: 28; 1 Pet. i: 8, 9.)

(a) Of Himself. (John xiv: 6; x: 9; Eph. ii: 18.) (b) Of His work. (Eph. i: 7; 1 Cor. xv: 3; Gal. iii: 13; 2 Cor. v: 21; Rom. iii: 24, 25.)

(2) A *public acknowledgment of the power of the Holy Spirit*. (a) To renew. (Titus iii: 5-7; John iii: 7.) (b) To sustain. (Eph. i: 19; 2 Cor. xii: 9; 2 Cor. ix: 8; Jude, verse 24.)

Giving all glory and praise, for our salvation, unto God, through Jesus Christ. (1 Cor. i: 30, 31; 2 Cor. iii: 5; Gal. 1: 4, 5.)

A public acknowledgment. (a) By union with His visible Church. (1 Cor. xii: 27; Eph. i: 22, 23; Rom. x: 9, 10.) (b) By everywhere acknowledging Christ's claim upon you and yours. (1 Cor. vi: 19, 20; Matt. xvi: 24.)

#### II. EXCUSES MEN OFFER FOR NOT CONFESSING CHRIST.

(1) Personal unworthiness. (2) Moral weakness; fear of inconsistency; will not hold out; bondage to sin. (3) Have not sufficient knowledge (a) of the Word (b) of the doctrines of the Church. (4) Will defer it for the present.

#### III. REASONS GIVEN IN THE SCRIPTURES WHY MEN DO NOT CONFESS CHRIST.

(1) Because of *unbelief*. (John v: 38, 40; John viii: 24; 1 John v: 10, 11; 1 Cor. ii: 14.) (2) Because of *insincerity*. (Jer. xvii: 9; xxix: 13.) (3) Fear of man; sensitiveness to ridicule; ashamed of Christ. (John vii: 13; John xii: 42; Mark viii: 38.) (4) Love of the world. (Jas. iv: 4; 2 Cor. iv: 3, 4; 1 John ii: 15, 16; Prov. i: 24-32.)

Reasons why *all should confess Christ*. (Heb. iii: 12, 13; 1 John iv: 15; Rom. ii: 4, 5; Prov. xxvii: 1; John iii: 36.)

"What shall the end be of them that obey not the gospel of God?" (1 Pet. iv: 17; Isa. lv: 7.)

"THE world says *seeing is believing*; the Gospel the reverse, *believing is seeing*."

**THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.****Paul's Third Missionary Journey.**

(Lesson April 6, 1884.)

**THE WORK OF THE HOLY SPIRIT.** BY  
CHARLES F. THWING, D.D. [CONGREGA-  
TIONAL], CAMBRIDGE, MASS.

*And when Paul had laid his hands on them  
the Holy Ghost came on them.—Acts  
xix: 6.*

THE more important practical truths regarding the work of the Holy Spirit may be reached the most readily by means of a few questions.

A question constantly asked is: Does the Holy Spirit guide Christians in the practical affairs of life? That the Holy Spirit guides Christians in the search of and in loyalty to religious truth, is evident. The promise of Christ to His disciples, that the Comforter shall be a teacher, and shall bring to their remembrance His words (John xiv: 26), implies that the Spirit is to be their guide as well as instructor. Paul's affirmation made to the Romans (viii: 16): "The Spirit itself beareth witness with our spirit that we are the sons of God," and a similar remark made to the church at Corinth (1 Cor. ii: 12): "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God," proves that the Holy Spirit leads the individual into the knowledge of divine truth. But, further, it is to be said that all truth has varying degrees of religious character. The truth relative to regeneration, to the doctrine of the trinity, or of the atonement, is more directly religious than the facts of commerce or of society. It may, therefore, be inferred, that the guidance of the Holy Spirit in the deliberations of the human mind is proportioned to the religious character of the truth considered. For his conduct in ordering affairs, man is endowed with reason, conscience and free will. The human reason may be a spark of the divine reason; the human conscience may be the voice of God speaking in man's soul; the human free will may be the gift of the Spirit. But

they are now the possession of man; and it would be of great difficulty to prove that in their ordinary operations special guidance is given by the Holy Ghost. Yet in respect to religious truth, the Scriptures plainly testify that the Spirit is the guide and teacher.

A second, and perhaps more important, inquiry relates to the methods or means by which the guidance of the Spirit may be distinguished. The Bible contains no precise answer. A general reply may be made, that the individual so guided is often immediately conscious of this guidance. "The baptism of the Spirit," remarks Professor Morgan, of Oberlin, "appears to have been such a blessing, that those who received it were fully conscious of possessing it." This immediate consciousness is the ultimate and fundamental test. It cannot be overthrown. But the individual may not always be conscious of the divine guidance; in fact, often he is not conscious of it. The influence of the Spirit may move along the same line with the individual's inclinations and volitions. The Spirit may give only an increased energy to man's natural powers. In such a case the guidance can not be accurately distinguished from the working of the human mind. In the retrospect, however, the subject of this divine illumination may perceive the guidance of the Spirit. So blessed has the course of conduct proved to be, and marked by a degree of wisdom of which he believes his unaided faculties incapable, that with a reasonable assurance he may believe that he enjoyed the unconscious guidance of the Holy Spirit.

A third question, often propounded, relates to the agency of the Holy Spirit in regeneration and sanctification. The Bible represents the Spirit as an agent essential to conversion. In the midnight conversation with Nicodemus, Christ declares that entrance into the divine kingdom is dependent on the renewal of a moral life by the Spirit. James (Epistle i: 18), Peter (1 Epistle i: 23), and Paul (Titus iii: 5; 2 Cor. iii:

3), declare that in divers forms the Holy Spirit superintends and enforces the various agencies of conversion. The means which the Spirit employs may be represented by divine truth. This truth is "quick and powerful"; it is a sword, yet is sharper than "any two-edged sword." It is "like as a fire . . . and like a hammer that breaketh the rock in pieces." (Jer. xxiii: 29.) Of it Christians are begotten. In obeying it Christians become purified. But the agency of the Spirit in the use of truth in conversion never removes or lessens the freedom of man himself. To these divine influences he may yield, or he may, in either indifference or positive antagonism, refuse their gentle persuasions.

In sanctification, the work of the Spirit is similar to His work in regeneration; for regeneration is only sanctification begun, and sanctification is the regenerative process continued or confirmed. In regeneration the divine seed is sown and made to begin to grow; in sanctification it continues to grow, and brings forth fruit. "He which hath begun a good work in you, will perform it until the day of Jesus Christ." Truth is the instrument of sanctification as it is of regeneration. The Holy Spirit is repeatedly called the Spirit of Truth: He is the Spirit who guides into truth. But the process of sanctification does not approach the state usually known as perfection. Those teachings of the Scriptures usually adduced to prove any theory of perfection seldom contain any reference to the Holy Spirit. Paul acknowledges the aid of the Spirit in a way inconsistent with a belief in his own perfection. (Romans viii: 26.) He confesses he has not attained the complete blessings which the Spirit bestows. (Rom. viii: 23.) It is at the coming of Christ—not by the coming of the Holy Ghost—that Christians will be perfected: "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii: 13).

### Paul at Ephesus.

(Lesson for April 13, 1884.)

By ROBERT CAMERON, D.D., TORONTO,  
CANADA.

Acts xix: 8-20.

WHEN Paul arrived at Ephesus he found certain "disciples" who knew only the doctrine and baptism of John. He taught them that the Messiah who was to follow John had come and gone, and that He had sent the Holy Spirit into the world as the common inheritance of believers. On hearing this, "they were baptized in the name of the Lord Jesus," and received the Holy Ghost. When Paul had laid his hands upon them, "he went into the synagogue and spake boldly for the space of three months, disputing and persuading," and when divers persons spake evil of that way, he departed from the synagogue and disputed daily in the school of one Tyrannus, for two entire years, "so that all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Of this period Paul speaks with great joy, saying, "A great door, and effectual, is opened to me, and there are many adversaries."

Ephesus was then the capital city, "the eye of Asia," and the residence of the Roman pro-consul. It was a great commercial centre, dividing with Smyrna the trade of the sea. Here also was the magnificent temple of Diana, reckoned one of the seven wonders of the world—the very centre of heathen superstition and enthusiasm. Ephesus was, therefore, the political, commercial, and religious centre of Asia, and hence it was a great door for the entrance of light and its diffusion over all Asia. It was also a very wicked city. Although Greek in origin, it was largely Oriental in people and religion. It was famous for the practice of sorcery and magic. Sorcery was practiced, not only by strolling vagabonds as a means of gain, but also by philosophers and men of letters. The popular mind was familiar with pretensions of power to hold intercourse with the unseen and spiritual

world, and to perform extraordinary things; and the people were thereby hardened against the ordinary manifestations of the power of God. Hence the extraordinary character of the miracles wrought by Paul, and the striking results on the converts.

As the miracles wrought in Egypt overcame the magicians, "smote all the gods of the land," and humbled the heart of Pharaoh, so those wrought at Ephesus overcame the exorcists, cast out the demons, and led the people to a hearty repentance. When Peter met Simon Magus he was content to say: "Thy money perish with thee; thou art in the gall of bitterness." When Elymas withstood Paul and Silas, he was inspired to say, "Thou child of the devil! thou shalt be blind for a season; and immediately there fell upon him a mist and darkness," and that darkness was light to the eyes of Sergius Paulus. When Satan sought to amalgamate light with darkness at Philippi, by the pythoness, who cried, "These men are servants of the Most High God, and preach unto you the way of salvation," Paul charged the spirit, "in the name of Jesus Christ, to come out of her; and he came out that very hour." But here at Ephesus, the seat of satanic power in the practice of magic, extraordinary miracles were wrought to rebuke the idolatry and superstition of the people, expose the sorcerers, and magnify the name of the Lord. As on one occasion during the life of Jesus, demons acknowledged Him to be "the Son of the most High God," so at this time a foul spirit said, "Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them and overcame them . . . so that they fled . . . naked and wounded." And this was known to all Ephesus; "and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came and confessed and shewed their deeds. Many of them also which used curious arts, brought their books together and burned them before all men: and they counted the price of them, and found it fifty thou-

sand pieces of silver. So mightily the word of God and prevailed."

1. These men sacrificed their and prestige. They renounced power over the people, and made and humiliating confession. A similar sacrifice, in spirit and principle every man is called upon to make he renounces the world for Christ.

2. They "burned their books" very means by which they practiced their arts and wielded such power over the people. They might have given them away, or preached against them; but they made a clean sweep of them, and, by burning them, confessed their sin and repentance.

3. It was a great personal sacrifice inasmuch as the money value of books was considerable—50,000 of silver—equal to a large sum in our days. And then it was their chief means of livelihood and power. How few now, under all the light of the nineteenth century, are willing to renounce their means of dishonest gain, the arts, the trickery, the business which they enrich themselves at the expense of their neighbor or the public! These men of Ephesus rose in the judgment and condemned multitudes in Christian lands who enjoy superior advantages only to abuse them. They, as soon as convinced of the truth of their trade, openly renounced it, put beyond their reach the means of resuming it, or the means by which others might practice these evil arts.

There are many evil arts practiced every day in the channels of trade. The magic of modern commerce is as contrary to right as the magic of Ephesus. The art of being able to turn a fortune on one's wife and the art of turning twenty-five cents on a dollar into creditors; the art of "watering" stock to enrich the few at the expense of the many; the art of carrying on a business for years with a nominal capital of millions and a real capital of thousands; the art of adulterating articles of food in order to pocket profits, are only a few samples of the evil arts resorted to in order to gain wealth.

sition and power. These dark arts may not suffice to send men to prison, or disgrace them in society, but they are evil enough to send men from any society to hell! All these crooked dealings and "shady" transactions are contrary to the light of the Gospel of Christ.

But these penitents of Ephesus were gainers, after all. The loss of place and power, of goods and money, are only circumstances or incidents in life. With the loss of these they gained a victory over pride, over selfishness, and over their sinful love of power. They gained the comforts of a cleansed and approving conscience, and the knowledge of the true God and of His salvation in Christ. *And these things are eternal.*

Are there any whose hearts condemn them because of sin? Let there be an honest confession and a thorough repentance without delay. If you have injured a man in character or estate, go to him and confess it. If you have defrauded a man, hasten to make ample restitution. If you are engaged in any unlawful business, or are using wrong methods in your business for the sake of gain, renounce them at once on peril of your soul! You may still the voice of conscience now; but, sure as a God of eternal justice lives and reigns, it will one day awake and be avenged!

### Paul's Preaching.

(Lesson April 20, 1884.)

By W. M. TAYLOR, D.D., LL.D.

1 Cor. i: 17-31.

In this passage the apostle tells the Corinthians what he had habitually preached, and how his message had been received by those to whom it had been proclaimed. He declares that he had preached "Christ crucified," which simply means that he had published the good news of salvation to men through the sacrifice of himself by the Incarnate Son of God upon the cross for human sin. Observe, he does not say "we preach Christ," and stop there, as if the declaration of the personal dignity of the God-man were all. Neither does

he emphasize the "crucified" by the omission of the "Christ," as if the setting forth of the death of Jesus as that of a martyr and for an example were enough. But he combines the two, "we preach Christ crucified"; or, as he has put it a little further on in this same letter, "I determined not to know anything among you save Jesus Christ and him crucified." The dignity of the Christ was needed to give efficacy to the sacrifice on the cross; and the sacrifice on the cross was required to complete the work of the Christ. So his full message was that "*God was in Christ reconciling the world unto himself, not imputing unto men their trespasses, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.*" This was the Gospel according to Paul, and wherever he went he preached it with all earnestness and unction. He was never ashamed of it; he never sought to hide any of its distinctive features, and he would allow no tampering with its terms; but whether men would hear or whether they would forbear, he still held on in the same strain, for he had been "allowed of God to be put in trust with the gospel," and he would proclaim it precisely as he had received it.

In the prosecution of this work he met with three classes, each of which treated his message in a peculiar fashion. The Jews, as a rule, refused to receive it, and counted it an offence. The Greeks also, as a rule, rejected it, and stigmatized it as foolishness. These two differed as to the special grounds on which they acted; but they agreed in the general principle which underlay their conduct, for they both repudiated the Gospel, because it did not conform to their preconceived notion of what divine redemption should be. The Jews regarded some imposing show of power as essential. They required a sign. They wished to see God's arm



made bare in some startling manner, as, for example, in the overthrow of their national enemies, and the establishment of a great temporal king among themselves, and because Christ declared that His kingdom was not of this world, they would have none of Him. They stumbled over the cross, for they could not believe that their Messiah, of whose glory such great things had been foretold by their prophets, should die as a crucified malefactor. The Greeks, again, sought after wisdom. They demanded that God's method of salvation should be cast in the mold of their philosophies, and conformed to the standard of human reason, and because there were things about it which from their point of view seemed absurd, they ridiculed it as foolishness. But there was a third class whose reception of the Gospel was entirely different. Instead of criticising it on *a priori* grounds, they tried its efficacy on themselves. Without allowing their prejudices and prepossessions to interfere, they put it to the test of personal experiment, and in their experience its power and its wisdom transcended everything merely human. Mark well here the contrast which the apostle draws. The Jew and the Greek, without trying the Gospel on themselves, rejected it—the one for its lack of power, and the other for its lack of wisdom; but the third class, acting on the only true philosophical principle of proving the matter by personal experiment, found in it both the power of God and the wisdom of God. Nowadays it is sturdily insisted on that nothing shall be received save that which rests on the basis of observation and experiment, but that is all the Gospel asks; and here we see that those who reject it as a thing unworthy of God are those who refuse to put it to the test; while those who make proof of its efficacy are those who testify that it is the power of God and the wisdom of God. Which of the two classes is the more scientific? Which of them gives the more reliable testimony? The followers of the Baconian philosophy should not hesitate as to the reply.

Christ crucified is "the power of God." Yes, but this power is spiritual. It is not physical, like the might of an army; nor material, like that which is connected with a development of matter. To borrow a distinction from Coleridge, it is not mechanical, as derived from any sort of mechanism, but dynamical, as exerted by spirit upon spirit. It is "power unto salvation" working in the soul of the believer in connection with and through the instrumentality of Christ's death upon the cross for sin. It is not therefore to be tested by material gauges, as one measures the pressure on a steam-boiler, or estimates the horse-power of an engine. We are to look for its operation in the human heart. Its trophies are in character, and its results are in life. Take it in the case of an individual, and the transformation wrought on such men as Paul, and Augustine, and John Newton may well illustrate its reality and efficacy. Take it in the case of communities, and such a book as Brace's *Gesta Christi* will give some idea of its influence on the elevation of the world—for the author just named affirms that Christianity has either implanted or stimulated among men "regard for the personality of the weakest and the poorest; respect for woman; the absolute duty of each member of the fortunate classes to raise the unfortunate; humanity to the child, the prisoner, the stranger, the needy, and even the brute; unceasing opposition to all forms of cruelty; the duty of personal purity; the sacredness of marriage; the necessity of temperance," and the like. These are effects individual and national, or rather racial, which cannot be denied, and therefore that which produced them must be a "power."

But are we quite sure that it is "the power of God"? Yes, for there are only two spiritual powers in the world—that of evil and that of good—the latter centering in the personality of God. Very evidently, therefore, a result like that of the conversion of a man, and the revolution of society, from evil to good, must be traced up to God. Man cannot

do it for himself, for as water cannot rise above its level, so the soul cannot change its nature by its own efforts. And what one man cannot do for himself, the aggregate of men cannot do for the race. They had four thousand years given to them in which to make the experiment, and here (verse 21) is the result: "After that, in the wisdom of God, the world by wisdom knew not God." So, looking at the effects of the Gospel, and at the impotence of men before the Gospel, we may well declare that it is "the power of God unto salvation to every one that believeth."

But Paul's Gospel was also, in the experience of those who were being saved, "the wisdom of God." Wisdom is manifested in the choice of such means as are best adapted to the production of the end which is sought to be attained. The problem to be solved in the salvation of men is, first of all, "how shall a sinner be forgiven without weakening the sanctions of morality and giving encouragement to evil?" Now the race vainly wrestled with that for four millenniums; but the despair of humanity is the opportunity of God, for in "Christ crucified" we are shown "a just God and a Savior," and by accepting forgiveness through that sacrifice, we are led to see the terrible evil of sin and turn from it with hearty and sincere earnestness to God. Thus the very means through which the pardon is bestowed, give a new impulse toward holiness in the forgiven sinner's heart. This is what Paul means when he says to the Romans: "Do we then make void the law through faith? God forbid! Yea, we establish the law." And in the harmonizing of these two apparent opposites the highest wisdom, even the wisdom of God, is made manifest.

Nor is this all; wisdom is seen in the securing of different ends by one and the same means; and in this respect, also, the wisdom of God comes out pre-eminently in the cross of Christ. For salvation is not merely forgiveness; it is also and mainly regeneration and growth in holiness. Its highest result is character, and the renovation of that

is produced by the Holy Ghost. Now the dispensation of the Holy Spirit would have been impossible save for the sacrifice of Christ on the cross; while, again, the love of Christ, as manifested in His sacrifice on the cross, is the great means used by the Spirit for the regeneration and sanctification of the believer. Thus the condemnation of sin even in the forgiveness of the sinner, the securing of the Holy Spirit for his regeneration, and the furnishing of that divine agent with the instrumentality which He employs for the renewing and sanctifying of the heart, are all alike results of the cross of Christ; and as we see how many important things are secured by one and the same means, we begin to have a glimmering of what Paul means when in another epistle he speaks of the "manifold"—or much variegated "wisdom of God."

Now from all this, which comes out in the paragraph on which our remarks are founded, four inferences follow: First, if Christ crucified is the power of God unto salvation, then any sinner may be saved through faith in Him. The power of God never fails. Second, if Christ crucified be the power of God unto salvation, we may be sure that there is no other way of salvation. What can succeed if the power of God be set at naught, and the wisdom of God rejected? Third, when men are saved through this means, the whole glory of their salvation is due to God. When the galleries of rock below the East River were blown down by gunpowder that was fired by electricity, men did not praise the little child whose hand set the battery in motion; but they said, "How marvelous that power which the touch even of an infant can bring into operation!" In like manner, the power of Christ crucified is so perfect, that it does not depend on the preacher, for "the base things of the world hath God chosen to bring to naught" the things that are in great repute, "that no flesh should glory in his presence." And again, "Ye see your calling, brethren, how that not many wise men after

the flesh, not many mighty, not many noble, *have called you;*" for so, in our judgment, the ellipsis should be supplied. The power and the wisdom of God in the Gospel are so great as to be largely independent of human ability. The treasure is in earthen vessels, and because it is so, the excellence of the power is seen to be of men and not of God. Fourth, if we would see such results from our preaching as those which followed Paul's, we must preach the same Gospel, "Christ crucified." This is the Gospel for our age, because it is the Gospel for all the ages; and the open secret of success in the ministry lies in the proclamation of it as Paul proclaimed it.

### **Abstinence for the Sake of Others.**

(Lesson April 27, 1884.)

BY NEWMAN HALL, D.D.,\* LONDON.

*Through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.—1 Cor. viii: 11, 12.*

THE two greatest influences in the moral world are knowledge and love. These are contrasted in this chapter.

1. *Knowledge.* "Knowledge puffeth up." Nothing is more calculated to give its possessor a sense of superiority. The man who knows is greater, and often feels himself greater, than the man who owns. Any fool may possess gold, houses, and land. He may affect to despise the poor scholar, philosopher, poet, while secretly conscious of his vast inferiority. The knowing man may really own more in the domains of nature by understanding its laws and admiring its beauties, than the ignorant millionaire who calls a vast domain his own. Thus knowledge "puffeth up," inflates; as a bladder or a balloon, it swells into size without real bulk—a mere wind-bag. This is true only of imperfect knowledge. Some of the most knowing have been the most humble, for they have

themselves learned how small they are in the vast universe; how little they know compared with the unknown. Newton, contrasting the pebble discoveries with the untracked beyond. All knowledge apart from love tends to make its possessor arrogant and intolerant of the ignorant. It takes and varying perceptions of truth. This is the cause of numberless quarrels in public and social life. It has been especially injurious, as it is so unseemly, in the Church; exalting dogma above charity; the fruitfulness of unhallowed sectarianism and

Knowledge makes its various factions pull to pieces the edifice, making the importance of the part exalting his own favorite opinion, separating the various stones.

2. *Love.* "Charity edifieth;" it buildeth up; regards the welfare of the whole, and honors each part, seeks the safety, harmony, completeness of the entire temple. It teaches the consideration due to others, respects even errors when held patiently, and ignorance when unavoidable. It recognizes the claim of respect of all as men, as children of one Father, as redeemed by one blood. Thus it gives mere knowledge a secondary place and will not allow claims to override those of justice and mercy.

True love has its source in God himself. "If any man love God" he possesses that "love which is the fulfilling of the law." He is "loved of God," for he responds to the love which God first loved him; and he is "known of God"; recognized by God as one of His own children; approved and justified in. God despises not their ignorance. He blesses those who do not see the hand that supplies their needs. He makes allowances for their mistakes. "He has compassion on the ignorant, and on those who are out of the way." He who thus loves God must be blessed by his inability to understand the Infinite, and his failures to make his practice keep pace with his knowledge. His knowledge convinces him

\*This sermon, as well as all others in this series, has been prepared specially for this publication.—ED.

and his own liability to temptation, and so he is disposed to be tender toward the weakness and mistakes of others.

3. *The Knowledge which comes of Love.* This is the true knowledge. "He that loveth not knoweth not God." No high attainments in knowledge can otherwise be made. We cannot really know any friend until we love him; their knowledge grows with love. How can a carnal mind know God? "It is enmity against God;" and an enemy cannot know the object of hatred when deserving respect and love. This is the true knowledge, and attains heights never otherwise to be reached. A path up a mountain may commence on a high level and advance by steep gradients, and then suddenly be stopped by a precipice which renders advance impossible. Another path may begin low down in the valley, and by many zigzags slowly rise, but may never stop till the summit is reached. Many an ungodly possessor of knowledge may be far higher up than many a child or peasant on that lower path. Yet child or peasant may be on a track which will lead him to the infinite heights of God, when the proud boaster of the knowledge that puffeth up will remain hopelessly below.

4. *Love a safer guide than Knowledge.* Social intercourse was blended at Corinth with heathen customs. Neighbors met at feasts in the idol temples, or, in their own homes, often ate meat which had been sacrificed. A difference of opinion arose respecting Christian duty. Some of the converts retained a lurking belief in the real existence of the false divinities they used to worship. To them it would have been a return to idolatry to take part in those feasts. They would feel they were sanctioning heathen worship. But if they saw other converts enjoying themselves at such banquets they would be tempted to join them, and thus defile their conscience by what to *them* would be a sinful compliance with the world. What should Christians do? "Knowledge" said: "We know that

there is only one God, only one Christ; idols are nothing; the idol temple is a mere building; the meat offered in sacrifice is nothing but meat; taking it procures us no advantage, abstaining no loss, either from the idol or from God. We are sure of this; and so with the certainty of conviction we can do as our neighbors do, not make ourselves peculiar, or deprive ourselves of innocent pleasure. Let those who are ignorant or weak keep aloof; but we will use the liberty our knowledge gives. But Love was stronger than Logic. Love said: "We know all this, and to us the idol is nothing; but many of our brethren have not attained to this certainty; old notions and habits cling to them; if they were to come to these feasts they would feel they were sanctioning idolatry; their conscience would be wounded; one violation of it might lead to another; they would lose their joy in faith, and might finally relapse. If they see us there they may be tempted to think that what is right and safe for us would be so to them. Should we not for their sakes keep away? Since it is so certain that taking such meat makes us neither better nor worse, how easy for us to abstain! If it is a matter of indifference to us, and not so to them, should we not relinquish what is of no real value, to preserve others from real injury? We have liberty, but let not this be a hindrance to others; liberty to go to the feast and to abstain from going; let us use this liberty for the good and not the harm of others. We have knowledge, but let us not glory in it so as to expose a weak brother to perish. Christ died for him; can we not give up this meat for him? If I wound his weak conscience I do more than gratify my appetite; I am against Christ! "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

There is no dignity acquired in resolving to use every facility for self-indulgence; but abstinence for a good motive purifies and elevates. Knowl-

edge without love boasts of power but renders weak. Freedom without love generates bondage to self, the worst of masters. True liberty is able to relinquish a pleasure which often enslaves those who boast their freedom. Strength is tender toward the weak. The mighty Son of God did not break the bruised reed nor despise the little ones. A thimbleful of the milk love provides for babes, will outweigh the largest soap-bubble of mere knowledge, however gorgeous its tints. "So much as thou lovest so much thou knowest." (Bernard.) "Faith which is *held* is not sufficient; there must be faith which *holds*;" and this is the faith of love, the knowledge of love.

5. *Application of the principle.* In former days Christians had to surrender property, liberty, life, for conscience. In these days, wherein may we exercise self-denial and take up the cross except by abstaining from doubtful pleasures for the sake of others? Many think they could *die* for Christ: can they give up the idol's meat for Christ? There are many practices in the present day in reference to which knowledge and conscientious convictions differ. There should be no hesitation in reference to whatever is absolutely wrong. But some things may be right in themselves and wrong owing to circumstances, of which Christians must be the judge, and give account to God. What is our duty as regards certain social customs? What are we to say of public balls, theatres, the race-course, the use of intoxicating drinks? Knowledge may plead in favor of these things on abstract grounds, and may say: "I can use without abusing; I can go and not be injured; I can enjoy and keep a good conscience; why should another's weakness deny me the benefit of my strength; another's liability to slavery hinder the enjoyment of my freedom?" But love replies: "If it is no sin in you to indulge, it is no sin to abstain. No law compels you to the doubtful feast. Your liberty is not compulsion to gratify inclination, and may be equally exercised in denying self for the sake of

others. If to please yourself you indulge, should you not, to avoid wounding, and possibly ruining others, abstain? There are young people in whom some of the exhibitions on the stage would have the effect of kindling a fire of passion which would destroy the soul; there are those whose former habits or present associations are such that any indulgence in intoxicating drinks would draw into the resistless current of excess. Should not the personal pleasure, even if harmless, be given up for the sake of those whom your example might ruin?

Love enforces her appeal by the following arguments:

1. Indulgence may injure another's conscience. Conscience is the throne of the moral nature. Injury to conscience is the greatest of all injuries; weakening, dishonoring, troubling, burdening it.

2. In this case it is injury to a *brother*. The ties of a heavenly relationship should keep us from fraternal wrong.

3. It is injury to *weakness*. "Thy weak brother." It is mean to do violence to infancy, to imbecility, to ignorance. The weakness which prompts the disdain of pride, specially pleads for the forbearance of love.

4. It is injury which may lead to ruin. "Shall thy weak brother *perish*?" Who shall say this is impossible? How ought love to shrink from aiding such a catastrophe!

5. It is injury, and may be fatal to one "for whom Christ died." If He abstained from His throne of glory in heaven, and from ease on earth; if He surrendered life for that weak brother, should not love surrender this indulgence?

6. Not to surrender it under such circumstances is "sin"; direct opposition to the Lord Himself. "When ye sin so against the brethren and wound their weak conscience, ye sin against Christ."

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I preach as if I ne'er should preach again,  
And as a dying man to dying men.

—DAVIES.



## THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD, D.D.

APRIL 2.—*Missionary Service.*—HUMAN INSTRUMENTALITIES IN THE SALVATION OF THE WORLD. (Acts viii: 30, 31.)

THE GOSPEL IS TO BE GIVEN TO THE WORLD BY HUMAN AGENCY. God might have ordained it otherwise; might employ the ministry of angels; might have converted the Ethiopian eunuch by the direct illumination of the Holy Spirit, while he read "Esaias the prophet." But He chose a visible human agency, and directed Philip to go and join himself to his chariot, and interpret the Scripture to him. And this is the divinely established principle or method, and it is universal in its application. And is it not high time for the Church to wake up to the reality and magnitude of this trust?

When will the world be converted? Just *when the Church of the living God does her whole duty, and not till then.* It might be done in a generation: the men are living who might see it accomplished. For—

1. God himself has appointed the instrument, and He cannot have chosen one inadequate. 2. The Gospel of Jesus Christ, as developed and perfected in the ages past, is equal to the work, difficult and great as it is; for it is "the power of God unto salvation to every one that believeth." No additional light, motive, means, agency, is needed. 3. The great promises of God; the co-operation of Providence; the mighty and resistless effusion of the Holy Spirit, all wait on the action of those who hold the Gospel in trust. 4. The work of converting the world in the past has gone forward just in proportion as God's people have joined themselves to the chariot of Providence, rolling along the highway of the nations, and interpreted and applied the living Word wheresoever the Spirit has prepared the way. The way is prepared, the achievement is within our grasp. The salvation of the world is not a dream; it need be no longer delayed. O, if we would but believe that it is for this we live and for this alone; *that it was for this*

the truth was revealed and Christ came into the world and died on the cross, and a Church has been gathered, and the instrumentalities made perfect, and the Holy Ghost sent down to endue with power! Then would we arouse and do the bidding of the Master.

APRIL 9.—THE CONTRITE HEART. (Isa. lxvi: 2; Ps. xxxiv: 18; li: 17.)

The sacrifices of pride and self-righteousness are "an abomination to the Lord"; but the sacrifices of a "broken spirit" are His delight: "A broken and a contrite heart, O God, thou wilt not despise." As His eye surveys the world and its multitudinous affairs, it singles out and fastens in complacency on the penitent soul. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." He cannot away with the boastful, the confident, the self-complacent; but "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." One of the beatitudes—the first that fell from our Savior's lips—was addressed to such: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

How beautifully does Christ illustrate this spirit, and its opposite, in the parable of the Pharisee and publican in the Temple! The Pharisee was lifted up, proud of his righteousness, self-complacent; had no sins to confess, and sacrificed on God's altar the oblation of pride and vainglory. But the publican, so despised by his fellow-worshiper, stood afar off, so conscious of his unworthiness, daring not even to look up, and smote on his breast in token of contrition, crying, "God be merciful to me, a sinner!" There was genuine penitence, genuine religion, genuine and acceptable worship. "He went down to his house justified."

1. Such a spirit is the very essence of the religion of Christ. 2. There is no surer test of the genuineness of one's religious experience. 3. The exceeding value of this spirit in God's sight, and

the imperative duty of cultivating it, are too much lost sight of in this age of the world.

APRIL 16.—WEARY IN WELL-DOING. (2 Thess. iii: 13.)

I. CONSIDER THE NEED OF THIS DIVINE EXHORTATION.

1. One of the strongest tendencies of human nature, even when sanctified in part, is in the line of deterioration, backsliding, weariness of the flesh. Salvation is *up-hill* work at every step, in every sphere, in every duty. Strive, hold on, fight to the end, is the only condition of victory. 2. Continuance in well-doing is the channel along which the truth and spirit and providence of God operate to save men. To cease to strive against sin and the world and the devil; to stop work in the Master's cause; to yield to the solicitations of the flesh, and lay off the Christian armor, is to cut ourselves off from the divine promises and provisions, and forfeit all the advantages we have gained, and put in peril even our profession and our souls.

II. NOTE SOME REASONS WHY WE SHOULD OBEY THE EXHORTATION.

1. God never grows weary in looking after our interests and ministering to our needs. If He should do so, even for a day, alas for us! 2. The angels never cease their ministrations in our behalf. Day and night in season, out of season, they guard our steps and woo us to virtue and heaven. 3. The example of the most eminent saints pleads with us. The Church's roll of honor, in all the ages, is made up of those who fight valiantly for the faith, even to martyrdom, or with their latest breath. 4. We have not long work. The day wanes; the night cometh! 5. The reward is ample enough and glorious enough to warrant unceasing, untiring, enthusiastic, whole-hearted service so long as it pleases God to give us life and opportunity.

APRIL 23.—LOVEST THOU ME? (John xxi: 16.)

The circumstances connected with

this pointed question, and its triple repetition, invest it with peculiar interest and special significance. Each of the three words embraces an important truth. We cannot do better than consider them separately.

I. **LOVEST.** Christ makes His appeal to the heart. The question cleaves straight down to the very core of Peter's being. He does not ask after his speculative faith, his conscience, his profession: but "**LOVEST thou me?**" Is thy *heart* mine? Is my kingdom enthroned in the soul as its central, governing power? Christ puts the same pointed, radical, searching question to every disciple; "**LOVEST thou me?**" Nothing short of the supremacy of the heart will satisfy Him. He has loved us with an infinite love even unto death, and He demands our heart's best affections in return. The sum and essence of Christianity is love.

II. **THOU.** Not John, or Matthew, or the disciples collectively; but *thou, Peter*,—**LOVEST THOU me?** Jesus' eye fastens on him, and again and again, and yet again He presses the question: "**Simon Peter, son of Jonas, lovest thou me?**" How the words searched and tested and grieved the disciple! There was no escape for him. It was as if he stood before the burning throne of judgment. *So will it be with every disciple.* Religion is pre-eminently a *personal* thing. The faith and virtue of others will save no man. Each for himself must heed, believe, obey, love our Lord Jesus Christ, or die in his sins. "**THOU!**" How the eye, and voice, and penetrating words of Jesus on the judgment throne will search and test every soul of us!

III. **ME.** "**LOVEST thou me?**" Not my doctrines only, but my person, my character—**ME**, the divine Son of God, the crucified and risen Jesus, the Way, the Truth, the Life of the world. A speculative faith, orthodoxy, the sacraments and ordinances, and church relations will not save Simon Peter or any other sinner; nothing but faith in and supreme love to a personal Savior, such as is revealed and proffered to us in the Gospel.

APRIL 30.—SUFFERING AND REIGNING WITH CHRIST. (2 Tim. ii: 12; Rom. viii: 17.)

The Scriptures lay great stress on *suffering*. "If we suffer," etc.; "if so be that we suffer with him," etc.; we "must through much tribulation enter into the kingdom of God." Suffering with Christ here is the condition of joint heirship with Him, and reigning with Him in heaven. No cross, no crown!

By "suffering" is not meant physical pain so much as spiritual travail. It is personal, actual fellowship with Christ, the Redeemer of the world, in His spirit, teachings, life, death, conflicts, cause, and mission in behalf of a sin-ruined world.

#### I. WHAT IS IT TO SUFFER WITH CHRIST, IN THE MEANING OF THE SCRIPTURES?

1. To die unto sin: to crucify the flesh, with the affections and lusts thereof.  
2. To take up the cross before men—the symbol of the crucified and risen Jesus—and bear its reproach.  
3. To consecrate life and being to the end and work for which Christ laid down His life, and endure whatever loss, shame, conflict and suffering, in body, mind, estate or reputation, which may come to us in the honest, fearless and faithful performance of every Christian duty.

#### II. WHAT IS IT TO REIGN WITH CHRIST?

1. To partake of His exaltation and glory in the everlasting kingdom. Believers are "the members of his body," He is their living "Head." The Church is the "Bride of the Lamb"; so that they are "joint-heirs with him" to that eternal possession of power, glory and blessedness which the Father will bestow upon His "beloved Son."  
2. To dwell with Him in special nearness, communion and ministry, as the "royal seed of the house of David," as His "brethren" in the kingdom of grace; as "the travail of his soul," with whom He is forever to rejoice; as the trophies of His dying love and victorious grace, in whom His own life and image are reproduced to the glory of the Father.  
3. In some sense to share in His

kingly office, as the Head and Representative of "the kingdom of everlasting righteousness," wrought out and established by His mediation and suffering. The saints will be *distinguished* even among the hierarchies of heaven; will shine as "stars" among the orders of angels; will be entrusted with power, dominion, exalted ministries in the future kingdom, of which we can now form no conception. Glorious destiny! But it is attainable only along that "meek and lowly" way which Jesus trod while in the flesh, and which leads up to Gethsemane and Calvary!

### THE PREVENTION OF CRIME.

#### Ways in which Clergymen may Help.

BY HOWARD CROSBY, D.D., LL.D.

THE clergyman who is content with preparing and preaching sermons has a very circumscribed view of his duties. Undoubtedly the proclamation of God's Word is his main work, the apostolic portion of his vocation. But, as a teacher of truth and righteousness, he is to apply that truth in every way open to him. The condition of the poor, the needs of the sick and the prisoner, the administration of the local government, are all subjects for his patient and earnest consideration, as affording avenues wherein he can work for God and truth in the uplifting of his fellow-men. His Master expects this work of him. The minister's personal interest in these matters will always improve methods and increase attention and devotion on the part of those to whom official trusts are committed. His own investigations will qualify him to point out the sources of crime, and to suggest means of prevention, and his co-operation will strengthen the hands of those whose special duty it may be to act in the premises.

Moreover, his congregation naturally look to him as an example of the correct and conscientious citizen. His public spirit in seeking the relief of the distressed and the elevation of all, will be catching, and his leadership will have a large following in these walks of usefulness.

The piety of a church so conducted will be fresh and healthy, and the realization of Christ's presence more clear, for it is in active work for and with the Master that His life is best understood and imitated, and hence most manifested to the faithful disciple.

Let every minister (whether *formally* or *informally* circumstances may decide) set his people to visit the prison and persuade those who have plenty of time to listen, to turn from their evil ways. A sympathy with the prisoner opens his heart to receive the truth. Half our prisoners would be reformed if Christian ministers would push this matter, and encourage such practical sympathy, which should also be extended to the unfortunate when he is released, and is tempted to go back into his ways of crime because repelled from every door. The grog-shop, as the fruitful nurse of crime, should be regularly besieged by every minister at the head of his people. The siege is not to be conducted by rabid eloquence in the pulpit or the platform. God has not given us a promise that this Jericho's walls shall fall by wind out of priests' trumpets. We must fight directly with the enemy; not with carnal weapons, not by illegal processes, but by the faithful and persistent use of the law, by a prayerful and organized system of attack accompanying our teachings. It is a truth not generally understood, that the law in most of our states is such that if the liquor-seller observed it he would become bankrupt. At least this would be the result with three-quarters of these disguised murderers. They depend on their Sunday sales, their sales in the night, and their sales to drunkards and minors, for their profits. Cut off these avenues, and they are ruined. It is, therefore, in enforcing the excise law, that Christian ministers will find one of the most successful ways of delivering the community from a curse which antagonizes the Gospel on every side.

The same activity should be shown against gambling dens and houses of vice. The clergyman should be a leader,

and, with his people, devote time and money to the destruction of these; just as he does to the establishment of a mission, or to the help of a church.

There is no fear that such demonstrations by ministers will secularize them, or render them less doctrinal or spiritual in the pulpit. On the contrary, a minister thus engaged in the Master's name will necessarily be the more fervent in his spirit, and more faithful and effective in his teaching. That common sense should be used in all this, goes without saying. There are "cranks" in everything, against whom Paul tells us to pray. (2 Thess. iii: 2.) Such men are to be unceremoniously thrust aside, whether they be ministers or laymen. Time is too short to waste on them. Let not their existence deter right-minded clergymen from leading their people into active methods of preventing crime in the community.

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## THE EFFECTS OF BRAIN OVERWORK.

No. II.

By WILLIAM A. HAMMOND, M.D.

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### HOW DETECTED.

PROBABLY the most common among the early symptoms of that congested condition of the brain which results from excessive intellectual exertion or emotional disturbance, is wakefulness. Indeed, it often happens that for a long time there is no other indication of cerebral disturbance than this inability to sleep. The individual goes to bed feeling weary, and as though he would soon be fast asleep; but no sooner does his head touch the pillow than he is wide awake, and his mind is filled either with the most preposterous ideas or with the thoughts and incidents which have occurred to him during the day. He, consequently, tosses restlessly from one side of the bed to the other, and if he does, toward morning, obtain a little sleep, it is generally disturbed by unpleasant dreams. It is not a matter for surprise that in such a case the sufferer should rise feverish, unrefreshed, and entirely unfit either for mental or physical exertion. He has been con-

suming his brain substance all night; he has burnt his candle at both ends; he has been expending more than his income, and he has taken the first step toward brain bankruptcy.

With this condition there are, however, very generally other symptoms. Thus there are pain, heat, or a sense of tightness, or of weight, or of heaviness in the head. Occasionally there is the sensation of a tight band being fastened around the forehead, and again as though a weight pressed heavily on the vertex, or again as though there were something clawing at the scalp, or some small animal walking over it. At other times there are vertigo, noises—such as roaring, hissing, or singing in the ears; or floating specks before the eyes. Loud noises are unpleasant, as are, also, bright lights. In some instances there are sensations of numbness in various parts of the body. The arm or the leg feels as though there were pins and needles sticking in it, or as though it were asleep.

In very many cases the pain in the head, to which reference has already been made, is one of the chief features of this disease. It may be seated either in the forehead, the vertex or the back of the head, and is always increased by mental exertion. Sometimes, when the patient is comparatively comfortable, the mere effort to fix the attention upon any subject, such as to listen to a person talking, to read a few lines in a book or newspaper, and especially to attempt original writing, or to think deeply upon a matter, will bring on the pain, or increase it if it already be present.

Very often there is a condition of stomach derangement present, which is very appropriately called “nervous dyspepsia.” It is due to the fact that the individual is using up his nerve-force for other things, and has not enough left with which to carry on the functions of digestion. He is like a man with steam-power to let, and who gives one of his customers more than his share. As a consequence, the others suffer. With the individual who has overworked his brain, the stomach is

usually the first to feel the loss of its due supply of force. The food, therefore, remains in its cavity an undigested mass, and eventually ferments, emitting gases and causing other disturbances. After a time the heart and other organs suffer.

It is not to be expected that there would not be changes in the mental organization of the individual. The ideas are often confused, and without logical arrangement in his mind; the memory begins to fail, especially in regard to recent occurrences; the judgment becomes weak and vacillating, and there is a difficulty in fixing the attention upon subjects requiring thought, and sometimes an inability to get correct ideas of very simple matters. In severe cases there even may be illusions, hallucinations, or delusions.

As to the emotions, they rarely fail to participate in the general mental disturbance. The passions are easily roused into activity by slight disturbing causes, and trifling circumstances produce an amount of annoyance altogether out of due proportion thereto. The every-day vexations of life appear to be of vast importance, and incidents which in his normal condition the individual would scarcely notice, now cause him great uneasiness or distress, or produce an excessive degree of irritability. His disposition, therefore, becomes peevish and fretful—perhaps even suspicious of his best friends. Persons thus affected are not, therefore, pleasant companions. Many of them avoid social intercourse and shut themselves up in their rooms to brood over the little mole-hills which to them look like mountains, or to watch for every little symptom they may have, and to exaggerate its importance. Others, again, plunge into dissipations of various kinds, of course with the effect of aggravating every circumstance of their condition.

Such are some of the symptoms which result from over-mental exertion. There are many others which, however, only physicians can detect, and which, therefore, it is unnecessary to mention here.



## A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION  
RECONCILABLE WITH THE BIBLE? IF  
SO, WITH WHAT LIMITATIONS?

No. IV.

By PROF. FRANCIS L. PATTON, LL.D.,  
PRINCETON, N. J.

LET us first agree upon the meaning of evolution. Dictionary-definitions, and definitions based upon etymology, may as well be discarded. Evolutionists do not adhere to the etymological significance of the word, and they cannot be refuted by arguing with them as though they did. Mr. Sully (Art. *Evolution*, in *Encyc. Brit.*) makes some complaint on this head, and very justly. At the same time it should be understood that evolutionists cannot be allowed to settle the question under debate by the terms of their definition. We decline to define evolution in a way that excludes the supernatural. And here Mr. Sully is himself open to criticism. Naturalistic evolutionists must be true to their empirical principles. They have no right to settle by definition the metaphysics of evolution. They must stick to phenomena. So restricted, they can only say that evolution is a word that describes the Becoming of the phenomenal world of co-existences and successions. It is a symbol that stands for the gradual transition of the homogeneous into the heterogeneous. Its one message to us is that in the great procession of events the simple has been followed by the complex. Nature flows; she does nothing by leaps: this substantially is what all theories of evolution have to teach, though they do not all explain it in the same way. Some scientific men and some religious men, too, identify evolution with mere naturalism; but they are wrong.

Keeping then to this general view of evolution, it is asked whether the Darwinian theory of evolution is reconcilable with the Bible. Usage is not as definite as one could wish respecting the meaning of Darwinian evolution. There are at least four senses in which

this phrase is or may be used, and we must accordingly distinguish.

## I. COSMOLOGICAL EVOLUTION.

Though evolution as a cosmological theory is as old as the Eleatic philosophy, it is generally held that Darwin's doctrine of natural selection has placed it upon a firmer footing. Partly on this account, and partly, too, because the doctrine of natural selection has been applied by some to the explanation of cosmological facts, Darwinism, in the broad sense of the term, stands for a certain theory of the universe.

It is a long road from the original fire-mist to the entrance into being of a mind that could write "The Origin of Species," and though evolution is an easy word to utter, it would be hard to prove that this mind, together with all the mental development of our proud century, was contained potentially in the fire-mist. The best way of proving that development has been the law of the entire road, is to show that it has been the law of a certain section of the road. At least this is the proof that is most relied upon, and it is for making this proof so complete (as it is said) for the biological section of this road that Darwin is held in such high honor. He has helped the cause of cosmological evolution by establishing, as his disciples affirm, the law of biological evolution. A recent writer has accordingly remarked: "We may take leave of the old doubts and address ourselves to the new. They are summed up under the one head—Darwinism. Under this aspect evolution has lately assumed cyclopean dimensions" (Coke, *Creech of To-day*, vol. 1., p. 241). By cosmological evolution is meant simply the theory that the world-process is one of gradual transition from the simple to the complex. Some say that all phenomena can be expressed in the terms of Matter and Motion, and they are therefore Materialists. Others say that all phenomena are modes of one substance, which they call God: Pantheists. Still others distinguish between phenomena and a basal something the cause of phenomena, which they vacu-

ously call Force, or the Unknowable, or a Power not themselves, and their system may perhaps be described as a suppressed or pseudo-theism. But others, again, may and do see in this law of progressive Becoming the manifested method of a personal God. It is true that cosmological evolution is more frequently materialistic and pantheistic than it is theistic; but it is also true that there is nothing in it that is necessarily inconsistent with theism. Anti-biblical it may be, but it is not necessarily anti-theistic.

More than that: the theist can show that if cosmological evolution be true, materialism cannot explain it. The origin of Life is confessedly a hard nut for a materialist to crack, and as long as a man remains a materialist, he will have to say as Du Bois Reymond has said regarding it and the origin of consciousness as well—*ignoramus, ignorabimus*. For imperceptibly minute as the successive changes in the ascending series may have been, new elements have been interpolated here and there in the series, which are something more than new aggregations and relationships of material elements. Life has not been generated out of dead matter. Mind cannot be resolved into molecular brain-change. Mind in the microcosm means mind in the macrocosm; and, theism being conceded, all development becomes a mode of the divine procedure. Theistic evolution, in other words, is the only evolution that is rational.

The world-process, as interpreted by the theory of theistic evolution, does not differ much as to fundamental principles, and as to the order of events, from the same process as given in Genesis; since in both cases the inorganic world is represented as lying at the base of the pyramid, while the successive steps in the ascent of life are prophetic of man's appearance at the top. How Moses happened to hit upon a cosmogony so simple, and, at the same time, so scientific, may well trouble those who do not believe in inspiration. It is the occasion of no difficulty to us. In its broad features, then, theistic evolution

harmonizes with the Bible. Whether this harmony is one of details as well as of general outline is another matter. And it must not be forgotten that there is a great difference between the materialistic and the theistic evolutionist, namely, that the one believes in naturalistic uniformitarianism, and the other in supernaturalistic uniformitarianism. The one leaves God out altogether; the other sees God everywhere, and feels His power in every change. If, however, it be asked whether supernaturalistic uniformitarianism, theistic though it be, is in entire harmony with the Bible, we must answer that it is not. It is anti-biblical because it is anti-miraculous. So far as creation is concerned, Mivart is right in saying that "Christian thinkers are free to accept the general evolution theory." For evolution does not pretend to account for the beginning of matter, and therefore cannot pronounce against the doctrine of its original creation. But the general evolution theory, when carried into human history, is in irreconcilable conflict with the Bible. Miracle is God's interruption of uniformity. Throughout the Old Testament, in the Incarnation, in the resurrection of Christ, we are brought into sharp antithesis with uniformitarianism. No theory, however theistic, can be biblical that proposes to bring these and similar facts of Scripture under the rubric of uniformity. And it should be noted that there is no reason why theists should feel themselves required to interpret these and similar facts of Scripture in accordance with such a rubric. Atheistic evolution of course must exclude miracle. Theistic evolution is under no such necessity, and its advocates should guard against any temptation that would lead them in that direction. Miracle, then, is the Scriptural barrier against theistic evolution as a complete theory of the universe.

## II. BIOLOGICAL EVOLUTION.

We are more properly within the scope of the question propounded at the head of this article when dealing with biological evolution. By this is

meant simply that the different species of plants and animals respectively have descended from a common stock. There can be no doubt that evolution is a proper word to use in describing the derivation of offspring from parents. There is no doubt that offspring is both like and unlike its parents. Every one knows that this likeness and unlikeness is basis enough for the origin of distinct varieties. It does not require much imagination in order to conceive of the various species of animals or plants as distant cousins, unlike each other in many respects, yet preserving a family resemblance, and tracing their descent back to common ancestors. This view was entertained long before Darwin's day, and Darwin's theory is not so much an affirmation of biological evolution as it is an explanation of it. Still, his name covers all theories of biological evolution; and whether a man accept the doctrine of natural selection or not, he is called a Darwinian, if he maintain the genetic relationship of species. Thus Schmidt entitles his work, "The Darwinian Theories," and under this head discusses three distinct forms of the hypothesis of biological evolution.

It is clear that the origin of species is a very natural and a very legitimate subject of inquiry. Because species are now incapable of transmutation, we cannot positively assert that they have always been distinct; though in favor of specific creation the sterility of hybrids has been and still is a strong argument. But the theory of specific creation is not so evident at first sight as to make further inquiry needless. We may say, in fact, that some of the strongest arguments for specific creation would, in all probability, never have been known, but for the facts which have been brought to light through zeal for a contrary hypothesis. It cannot be denied that, looking at the matter without presupposition and dogmatic bias, the analogies of very superficial observation would suggest that there is rational foundation for the hypothesis, that just as varieties within

species have come from common stock, so species themselves have been formed by a process of gradual transmutation. But cautious evolutionists will themselves admit that we do not err in saying that no satisfactory theory as to the origin of species by evolution has as yet been propounded. All evolution theories are burdened with grave scientific difficulties, and none of them has as yet gone beyond the stage of hypothesis. There is, however, nothing impious, and certainly nothing atheistic, in the supposition that the species in the animal and vegetal kingdoms respectively sustain genetic relations to one another. And if we leave out the case of man, it is safe to say that there are no theological tenets that are in the least affected by such a view. Here, however, as some suppose, the difficulty comes in. For, if evolution be conceded as to species in general, it is said that there is no reason why it should not be conceded in respect to man. Naturalistic evolutionists of course will say this, but theists, and certainly believers in the Bible, are not obliged to say so. The downward tendency in man is not the only feature in his character that constitutes (though this is what the Duke of Argyll maintains). "The Great Exception" (*Unity of Nature*, vii: 365). Leaving man out of our consideration for the present, it is safe to say that if the evolution of species be contrary to the Bible, it must be because the Bible distinctly teaches that species were separately created. It is held by some that the separate creation of species is unequivocally taught in Genesis i, 11: "Let the earth bring forth grass and herb yielding seed after his kind, and the tree bearing fruit, whose seed was in itself after its kind." This is a strong statement, and in the absence of any scientific proof of biological evolution, will, when taken in connection with other facts, justify belief in the theory of specific creation. It could not be said, however, to be irreconcilable with the theory of evolution, if that theory were made highly probable on scientific grounds. Indeed, the opening

words of the verse just quoted are looked upon by Prof. Asa Gray as favoring the idea that the divine power wrought through natural agencies, and even Delitzsch regards them as teaching that species originated through a process which, though divinely directed, was essentially equivocal generation. The expressions "Let the earth bring forth" and "after its kind" as respectively favoring and opposing the evolution hypothesis might, therefore, be regarded as fairly balancing each other. Really, however, the only thing that the passage clearly teaches is the law of heredity, and this no evolutionist denies. Every one sees that like produces like. Why this should be so we cannot explain. It is hard to say why *ova* of the same species should give rise to varieties, but it is just as hard to say why *ova* of different species, though structurally alike to all appearance, should unfailingly perpetuate specific differences. The law of heredity, however, is one thing, and the doctrine of the stability of species is a very different thing. There are very strong arguments for the stability of species; and there are facts that science has found it hard to reconcile with any theory of evolution. If, however, the doctrine of common descent in regard to species should be forced upon us by rigid scientific induction, we should have as little difficulty in reconciling the language of Scripture with that conclusion as we have had in harmonizing the six days of the creative week with geologic time.

### III. NATURAL SELECTION.

If we deal strictly with phraseology we must regard the Darwinian theory of evolution as that which accounts for the origin of species by natural selection. This is Darwin's own contribution to the stock of scientific ideas. His fame rests upon it. It is the announcement of this idea which entitles him to be regarded as an epoch-making man. Darwin, as we all know, used the doctrine of natural selection to account for the origin of man. This, however, is only a matter touching the application of the princi-

ple. It is the principle itself that constitutes the essence of Darwinism.

Passing over, then, the question regarding the descent of man, we are asked to say whether the doctrine that the origin of species is due to natural selection is reconcilable with the Bible. Theologians and scientists, theists and atheists, have affirmed the anti-biblical, and the anti-theistic character of this doctrine. Dr. Charles Hodge has said that the Darwinian theory of natural selection is atheistic; and Haeckel has said that "with this single argument the mystery of the universe is explained, the Divinity annulled, and a new era of infinite knowledge ushered in." Let it be observed that Dr. Hodge's special objection to Darwinism is not founded on the fact that it teaches that species have sprung from common ancestors, but upon the fact that it attempts to explain the evolution of species by natural selection. This is a point which it is of some importance to remember.

The biological evolutionist wishes to prove that species are genetically related. Just now there is a discrepancy between the theory and the facts of common observation. The species are islands, with an unfathomed ocean rolling between them. Theoretically, they are survivals marking the place of what might have been a great biological continent. What palæontology may do toward establishing the theory of biological continuity remains to be seen. Some say, however, that though the intervals between the species were bridged by a series of organisms representing every stage of transition, they would see in this no proof of evolution. Proof of evolution, in the sense used in this article, such a series would certainly be; but those who make the assertion referred to mean that such a series would give no proof of common descent. And it is true they might defy any one to prove that the several members of the series were not special creations. Judging, however, by what we know of the phenomena of propagation, most men would regard, and we think right-

ly regard, such a series as tantamount to the establishment of the doctrine of common descent. If, however, besides showing that evolution has taken place, it could be shown how it has taken place, this, besides being an interesting addition to our knowledge, would lend very strong corroborative support to the general doctrine of biological evolution. Explanation of the process of evolution goes to prove the truth of evolution. Now, it is claimed that Darwin has explained the process whereby the fauna and flora of our world have come to be distinct species. "Broadly stated, the Darwinian theory amounts to this: Artificial selection can obtain a given feather in a pigeon's plumage in three years; therefore natural selection, starting whence you please—say from a sponge—has obtained man in a millions of years" (Coke, *Creeds of To-day*, vol. 2, p. 16). It is with natural selection in general, and not with its application to man, that we are dealing at this moment. Now it is evident to every reader of Scripture that the order, harmony and beauty of the material world are everywhere in the Bible represented as reflecting the mind and expressing the thought of God. It is charged, however, against the hypothesis of natural selection that it is fatal to the idea of design in nature, and that it regards the world as the work of chance. Clearly, then, if this charge is true, the hypothesis in question is both anti-biblical and anti-theistic. The question whether natural selection is anti-biblical or not, turns upon the question whether or not it is anti-teleological. In regard to this latter question, there seems to be great conflict of opinion. Dr. Charles Hodge, in his book, *What is Darwinism?* has argued very strongly to show that Darwin's doctrine of natural selection is irreconcilably opposed to the doctrine of final causes, and he cites several men of eminence in science as sharing this view. Lange, also, in his *History of Materialism*, is enthusiastic over the anti-teleological consequences of Darwinism. Huxley's position is sub-

stantially the same. On the other writers like Flint, Janet, Schmitt and Ground are as positive in the doctrine of final causes lose none of its force even though the doctrine of natural selection were

These opinions are not as incalculable as they appear to be. I taught by Darwin, the doctrine of natural selection is only another word for chance. The species are accidental. The order and harmony in the world are simply nature's happy accidents after millions of experiments. According to this theory we are to believe that there is a tendency to variation in all directions. These variations are minute. Some of them are beneficial. A useful variation in one individual is inherited by another individual. It is perpetuated. Then follow subsequent variations, increased variations, and finally new species. The variations in the useful variations in particular, the reproduction of the species, the subsequent matings, are accidental; but the outcome of these various combinations is the logical result of classification to which the student of biology introduces us. It is not necessary to oppose a theory like this on theological grounds. As originally stated, it has as little right to countenance as the theory of Lucretius. Darwin himself an evolutionist, calls it "a vile hypothesis." A chance world is upon credulity that men will not believe. And it does not relieve the difficulty to say there is no such thing as chance. All change is conditioned by physical law. The throws of dice are also conditioned in this way. Whether we say law or chance, whether we say fortune, it matters not. That the species, orders, genera, species of the organic world are the result of a tendency to vary in all directions, and the accidental perpetuation of some rather than other variations, is a theory well known to be impossible for any man to believe who really understands it. Still, we can say that the hypothesis of natural selection is a doctrine of chance, but



theory of natural selection as taught by Darwin. In order for natural selection to have any plausibility, it is necessary to modify it. It is necessary to hold that variations take place only within definite limits, and that they follow the inner law of the organisms affected by them. This is a very important modification of the original Darwinian hypothesis, and it changes our attitude toward it completely. For what is this inner law which determines variations and shapes the path of progress? If there be a law determining development, it is to this law, rather than to natural selection, that we must look in explaining the origin of species. The future of the species is determined by the kind and the numbers of the variations. To know the secret of the origin of species, we must interrogate the law of development, whatever that may be; for as to why there should be these and no other variations, why of those which do occur only some have been perpetuated, and what psychical law determined the pairing and the offspring, natural selection is as dumb as any marriage-register.

Modified by the hypothesis of an inner law of development, the Darwinian theory of natural selection is at least not inconceivable; but so modified natural selection is not only not anti-teleological, but teleology enters into its very essence. For, with such a law conceded, it is impossible to deny that nature has been moving in the direction of an end, and that the existing organic world is the realization of ideals of which all lower forms of life were prophecies. Finality in nature, however, has but one rational explanation, and that is Theism. Natural selection will not hurt Theism; but if it do not ally itself to Theism, or something like it, natural selection is doomed.

#### IV. THE DESCENT OF MAN.

The joint propounders of the doctrine of natural selection differ in regard to its application to man, Mr. Darwin holding that it can, Mr. Wallace that it cannot, account for his origin. These names stand for two existing schools of

evolutionists, one affirming and the other denying that the doctrine of natural selection is applicable to man. Serious differences, however, exist among members of the former school. Those who hold that body-wise man is related to the brute, do not all believe that he owes his soul to a similar process of mental evolution, though Mr. Romanes seems to think that mental evolution cannot well be separated from organic evolution.

Conceiving of evolution as physical change in material organisms through the aggregation of new material elements or the rearrangement of elements already entering into their structure, it is safe to say that life, intelligence and mind are not the products of evolution. Dr. Guyot has put on record his opinion on this question in the last work that came from his hand: "As we have already observed, each of these great orders of things is introduced by the word *bara*, so that Moses seemed to distinguish the three great groups of phenomena as distinct in essence. According to this, the evolution from one of these orders into the other—from matter into life; from animal life into the spiritual life of man—is impossible.

"The question of evolution within each of these great systems—of matter into various forms of matter, of life into the various forms of life, and of mankind into all its varieties—remains still open" (*Creation*, p. 128).

If, however, man were body-wise related by descent to the brute creation and soul-wise were simply the highest manifestation of psychical development in a gradually ascending series of intelligences, it would still be important to give some account of these intelligences, and particularly of man's spiritual nature. Some undoubtedly would impose a pantheistic interpretation upon them, and regard them as individualized manifestations of the universal intelligence. Others would say that these intelligences in general, and the soul of man in particular, are direct creations of God; and still others would say that there has been genetic develop-

ment in the psychical sphere, just as there has been in the organic sphere. The last view, however, is something very hard to understand. That man may have sprung from the *Amœba*, as to his body, is at least conceivable; for material growth and development implies the organic aggregation and adjustment of material elements which had existed under different relations before. But the genetic relation of man's mind to the rudimentary intelligences below him is something that is hard to reconcile with the ideas that are commonly entertained regarding mind. Those who believe in psychical evolution through common descent do not, as a rule, believe in mind as a separate entity; and they probably do not dread the consequences of their theory. These consequences are serious, however. To hold that, psychically, man traces his descent back to rudimentary intelligence, is irreconcilable with the Bible; but it is even worse than that. It destroys the intuitional foundations of belief. It enthrones utilitarian ethics, and makes an obligatory morality impossible. It destroys certitude. It introduces the reign of universal Pyrrhonism. The one element of comfort which it leaves us is that, doubting everything, we must be in doubt of evolution as well, that even the agnostic cannot say that intuitionalism may not be true, and that we therefore shall win no advantage by parting company with our old beliefs. The new discussions in psychology and ethics owe much of their inspiration to Darwin's "*Descent of Man*," and it should be understood that it is within the sphere of mental evolution rather than that of organic evolution that the Darwinian theory as to the descent of man is conspicuously antagonistic to Christian faith.

Admitting, however, as Mivart and others do, that man's soul is directly created by God, the question is whether the belief that he is related through his bodily organism to the brute creation is reconcilable with the Bible. If we answer this question in the

negative, it is not because we attach much importance to the common argument based upon respectability. Upon the mere question of ancestry there is no need of being sensitive. Organized matter is a higher form of matter than unorganized, and if God used organized matter, even though it were that of an ape, in making man, there is nothing very shocking in the idea. Nor should we the less regard God as man's creator, because his body came into existence through the slow process of genetic development. Still less because He framed our bodies in this way should we doubt that He is the Father of our spirits. When we teach a child that God made him this truth is not compromised by the relation he sustains to his parents through generation. But granting that the body of man is mediately and the soul of man immediately the product of God's power, the great fact of organic and the psychological continuity which the hypothesis of evolution involves would still remain, and it is hard to see how this can be reconciled with the plain statements of Scripture respecting the creation of woman; the descent of the human family from a single pair; the original righteousness of our first parents; their fall, and that of their posterity through a single act of disobedience; and the subsequent provisions of the economy of grace in which Adam's representative responsibility is pre-supposed. The Darwinian doctrine of the descent of man, even in its least objectionable form, stands, so far as we can see, in irreconcilable opposition to the Scripture. That no scheme of reconciliation could be found were we under the necessity of giving up the accepted view of man's origin, is probably more than we have a right to say. But we are certainly not called upon to go in quest of such a scheme simply for the sake of being at peace with an hypothesis which lacks every element of proof, and which, after it shall have sufficiently served the purpose of being an incentive to inquiry, will in

all probability take its place among discarded theories.

## LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

### No. III.

VIEWS OF PROF. R. OGDEN DOREMUS.

I HAVE heard many of our distinguished preachers attack men of science as though claiming that all were atheists and infidels, and warning their hearers against the opinions of the great scientists of the age, lest they should "fall from the faith." In fact, they give a sort of impression that the study of the Bible should be the only guide to a knowledge of God, and ignore the magnificent works of the Almighty in nature.

I think it would be wiser if, in our theological seminaries, scientific subjects were taught *thoroughly*, and that the impression should not be given to the aspirants for the pulpit (as I once heard a most distinguished divine assert) that the whole of science could be mastered in three months! As a young student, I was deeply impressed with the astronomical discourses of the late Dr. Thomas Chalmers. And some of the grandest discoveries in science have been made through the agency of the great divines—as Pascal, of France, by his own experiments and those of his brother-in-law, Perrier, with the water barometer, the wine barometer, and the mercurial barometer (the latter used at the base of Puy de Dôme, the highest mountain in France, and afterward at its summit), demonstrating the error of the old doctrine of *fuga vacui*: i. e., if nature abhorred a vacuum at the base of a mountain, at a certain height, it should be the same at the top. And yet the claim had been theretofore that this was contrary to the doctrines of the Scriptures. But Pascal successfully combated the Jesuits by his brilliant experiments.

If the young theologians are thus fully armed and equipped in the way I suggest, they will necessarily introduce,

more or less, the works of the Creator into their sermons. They need not preach purely scientific discourses, but it would be well if their figures of speech, similes, etc., were drawn more from nature. Thus, let the clergy become teachers of the truth, both from the Scriptures and from the works of God. And this probably would induce many of the congregation, who otherwise ignore the magnificent discoveries of modern science, to read and think for themselves.

At a lecture in Rev. Dr. Hepworth's church, which I was requested to give in place of my friend Dr. Willard Parker (whose illness prevented him from being present), I had occasion to refer to riding up the Fifth avenue with my old friend, Ole Bull, and pointing out to him the various elegant churches, costing from a few hundred thousand to a million of dollars. After I had enumerated a number of them, he touched me on the shoulder and said: "But where are your temples of science?"

I urged on Dr. Hepworth, and other distinguished divines of the city, that the churches should be opened in the evenings for lectures on scientific themes, such as would fascinate the young men of the city, and keep them from being led astray. The Roman Catholic churches in Europe are open all the while for worship, but our own churches are not open either for worship or instruction of any kind. In many of them, too, a scientific lecture, demonstrating in the fullest and completest way the grand works of the Almighty, would not be permitted. It would be esteemed a desecration of the place. More of our young men, I think, would be induced to attend church if the suggestions I have made were acted upon by our preachers.

How is it possible that there can be a pleasant feeling between the clergy and the scientific men, when the preachers stand aloof from thorough scientific knowledge, so much so that scientific men smile at their ignorance. They are like one who declined to read

a book he was criticising, lest he should be prejudiced.

In the matter of amusements,\* I think the clergy should recognize the power for good of legitimate acting on the stage. For instance, would not almost any preacher himself have been benefited by having seen Salvini, the great Italian tragedian, in his wonderful impersonation of Paul? I spoke to a prominent clergyman of my acquaintance after having witnessed that performance, and said I wished he could have been with me. "Ah!" he exclaimed; "that would be contrary to the feelings of my congregation." He would have liked to go, but did not dare to go. Now, I do not defend the *opera bouffe*, and that class of entertainment; but a distinction should be made, and while we denounce the bad in the drama we should encourage the good.

I believe that an opportunity should be offered our working people to visit the picture galleries, libraries and museums on Sundays. That is the only day that many of our population can derive any benefit from such educational institutions. Hugh Miller, it will be remembered, used to walk through the British Museum on Sundays, and explain to the working people, when requested so to do, the wonderful geological specimens and forms of animal life to be found there, and told how their history corresponded with the story in the first book of Genesis. This was literally "a sermon in stones."

\* Few clergymen will assent to Prof. Doremus' criticism as it applies to the opening of galleries, museums, etc., on Sunday. As to the theatre, until its friends are more successful than heretofore in separating the good from the bad, we think the professor will find it very difficult to convert the clergy to his views. We also think that he fails to do justice to our clergymen in their attitude toward science and scientific men. As a class they are the friends of true science, recognizing the fact that there can be no antagonism between the truth revealed in nature and in the Scriptures. If our scientists would consent to meet us half-way, that is, devote as much time to the study of Scripture as the clergy devote to the study of science, we would soon be far on the way to a mutual understanding.—ED.

#### VIEWS OF FRANCIS B. THURBER AND F. B. THURBER & CHANTS.

It seems presumptuous for to criticise the teacher; but for my opinion upon these give it for what it may be worth.

In a general way I may say the Church has made great progress is doing an enormous amount of good. It seems to me that it hardly how the world has been revolutionized by the forces which now control Steam, electricity, and machinery. The world is now controlled by corporate organizations now developing nations a history at a rate never before known. The United States, scarcely old, already present a state closely resembling that of the Republic in the time of the Revolution. A comparison is startling. If

"It was an age of material progress, an age of material civilization; an age of civilizational culture; an age of progress, of salons and of dinner-parties, of majorities and electoral corruption. The highest offices of state were open to the meanest citizen; they were open to those who had the longest purse. The ready use of the tongue on popular occasions. Distinctions of birth had been distinctions of wealth. The struggle between plebeians and patricians for equality were over, and a new division formed between the party of progress and the party who desired a change in the society. The free cultivators were from the soil. Italy was being vast estates held by a few favored families, cultivated by slaves, while the old population was driven off the land and crowded into towns. The rich, for life had ceased to have interest, except for its material gratification of the higher classes was to without labor, and to spend it in idleness. Patriotism survived on patriotism meant the ascendancy which would maintain the existing things, or would overthrow it for the distribution of the good things were valued. Religion, once the laws and rule of personal conduct, was considered into opinion. The educated hearts, disbelieved it. Temples with increasing splendor; the estates were scrupulously observed. Publicly, conventionally of Providence, they throw on their opponents the odium

but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude.'

Change the scene slightly, and what have we in the present day and generation? The same mad pursuit of money; the same sudden accumulation of wealth by the few; the same luxury; the same corruption of the elective franchise—the longest purse controlling the elections; the selling of justice; hypocrisy and corruption among public men; the indifference of the rich; the reluctance of "the seven thousand in Israel," who deprecate the existing state of things, but fear that a remedy may be worse than the disease—all find their counterpart in the present. Substitute a public charter for the government of a Roman province, and we find the same power of taxation acquired by corrupt means and producing the same results: enormous wealth for the few, with poverty for the many. Labor-saving, or labor-displacing machinery, coupled with the importation of the poor and degraded of all nations, is making our great land and mine and machinery proprietors as independent of American laborers as the imported slaves made Roman patricians independent of Roman laborers, and are slowly but surely reducing them to the lowest level of dependence, where their votes are as purchasable as any article of merchandise. Steam and electricity—among God's greatest gifts to humanity, and the benefits of which ought to be enjoyed by all alike—have been monopolized by the few, and are used as a machinery to tax the many. Within twenty years the genus *hundred millionaire* and the genus *tramp* have made their appearance in the land.

Where wealth accumulates men decay. Poverty and crime go hand in hand. The moral forces of the day have not kept up with the demoralizing forces. The rapid growth of evils among us has taken the Church by surprise; and even now many good men do not realize the extent of the agencies which are undermining our social and

political system, and even endangering our free institutions.

There are, of course, other demoralizing agencies to be looked after. Intemperance and ignorance need to be combated; and one of the most effectual ways to do this is to prevent enormous accumulations of wealth in the hands of the few, while the masses are made poor and dependent. Our forefathers abolished the laws of primogeniture and entail in order to insure a more equal distribution of wealth; but steam, electricity and corporations now roll up fortunes in a day which a lifetime could not accumulate a century ago. Of course, all men do not have equal abilities, health, strength, or opportunities, and therefore absolute equality in fortune is impossible; but the laws should not be made, as they have been during the last few decades in this country, so as to make the rich richer and the poor poorer.

You ask, "Why do not young business men take more interest in the Church?" Doubtless there are various causes. In some cases the arduous physical and mental labors of the week dispose business men to absolute rest on Sunday. In others, the dry husks of doctrinal discussion are given instead of the corn of live topics. In others, the prominence of men in the Church, whose business lives are known to be at variance with their religious professions repel those who believe that the essence of religion is doing unto others as ye would that others should do unto you. Such considerations have their influence.

But you will find almost as many reasons assigned as there are individuals. As before stated, I think it an ungracious task to criticise the acts of the good and pure men who are striving conscientiously to make the world better. I do not feel competent to instruct them even in regard to the political duties of a citizen, which, especially in a republic, are so closely allied to religious duties. I have been encouraged, however, to pen these few lines in the



hope that they might touch upon some good thought which had escaped the attention of others. While I do not advocate a union of Church and State, it seems to me that corruption in public life is so closely associated with corruption in private life, that preachers must of necessity be patriotic,

and join with other good citizens in saying:

"God give us men, a time like this demands  
Great hearts, strong minds, true faith and will-  
ing hands:

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinion and a will;

Men who have honor, men who will not lie."

### LIVING ISSUES FOR PULPIT TREATMENT.

*The pulpit of America hostile should count more than an army of a million men.*

#### Prison Reform.

*I was in prison and ye came unto me.—  
Matt. xxv: 36.*

UNDER the auspices of the "Prison Association of New York," a convention of ministers and friends, and officers of our various reformatory institutions was recently held in New York City to consider "the relation of the churches to the criminal class." Many of our leading clergymen and eminent and active workers in the cause of Prison Reform were present and took part in the discussion. While a diversity of views were expressed on various questions up for consideration, yet all were agreed as to the desirability of bringing a more direct and efficient personal, moral and religious influence to bear on the prisoners while incarcerated and after their release. A resolution was adopted approving the work of the Prison Association of New York, recommending that all the churches in the State set aside one Sunday in the year for the consideration of the relation of Christian people to the reformation of criminals. Some statements and remarks were made of a noteworthy character. Mr. Round, corresponding secretary of the association, said:

"That the New York State Prison at Sing Sing was shamefully overcrowded, while a new prison at Clinton, built at a cost of \$300,000, had never had a convict locked up in it! This abuse existed simply for the purpose of making a good financial showing for the present prison system of the State. In answer to a question, Mr. Round said that there were prisons where the keepers should more justly be in the cells than the criminals. He knew of one prison where 18 keepers had been appointed to please one member of the Legislature, although the men had never had a particle of previous experience."

Dr. Lyman Abbott, of the *Christian Union*, said:

"There were 1,500 persons in the prisons of the State, and 75,000 not in prison who ought to be. One person out of every 75 was a criminal. Progress in civilization was not marked by railroads, palaces and material improvements, so much as by the education of the people, and primarily by their moral education. The true measure of advance in Christian civilization was in the small number of disobeying persons in the community, and the large number of obedient ones. The *avowed* object of prison machinery was to protect the innocent and to discipline and reform the guilty. The *real* object now seemed to be to *make money*. In the county jails the profits went to the sheriff—the county boarding-house keeper, who was interested in having his hotel as well filled as possible. In the case of the State Prisons the profits went into the pockets of the State."

Dr. Howard Crosby held that such an Association was needed to watch officials, and keep them out of ruts in the performance of their duties. He gave an account of

"A burglar caught in his house and sentenced to 15 years at Sing Sing, with whom he corresponded through the prison chaplain for five years, when the convict was pardoned through his efforts. The man was now one of the most prominent men in a distant community and noted for his good deeds. Christians should turn over a new leaf in their personal religion, approach a discharged convict as his helper and guide, and they should not turn away at his approach."

Bishop Henry C. Potter said there

"Were two great crises in a criminal's life: the first when he first found himself within prison walls, and the second when his prison doors were opened and he was a free man again. When a young man was convicted at first he should be kept from the evil influences of hardened prisoners. He should be isolated for a few hours each day while his hands were kept busy in some healthful employment, and then he should be brought in contact with good Christian influences. When he was made free again he should be helped and made self-reliant."

These excerpts give the main points of the needed reform. Reliable statistics clearly show that under these reformatory agencies crime has considerably decreased of late years, and the number of inmates of penitentiaries and State prisons is less than it was a few years ago, notwithstanding the increase of population; the per centage of recommitments has also lessened. Surely there is great encouragement to pray and work, even for the "criminal class." They may be reached and reclaimed to virtue and society by Christian love and faithfulness. This is a work for which the Church is peculiarly fitted. Let it see that Prison Reform Associations are organized in every State, and that every city and town has its branch, that those who are in prison are visited by warm-hearted Christian men and women, and that the path back to virtue is made easy as possible to the released prisoner.

#### Integrity in Commercial Relations.

*It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.* — Prov. xx: 14.

The text illustrates what is at the bottom of three-fourths of our financial disasters, viz.: a desire to get something without rendering an equivalent. Such a desire saps industry, shatters confidence, destroys co-operation, instigates strife between capital and labor, undermines morality. The maxim, "Everything's fair in business," is false. The obligations of the Golden Rule are *not suspended* in Wall Street. "Be ye perfect" is an injunction for every profession. This desire for dishonest getting prevails not only in the great commercial centres, but in every village. It is as dishonest in transactions involving dimes as in those involving millions. Its prevalence is seen—

1. *In the mania for speculation.* The speculator, without industry, without adding one cent to the world's wealth, hopes by shrewd guesses to obtain that to which he has no right. It is barefaced gambling—often selling what one

does not possess, buying what does not exist. By "corners" in wheat, corn, cattle, etc., the necessities of life are taken from the poor. Honest men are robbed through the failures of the speculators. The three most prominent failures last year were the *direct* result of this mania. Peter McGeoch, of Chicago, James Marshall of Pittsburgh, Fayette Shaw, of Boston. Companies are formed to "bull" or "bear" the market, others to wreck railroads, insurance companies, etc. What are they but conspiracies to rob?

2. *In betrayals of fiduciary trusts.* Investing in doubtful transactions money held in trust for widows and orphans; trustees, through criminal neglect, commit business to incompetent or dishonest hands, or they enter into conspiracy to defraud, by diverting funds into ruinous channels and sharing in the spoil. Or they submit to illegal practices, and, for a consideration, refrain from prosecution.

3. *In dishonest failures in business.* Many fail honestly, and deserve sympathy—not reprobation. But it is an open secret that thousands fail in business because it pays. It is profitable, *for the time being*, to pay but fifty cents on the dollar. So frequently has this been done, that many petitions from business men throughout the land have forced Congress to take action looking to the modification of the bankrupt laws.

These are some of the legal methods of swindling. The illegal are legion: defalcations by officers of various institutions, peculations of cashiers and clerks, incendiary fires to secure insurance money, graveyard insurance, etc.

We need men in business who, like Job, value their integrity above everything else.

#### The Bonded Whiskey Bill.

*The robbery of the wicked shall destroy them; because they refuse to do judgment.*—Prov. xxi: 7.

The "bonded whiskey" scheme pending in Congress is a monstrous meas-

nre in itself, and in the inevitable effects which would follow from the success of the measure. The scheme involves many millions, and is purely in the interest of the "whiskey-ring," which is quietly and adroitly pressing the measure. Remembering ex-Commissioner Raum's relations to the question, past and present, the position and influence of those who form this ring, and the power of the rum interest in the country, representing, according to Senator Blair, a "vast industry involving at least one billion dollars," and having hundreds of powerful associations, the danger is real that the whiskey ring will carry the day, not only in reference to the postponement of the taxes on bonded whiskey, but eventually in the repeal of all taxes on whiskey and tobacco. Well does the

Boston Traveller say: "The extension of the time of payment would make the government a more active partner in the whiskey business than it is already." Besides, it would be discriminating in favor of a particular interest—an interest hostile to individual and national well-being—for the benefit of those interested in the rum traffic, taking millions of dollars from the U. S. Treasury and putting them into the pockets of those who compose the whiskey ring. The question is one which comes home to the people, and they should speak in thunder tones through the press, and public meetings and the pulpit, and, above all, to and through their representatives in Congress. Congress must be made to know that this is an iniquity the people will not endure.

### SERMONIC CRITICISM.

*"If there's a hole in a' your coats,  
I rede ye tent it;  
A chiel's amang ye takin' notes,  
And, faith, he'll prent it."—BURNS.*

*"Base is their nature who will not have their branches to be lopped till their body be felled!"—FULLER.*

THE CONCRETE IN SERMONS.—If there are "sermons in stones," and "books in the running brooks," there ought to be a lesson even in a street-vender, thought I one evening, as I passed a crowd gathered around a gasoline lamp and a vivacious speaker. He was selling soap, and yet managed to draw and hold a large crowd without resorting to buffoonery. Marvelous, I thought; how does he do it? Does he expatiate on the relation soap sustains to civilization? Or does he use soap as a symbol of purity? Or does he tell of the chemical principles on which soap is compounded? Strange to say, he hadn't a word to say on one of those fruitful themes. He hadn't a word to say on soap in general, but a great deal on his soap in particular; what it had done, and would or wouldn't do. I had my lesson: my sermons henceforth shall deal less with abstract sins.

It is a poor preacher that has no power for abstract thought; but it is a poorer preacher that has no power for presenting concrete illustrations and

examples. My mind reverted to Peter's pentecostal sermon. Very little of the abstract in: "This Jesus hath God raised up, whereof we all are witnesses." Luther had more than an abstract idea of the devil when the inkstand was hurled against the wall. Wesley, Whitefield, Jonathan Edwards, are instances of the same power of embodying the abstract in concrete forms. A writer in the New York Tribune recently analyzes a noted preacher as follows: "Mr. — is a man preaching to men about the struggles and triumphs of men. The abstract sins of abstract people are of little value in moulding character; and the alleged decadence of the modern pulpit may be partly explained by the fact that preachers have been too often contented with the denunciation of abstract sins. Mr. — does not simply analyze a text; he analyzes the living hearts before him." How many studious, scholarly preachers might ponder this thought to their profit! P. A. G.

BEYOND THE LETTER.—In treating Acts

in *THE HOMILETIC MONTHLY* (p. 241), you attach a meaning to which seems to me to be unintended by the language. A text, to me, means only what the words say: "He shook off the beast into the sea and took no harm." It teaches that God protected His servant; he was not bitten by the viper. The criticism is, that the suggestions are not the meaning of the text, but its meaning, neither its teaching nor its possible suggestions.

G. F. W.

near. There is a "meaning" in texts that is not literally expressed in the words, and no doubt G. F. W. has often acted on this principle in the interpretation and application of Scripture. For instance, the 24th chap. of Matthew, most of the parables, 1 Cor. viii: 1-13, and a thousand other passages: their spiritual significance will not appear, if we are not to go beyond the letter of the record. So with the age in question. The historical incident related was one of a series of supernatural interpositions, designed not to teach the doctrine of a protective power to these heathen sailors and "barbarous" islanders, but a deeper lesson. Even these "barbarians" attached deeper meaning than the outwardly expressed, and so may we. A "vine" is a scripture emblem of sin. The serpent seduced our first parents under the guise of a "serpent." The devil is finally called "serpent," "that old serpent," whose bite is death. The "man serpent" lifted up in the wilderness was a type of Christ on the cross, the great Healer of sin-bitten man. The natural and scriptural use was the use made of this incident in Paul's exhortation, not simply as a ship-wrecked passenger, but as the representative of the sinner and Him crucified, that we are yet convinced that it was "unwarranted."

CANON LIDDON AS A PREACHER.—In this number we publish an outline sermon by Canon Liddon, of St. Paul's, London. The following description of the

man and his method is from the pen of Robert Laird Collier:

"Canon Liddon preached from the pulpit under the dome, and his voice reached to the remotest parts of the transepts and well down the great nave. I had never before been so favored as to hear this famous preacher, regarded by the most intelligent sections of English churchmen as the most scholarly and brilliant orator in the Anglican Church. When his reverence entered the pulpit I was instantly disappointed with his personal appearance. I had always associated Canon Liddon with Henry Melville, and expected to find the same type of mind in the same type of body. I was looking for a tall, spare, pale, scholastic ecclesiastic to enter the pulpit, especially for an ascetic-seeming countenance to look down upon me, as the Canon is the leader of the High Church party in England. But no. The preacher has much the look of a man of the world. He is not tall, only of medium height, is rather thick set, and has a round head and florid complexion. His nose and mouth are those of the orator. From first to last the diction of the sermon was literary and the pronunciation academic. The discourse was begun in rather an inaudible voice, but after about five minutes the matter of the sermon lifted the voice till it commanded the vast audience and held the interest and seemed to compel the assent of every listener.

"The sermon was on the parable of the ten virgins, the preacher taking as the particular words of his text, 'The door was shut,' and a more singularly untrite treatment of this very trite subject of "lost opportunity." I never heard nor read. And yet the preacher began in a very commonplace, old-fashioned sermonic way upon the general matter of opportunities, but soon became eloquent, and, when treating the matter of the 'lost opportunities of friendship,' his words were pathetic in a degree. He passed rapidly to these consecutive points: Opportunities of wealth, of social advantages, of powers of mind, of our allotted days on earth. He reached his highest pitch of eloquence when on the point of the wasted endowments of the mind. The final appeal of the sermon was simply tremendous. It was a sermon. It was not an essay. It was a sermon; for, in form, matter, and spirit, it was suited only to the Christian pulpit."

GRAND SUMMING UP OF QUALITIES IN THE PREACHER.—We know of no writer, living or dead, who had a clearer and truer conception of the functions of the Christian preacher, or who could express his views on the subject more tersely, strikingly, and profoundly than the late GEORGE SHEPARD, D.D. His contributions to some of our leading Reviews in his day, are among the most valuable.

bearing on Homiletics, that the literature of the Church has produced. We have recently refreshed our minds with reading again some of these masterly papers, and we here put together a few of his pithy thoughts in connected form, giving his ideal of the effective preacher. High as this ideal is, he himself filled the picture, and so did many another of his contemporaries, alluded to by "Veteran Observer" in the February number of *THE HOMILETIC MONTHLY* (p. 301).

"The effective preacher is a man of extensive knowledge, not a novice. He has clear and comprehensive views of truth. His mind is filled with its illuminations. He is a man of deep experience; his heart is pervaded with the spirit and power of truth. He is a man of benevolence; his soul is filled with intense desires to achieve, by his instrumentalities, those grand purposes of love for which the truth was given. He is a man of logic and of feeling; he can prove his points, and press them. He is a man of simplicity, who aims to be understood; a man of intention, who aims to be felt. He clothes his message in garments of light, imbues it with the energies of emotion, adjusts it to the sensibilities of the heart; points and pours it into the drowsy chambers of the conscience. He is a man of taste: he can soar if he pleases; write and speak with a winning beauty, and a chastened elegance. He is a man of boldness; and is not afraid, in distinctness and strength, to utter the whole truth—all doctrine, all duty, whoever may hear, or whoever may forbear. He is a man of independence, his rules are his own, gathered from all proper sources and incorporated with his habits of thought and feeling. He speaks in his own way, from the impulse of his own spirit, and in accordance with his own consciousness and good sense. He speaks not so much for beauty as for effect. The highest exertions of power are sometimes inconsistent with an exact and perfect finish. The sublime and resistless agents of nature are not accustomed to do things very precisely. The lightning does not stop to polish its shafts in its rending, scorching track."

**SEEK TO REACH THE REASON.**—Wendell Phillips once related the following incident:

"One evening after making an abolition speech in Boston, I took a car for home. Next to me sat a man who asked me if I had been to

hear Phillips. I told him I had. He asked me what I thought of the speech. That I was pretty well satisfied with. When he was kneeling on the knee he said excitedly, 'telling fellow can make you believe black.' This set me thinking. I knew I was exerting a great influence over my hearers. In those old days I often stirred them up to such a pitch of excitement that it would have been necessary for me to suggest that they should go out and burn a barn, or do some other thing, and they would have done it. But that this was not, after all, a very permanent value, for the next day they would repent them of their folly and be anxious to atone for me for leading them into it. From that time I sought to reach the reason rather than the passions of an audience, and I know the results were better and my influence more lasting."

**READY TO PREACH: A LESSON FROM HEATHEN LANDS.**—Preaching in the South, with a converted Karen, a spontaneous act. He thinks as little of the duty to preach as he does of the duty to eat when he is hungry. He does the latter from the instinct of his animal nature; the former from the impulse of his spiritual life. "We have our converts," says Dr. Masson, "who was one who could read Bury's Grammar well, but had no power to communicate his ideas with facility to others. He was unable to read, but was 'apt' and able to speak with great force and animation. Without commission, without asking for authority or permission, without expecting, or receiving remuneration, when our circumstances allowed, he went out together, itinerating all over the region round. The other spoke, and few men more useful."

**AN OPEN FIELD AND NO FAVORITISM.**—Signor Capel is still here, endeavoring to convert America to Rome. American churches have a number of missionaries in Rome to convert the faith the Romanists—the Massankey hymns may be heard in the easy ear-reach of the Vatican. Indians, also, lately sent us Missionaries of the Brahmo Somaj, a sect which aims to make known to us the



of a modified Buddhism—this in return for our several hundred Christian missionaries in India. All well. We ask for the truth but fair play. That which is of God must triumph.

#### THINGS A PREACHER SHOULD REMEMBER.

- \* \* \* That in each sermon he has in mind somebody.
- \* \* \* That he speaks so as to be understood by the humblest hearer.

\* \* \* That he who learns to preach learns it chiefly outside of his study.

\* \* \* That he heed Samuel Johnson's advice, "First clear your mind of cant."

\* \* \* That things that involve his personal interest may be of no interest to the public.

\* \* \* That ceremonious monotony, however solemn, is not religion—may be far removed from it.

\* \* \* That when he comes across anything that will illustrate in a striking way a spiritual truth, he turns down there "a leaf in his memory."

#### PREACHERS EXCHANGING VIEWS.

—"Remember, if you mean to please,

To press your point with modesty and ease."—COWPER.

#### "How to Read."

YOUR answer to this query in HOMILETIC MONTHLY (Dec. No., p. 184) opens up a subject of great importance to ministers. A few more words may not be amiss. Very few persons possess the art of rapid yet profitable reading. Now and then one is found who can read and get the substance of a goodly volume in a few hours; but the most of us plod along for days with no better results. To many persons rapid reading is useless, if not injurious. The eye takes in the words, but the mind fails to "take in" the matter. Such reading is hurtful; it forms the bad habits of inattention and looseness, and really paralyzes the reading faculty. To read the first few sentences of an author and then to skip a part because dull, is to form the equally bad habit of indiscriminate skipping. This skipping habit is frequently the result of newspaper reading, and hence some writers advise young students not to read the daily papers. But the newspaper is a necessity of the present day; the minister must keep up with the times. He must not hope to read all the books printed; to keep posted in current literature, and read the monthlies and current news of the day. But it is desirable to have the faculty of rapid reading so as to approximate this feat. The minister of to-day is expected to be well versed in all branches of literature; to be able to answer about all the questions a thousand busy minds may ask; in a word, to be the *index rerum*

of current news and literature. To meet the demands of other duties requires so much time that this is impossible, excepting to the favored few with the rapid reading faculty. Any suggestions that may aid others to acquire this facility will be welcomed by the readers of the HOMILETIC MONTHLY.

#### A BUSY PASTOR.

#### Reform in Funeral Matters.

It is quite time, for the cost and display connected with the burial of the dead have grown to be intolerable. A radical reform is urgently demanded, and we are glad to see that movements are on foot in various quarters to bring about a change. In Great Britain "The Church of England Funeral and Mourning Reform Association" has taken the matter in hand, and is laboring against extravagant expenditure and display in the burial of the dead. Lord Grosvenor, son of the Duke of Westminster, the richest man in the country, who died recently, was interested in this association, and his remains were taken to the grave in a plain pine coffin, carried in a hearse without plumes or ornament. Such an example cannot fail of good effect. The clergymen of Indianapolis have also consulted over the matter and agreed to urge upon their people the following recommendations: "That funerals shall be held only on weekdays, and in private dwellings, with the least display possible; that the friends shall take leave of their dead in

private, and the remains not be publicly exhibited; and, in order to reduce expense, that the burial shall be privately performed after the funeral service." The clergy in other cities are agitating similar reforms. In the city of Brooklyn the custom is becoming quite common to hold the funeral service at the house in the evening, and to have the burial private at the convenience of the family. The writer has both attended and officiated of late on such occasions, and was most favorably impressed with the arrangement. It does away with the chief motive for display, and lessens greatly the expenses. Let the good work speed its way.

BROOKLYN.

### Prof. Agassiz and Dr. McCosh Reading Differently

Psalm cxxxix: 16.

I am surprised that Dr. McCosh should quote this passage, which Prof. Agassiz often quoted, with the implication that it casts light on Gen. ii: 7. True, he makes a guarded use of it; yet he evidently inclines to the opinion that it affords some support for the development theory as applied to man's physical nature. I have read the passage many times, and always with the thought that it refers to the development of the embryo and the foetus. David is speaking, not of Adam, but of himself. It is noticeable, also, that the Hebrew is not easily made to support the rendering, "which in continuance were fashioned." Literally the whole passage reads about as follows: "Thine eyes did see my substance, yet being unperfect; and in thy book all were written, the days when they should be fashioned," etc. There are many serious scriptural difficulties in the way of applying the Darwinian theory of development, even to the physical nature of man.

L. L. POTTER.

Springfield, Mass.

### The Orphan's Appeal.

In your March number you published an "Orphan's Appeal," remarking, "as the father died in 1854, the youngest of

this family of orphans must be over thirty years of age." You ask, "Will not the brother write us again, and let us know how many orphans there are in the family, and their respective ages?" Knowing that by representing himself as the son of a clergyman this "orphan" had imposed upon clergymen and editors of religious journals and thus secured public endorsement, and that much money was being sent him—one sympathizing friend sending him \$40.00—I determined to investigate the matter. So I wrote to the postmaster at ———, Vt. (the home of the "orphan"), asking him to give me the facts in reference to this man. The reply of the postmaster is (1) The orphans are *one* in number, and (2) this *only* orphan is *fifty* years of age. The postmaster adds that from what he knows of the man, he deems the appeal an imposition and an outrage.

S.

Brooklyn, N. Y.

### Attending Funerals of Non-Church-Goers.

We have received several answers to "Somewhat Impatient" (Feb. No. page 304). We give the substance of some of them covering the chief points raised.

Rev. J. S. Gay writes: "'Somewhat Impatient' inquires what he is to do when called on to attend funerals outside of his parish? Tell him and all like him, to do their duty and *take their pay for it*. There is no good reason why ministers should refuse compensation for such demands on their time and strength as he refers to. When Christ sent out His disciples to do even unsolicited work, He bade them to take no supplies, as the laborer was worthy of his hire. Surely the principle will apply when they are specially called upon for services by those who have no natural claim upon them. . . . If my religious scruples forbid my accepting a funeral fee, on what ground can I accept a marriage fee from one outside of my parish? . . . In a ministry of thirty-nine years I have never asked compensation for a funeral service. I have occasionally found it a delicate matter to refuse pay

proffered, and thought it better to accept it with thanks than to refuse."

*Pro Bono Clerico* writes: "If 'Somewhat Impatient' gets his work done in half a day, or a day, he does better than the most of us. Many of these funerals are in families who never attend on religious worship, either before or after; and it is not out of respect to religion, but to the forms of society, that they call in the minister. Now, do the Scriptures require this work of a pastor? Are religious services at funerals Scriptural or not? I should like information touching this point. Of course there is the *other side* to all this, and I think it a large side."

*A Sympathizer* writes: "'Somewhat Impatient' has good reason for his inquiry. The 'time' question, however, is but a small item. Many a minister would willingly give the time, were it not for the strain on the nervous system. That has a decided tendency to make us 'somewhat impatient.' But as a remedy I would suggest that 'Somewhat Impatient' have the moral courage to charge a fee, where the parties are able to pay. If he prefers not to use it as a perquisite of his office, let it be understood that it goes into the Lord's treasury. 'Non-church-goers' do not expect the undertaker's services for nothing; they usually have to pay roundly for them. Why should not the minister be reasonably paid? It might prove a means of grace to them."

*Rev. James Harris* writes in a somewhat different strain, although his views do not conflict with the acceptance of a tendered fee: "Christianity has driven heathenism and its rites from our land. Is it not obligated to do, even for practical heathens, that which they cannot obtain elsewhere? Is not the fact that such persons desire the services of a Christian minister at such a time a great compliment to religious faith? Is not the opportunity often afforded us of wakening the living in this way, and of opening homes that were previously closed to us? Few would like to exclude the minister who buried their father, or mother, or child; who came

to them in their sorrow and proffered sympathy and comfort. My own ministry supplies me with many most pleasing instances of conversion as results of attending funerals of unconverted persons, and preaching funeral sermons."

### Gambling in "Futures."

ANOTHER word on "ministers gambling in futures." The South knows something of them, as well as the North. How many pulpits, think you, thunder against *cotton* futures, "the damnation of trade," as the press sometimes calls it, and do not rather encourage them by this reasoning: "It is not for one theologically reared to inveigh against a 'business' which has received the indorsement of many reputable Christian merchants." That is, because the minister has not a *business* training, he is not qualified to judge of the *morality* of a traffic! Can there be true or honest dealing in that of which 7,000,000 bales are *produced*, and 700,000,000 bales are *sold*? Must there not of necessity be immense speculation, pure fraud, when, not a commodity, but a mere "future" is sold, and a future that cannot be realized by as much as the discrepancy is great between 7 and 700 millions? I hope THE HOMILETIC MONTHLY will have more to say on this point, and on "lottery" tickets as well, which sometimes find their way into ministerial households. XXX.

*Montgomery, Ala.*

Since the above was put in type our attention has been called to the following paragraph in a late issue of the *N. Y. Tribune*, which indicates a remedy worth noting: at any rate the public mind should be called to this monster evil.

"This species of gambling (dealing in 'futures') has become such a passion in the South that it is really one of the chief drawbacks to its prosperity. It is therefore cause for congratulation that the courts in that section are throwing their weight against this demoralizing practice. The Georgia Supreme Court has just rendered a decision which is the worst blow this great system of speculation has ever suffered. It holds

that the whole business is nothing but a vast gambling scheme; that contracts or notes based on "futures" are only gambling contracts, and consequently void; and that they are not good, even when transferred to an innocent pur-

chaser, according to a general custom. The courts have never succeeded in doing much to break up this sort of gambling, but the Georgians seem to think that this decision will have a great effect."—[ED.]

### AROUND THE EDITOR'S TABLE.

#### Why Age is Apt to Weaken a Clergyman's Popularity.

AN INTERVIEW WITH REV. HENRY WARD BEECHER.

"WHY is it that *clergymen*, as a rule, lose their hold on the public as they advance in age—the reverse being true with *doctors*, *lawyers*, and *editors*?"

"I don't think it is so."

"It is not so with you; it is not so with Dr. John Hall. But there is an almost universal complaint coming up from the clergy throughout the country, that after clergymen are beyond 40 years of age congregations do not want them, fewer calls come to them; from 50 to 60 scarcely any."

"Well, it depends on the man. If a man's force lies in preaching, unless he is a preaching genius, he will run out pretty soon; and then, why should men draw from wells when the water is gone? But, if a man makes himself necessary to the community—visiting the families, helping the children, looking after the schools, devoting himself to public improvements, educational and moral, being a moderately good preacher—he will keep his place if he wants to.

"Take a man that is only a preacher and a moderate one, having all these other elements struck off, what can he do but preach through his system of doctrine once every two or three years? Many men preach the same sermon over four or five times, and that to the same congregation, a year or two intervening between its repetitions. Sometimes they slip it over a new text, and sometimes not. Dr. P—— always preaches his sermons over and over. He has been only a short time settled, however. Wait a few years, and you will see a result like that you speak of. But you take your old New England ministers: they had their system, their routine of subjects, but they were settled for life. There was a contract, forcible by law,

between them and the town; and, except for misconduct that involved a breach of morality, the ministers could not be unseated; they could remain until they died. In our day there is no such thing, except to a very limited extent, and a minister will be kept just as long as he is able to impress his moral value upon the people."

"With most, as they grow old, there is loss of power in their imaginative and emotional natures. Do they not, because of this loss, lose their hold upon the people?"

"That is where they have but one string to their bow—the preaching ability. But if they have by their social qualities endeared themselves to the people; if they have used their good practical sense, which doesn't desert a man when he is forty-five years old, but grows wiser and better; if they have been active in the educational affairs of the community, and in all public affairs, in a practical way outside of the pulpit—proved themselves to be very useful men as well as estimable, they don't wear out. It is only now and then a man can afford to rely wholly on his pulpit. You take Episcopal clergymen: see how they last. They are the poorest preachers, as a body, in the whole community. The Episcopal church is designed to promote devotion, and therefore it is constructed for the expression or development of devotion—not so much for instruction. The reading of the Old Testament and the New was so arranged that the Bible would be completed once a year. At the time of Edward the Sixth, when the Book was compiled, there were few Bibles, and there was nobody that could read them if they had had them; and so, if the common people were to get any knowledge of the Scriptures they must get it in the church. They introduced the reading in the church with the design

of giving the people substantially the course of the whole Bible in every year. Now, when every man has a dozen Bibles in his house, when our very children are teachers in Bible-classes, or receive instruction in Sunday-schools, it is needless to undertake to read all that Scripture: the advantage and the necessity is not there, and a dull, prolonged service is the result. Nevertheless, the Episcopal clergyman, although he preaches the shortest sermons and, with some remarkable exceptions, puts less force into his sermons than he puts into any other part of his work, he, I think, more generally remains than goes. He holds on. This is because the parochial work is more faithfully attended to than it is by clergymen in other denominations."

"As to the other strings to the bow?"

"Well, as I have just said, these are the family life — clergymen making themselves acquainted with the families in their parish, being the confidant of the children — the counselor in times of perplexity, and the comforter in times of trouble, taking hold of the schools, having an active interest in the temperance question, bringing a moral influence to bear upon every side of public and private life. Then suppose he *does* preach mild and short sermons on Sunday; the people bear this; they are willing to bear it because they like the man and they like his other work."

"Do you apprehend that any reason for the de-

cline is attributable to the fact that people are so much more intelligent than formerly that they read magazines and papers and books, so that the preacher is compelled to be increasingly diligent to keep up with his people, but, instead, as he grows old he is apt to grow indifferent, and thus fall behind?"

"Well, without putting it in that way, the average of intelligence rises among the common people faster than it does in the pulpit. You see, every grade that you raise the average of the common people it goes back on the pulpit with a peculiar stress; that is, it demands from this one man a breadth of knowledge and of education out of all proportion. That is to say, he may know one thing better than this or that parishioner; but take a thousand parishioners reading in every direction, and if the minister is to know all these things he has to know all in one man that his parishioners know in a thousand men in order to be their equal.

"I should say, in a general way, the lack of social and moral influence is the reason of the repeated dismissals of, and dissatisfaction with, the minister. It is not the lack of the intellectual element, but of the moral and social element. People will forgive much in an earnest man, a man that makes his people's welfare his own, who is with them in sickness, in their troubles and perplexities — who is their counselor and confidant. The grip of the pastor is harder to break than that of the preacher."

#### QUERIES AND ANSWERS.

"S. H. H."—A.: An excellent work on *The Prayer-Meeting* is by Rev. L. O. Thompson, "*The Prayer-Meeting and its Improvement.*" F. H. Revell, Chicago. \$1.50.

"J. A. P."—A.: The sermon of Pres. Edwards referred to in *HOMILETIC MONTHLY*, January number, pp. 193, 239, is not published as we know of except in his works. It is too long to reproduce in *HOMILETIC MONTHLY*.

"W. A. S."—A.: "*The Heroism of Christian Women*" is an excellent biography. We know of no paper published devoted to biography of women. "*The Mothers of Great Men*," which we have

just published, price \$3.00, you will find a very valuable help in treatment of your subject.

"R. H. P. M."—A.: Michelet was an intense hater of the Jesuits, and everything Jesuitical in Church and State. So far as the many authorities at our command shed light on the subject, Dr. Storrs is right in his position.

"SKEPTIC."—A.: The fallacy of your reasoning lies in this: You do not recognize the fact that the Church—the Church which God and angels recognize on earth—is composed of *real* and not of nominal Christians. It is said that the merit of Joseph Milner's



Church History is that it is the history of *real* Christians. These alone constitute the Church.

"K. T."—A.: You manifest too much indecision in the management of your church affairs; this is sure to encourage opposition. The half-way man, unconsciously, like the eagle, "nurses the pinion that impels the steel" to his destruction. The nettle, you know, grasped firmly, stings not. Make up your mind slowly, but when once you have made up your mind, see to it that all concerned know it.

"Failing Memory."—Is there any cure for it?—A.: Probably yes. In one so young the faculty may recuperate. You have overtaxed it. Give it rest for a period. Use your MS. in preaching without hesitation; you can so use it as not to detract from the effect. Be the more thorough in your preparation, put your soul into your sermon, and like Adam Clark, you may have occasion to thank God for the loss of memory.

"R. R."—Will you please translate the extract in French on page 350 of Prof. Hoppin's work on Homiletics?—A.: In answer to the above, Prof. Hoppin has sent us the following translation:

*"We know that all things work together for good to them who love God."*

Our text contains but few words, yet their meaning is wonderfully suggestive. . . . So when God, in answer to the prayer of Elias would open the heavens, as in answer to his prayer He had closed them, the cloud which the prophet saw rising from the sea for the fulfilment of this favorable will of God was no larger than the palm of a man's hand, yet, nevertheless, in no appreciable time it covered the sky with clouds and all the earth with rain. In the same manner this text, although very brief, if you ponder it attentively, in less than an hour's time will cause you to see the whole sky filled with the marvellous works of God's providence for the guidance and preservation of all those who love him, and your souls will be watered in every part with the consolations of his grace."

"INQUIRER."—Can you throw a little light on the "Balm of Gilead"?—A.: There are three references to this balm in the Old Test. The first is the old familiar passage Jer. viii: 22. "Is there no balm in Gilead?" The second is Jer. xlv: 11. "Go up into Gilead and take balm, O Virgin, the daughter of

Egypt;" rendered in Matthew's Bible, (1537): "Go vp (O Galaad) and brynge *triacle* vnto the daughter of Egypte." The third is Ezekiel, xxvii: 17. The word balm used in this passage is also rendered *triacle* in Matthew's Bible. *Notes and Queries* is also our authority for saying that Beck's Bible (1549), the Bishop's Bible, and others, have *tryacle* in the same passages. Gilead was specially noted for this exceedingly odoriferous balm, which was highly esteemed in the East for its medicinal qualities. Josephus said that it was introduced into Palestine by the Queen of Sheba (1 Kings, x: 10), in the way of a gift to Solomon. But Greek and Arabic authors affirm that the genuine balsam does not exist outside of Palestine. The gardens of Jericho produced the finest kind. Pompey brought it from there to Rome, and the Romans derived revenue from it.

"SPIRITUALISM."—I attended, some time since, a spiritualistic *séance*. The medium, who was a modest appearing lady, shut herself in the back parlor, which was wholly dark; darkness, it seems, is necessary for materialization. In a few moments a form, very like a ghost, came into the partly lighted room in which we were seated. Other forms manifested themselves during the evening, in all about twenty. They claimed to be near relatives of persons present. Some were recognized, others not. Now, either these manifestations were what they pretended to be—spirits of departed friends—or there was horrid deception on the part of the medium. I cannot bring myself to believe that a human being, for the sake of a few dollars, would attempt a deception so cruel and sacrilegious. My faith in human nature makes me a Spiritualist. Am I too credulous?—A.: Your faith in human nature is beautiful, truly touching, but it is too ethereal for earth. You have evidently witnessed little and read less on this subject. You are not the man to make investigations in this field. A lamb among wolves would stand a better chance.

## THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. **Personal Responsibility.** "Adam . . . where art thou?"—Gen. iii: 9. "And the Lord said unto Cain, Where is Abel, thy brother?" etc.—Gen. iv: 9. "So then every one of us shall give account of himself to God."—Rom. xiv: 12. "What is that to thee? Follow thou me."—John xxi: 22. J. M. Sherwood, D.D., Brooklyn.
2. **Lessons from the Jeannette Expedition.** "By the breath of God frost is given, and the breadth of the waters is straitened."—Job xxxvii: 10. T. DeWitt Talmage, D.D., Brooklyn.
3. **Self Scrutiny.** "Commune with your own heart upon your bed, and be still."—Ps. iv: 4. E. G. Robinson, D.D., of Brown University, in Brooklyn.
4. **The Sacredness of Humanity.** "Blessed is he that considereth the poor," etc. Rev. Henry Ward Beecher, Brooklyn. Ps. xli: 1.
5. **Mighty to Save.** "Who is this that cometh from Edom, with dyed garments from Bozrah?" etc.—Isa. lxiii: 1. H. M. Gallagher, D.D., Brooklyn.
6. **What our Newspapers are Doing.** "Then said the Lord unto me, What seest thou, Jeremiah?" etc.—Jer. xxiv: 3. Rev. Henry E. Johnson, Philadelphia.
7. **External Purity not Sufficient.** "Unless your righteousness shall exceed," etc.—Matt. v: 20. Rev. Henry Ward Beecher, Brooklyn.
8. **What the World would Lose should Skepticism Prevail.** "Either make the tree good, and his fruit good," etc.—Matt. xii: 33. R. S. Storrs, D.D., Brooklyn.
9. **No Real Life Without Justice.** "The just shall live by faith."—Rom. i: 17. George C. Lorimer, of Chicago, in First Baptist Church, Boston.
10. **God's Service a Reasonable Service.** "I beseech you . . . that ye present your bodies a living sacrifice . . . which is your reasonable service."—Rom. xii: 1. Joseph T. Duryea, Boston.
11. **What Lies beyond?** "Death is swallowed up in victory."—1 Cor. xv: 54. Rev. Robert Collyer, New York.
12. **Causation.** "Every house is builded by some man; but he that built all things is God."—Heb. iii: 4. A. P. Peabody, D.D., Boston.
13. **Decadence in Spiritual Life.** "Nevertheless I have somewhat against thee, because," etc.—Rev. ii: 4. William M. Taylor, D.D., New York.

## SUGGESTIVE THEMES.

1. **A Refuge in the Day of Need.** ("David . . . escaped to the cave Adullam . . . and all his father's house . . . went down thither to him."—1 Sam. xxii: 1. Elijah went "unto Horeb, the mount of God . . . unto a cave, and lodged there."—1 Kings xix: 8, 9.)
2. **Humility in Adversity.** ("David went up by the ascent of Mount Olivet, and wept . . . his head covered, and he went barefoot; and all the people . . . covered every man his head, and they went up, weeping, etc."—2 Sam. xv: 30.)
3. **The Fruitless Cries of the Impenitent.** "And they have not cried unto me with their heart, when they howled upon their beds."—Hos. vii: 14.)
4. **Truth of Humble Origin.** ("The voice of one crying in the wilderness," etc.—Matt. iii: 3.)
5. **The Power of a Guilty Conscience.** ("Herod . . . said, That John the Baptist [whom he had murdered] was risen from the dead," etc.—Mark vi: 14.)
6. **Hatred of Evil Not Sufficient.** ("Wilt Thou that we command fire?" etc.—Luke ix: 54.)
7. **Christianity not to be Sought in Forms, but in a Life.** ("Why seek ye the living among the dead?"—Luke xxiv: 5.)
8. **The Gravitation of the Human Soul.** ("I, if I be lifted up," etc.—John xii: 32.)
9. **God's Surprising Deliverances.** ("He went out [Peter] and followed him [the angel]; and wist not that it was true which was done by the angel; but thought he saw a vision," etc.—Acts xii: 9-12.)
10. **Religion Abiding in the Household.** ("When she [Lydia] was baptized, . . . she besought us, saying . . . come into my house and abide there. And she constrained us."—Acts xvi: 15.)
11. **Paradoxical Experiences.** (" . . . As dying, and, behold, we live . . . as sorrowful, yet always rejoicing," etc.—2 Cor. vi: 9, 10.)
12. **Christ Supreme.** ("For I also am a man set under authority . . . and I say unto one, Go, and he goeth," etc.—Luke vii: 8. "The captain of their salvation."—Heb. ii: 10.)
13. **Culture of the Religious Nature.** ("Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," etc.—Heb. vi: 1.)

## GERMS OF ILLUSTRATION.

"Nature has its perfections, to show that it is the image of God; and its faults, to show that it is only His image."

**Hypocrisy** is not often viewed in as sensible a light as by one who responded as follows to a preacher's solicitations to join the Church: "I'll not plead the baby argument with you, Doctor." "What is that?" "Why, that there are a great many hypocrites in the Church. Who ever counterfeits money that is of no value?"

**The Conflict with Sin** is one which most Christians seem to think can be carried on at long range—by benevolent organizations and missionary societies alone. Money given to such causes does not exempt one from personal effort in saving souls. Oliver Wendell Holmes' keen observation will apply here: "The race

that shortens its weapons lengthens its boundaries." Mrs Stowe has said, if we would save the outcasts we must be willing to do as Jesus did—go to them and lay our hands upon them.

**The New Life in Christ Jesus** is aptly illustrated by the following inscription, said to have been on an old Duiffaprugcar violin:

*Viva fui in sylvis, sum dura occisa securi.  
Dum vici tacui; mortua dulce cano.*

Of which a free translation might be made:

I lived in the woods; by the axe I was slain.  
Alive, I was silent; dead, sweet is my strain.

**Even sorrows, if we rise superior to them, reflect the glory and love of God.** A trav-

eler quoted by Professor Tyndall tells of a singular phenomenon in western China. By ascending Mount O——, "near a mile high," and advancing to the edge of its precipitous face, one may behold in the midst of the dark abyss a bright sunlike disk of light, around which is a beautiful halo of the colors of the rainbow. The natives call it Fo Huang, Glory of Buddha, attributing it to the reflection from his crown of light, and the mountain is regarded as a sacred mount. As made plain by Professor Tyndall, the phenomenon is one similar to the rainbow—the sun's rays being reflected from the mists of the valley. But, to see the beautiful light, one must climb above the mists.

The Hidden Life is one the secret of whose joy is a source of constant perplexity to

the unregenerate. Paganini, the greatest of all violinists, after the age of thirty used a mute instrument for practice, and almost never (though passionately fond of music) played when by himself. The story is told of an Englishman who followed him from place to place to hear him play in private, and to discover the secret of his wonderful success. At last he obtained lodging in a room adjoining the great artist, and, looking through the key-hole, beheld him about to take his violin from the case—at last. It was raised to his chin. But the bow! It was left in the case. The left hand merely measured a few intervals, and the violin was replaced in silence. Paganini's secret was not one the eye could see. It lay in a soul so full of music that it needed no outward strains to awaken its melodies.

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHEKWOOD, D.D.

### Books of the Month.

*Charles Scribner's Sons* have issued a volume that is an honor to American research and scholarship—"Kadesh Barnea," by H. Clay Trumbull, D.D., who has done his work thoroughly. The study of the literature connected with his theme has been exhaustive, while the personal exploration was intelligently conducted and successfully achieved. Few elaborated volumes disclose an equal amount of careful, thorough research, and none among the numerous similar works evinces more judicious labor and admirable skill in the shaping, the marshalling and handling of manifold points of argument in proof of a single conclusion. At the outset, the author indicates the value and need of his work in the discovery of Kadesh as based upon its vital importance in connection with the biblical history. Then the various references to the place in this history, and in outside records, are critically examined and shown to bear favorably upon his own conclusion as to the site. After sketching the earlier and later attempts at the identification of Kadesh, Dr. Trumbull gives a graphic account of his own "hunt," and of his rediscovery of the site, previously (forty years before) discovered by Mr. Rowlands. He follows this story with a full and fair comparison between this and the only other site that can be called representative. An extended and admirable study of the Route of the Exodus concludes the volume. To the Pentateuchal student the book is eminently instructive, not only as solving the problem it undertakes, but as throwing needed light upon many related places and points of Old-Testament history. The brief personal story has, to a sympathetic reader, the fascination of romance. An unbiased reader must, we think, accept the arguments of Dr. T. concerning the sites, both of Kadesh and Mt. Hor, as conclusive. As regards his judgment upon various mooted points touching the departure and the first journeyings of Israel, there

is very much that seems to be just and reasonable, and clearly sustained by biblical and other history. And whatever view may be taken of his interpretation of the terms "Shur," "Etham," and "Migdol," his explanations have a reasonable foundation, and furnish an adequate solution of many unsolved difficulties. A careful reading of the whole admirable volume will well repay the Bible student and teacher. J. G. B.

*Randolph & Co* give us a timely and admirable book—"Sources of History in the Pentateuch," by President Bartlett, of Dartmouth College. In these terse lectures, delivered in Princeton Theological Seminary, easy and elegant in style, careful and lucid in method and substance, the author happily summarizes the best results of the latest and wisest thinking about the Pentateuch, and the leading controverted topics of Genesis, the "Book of Origins." All along, too, the interested reader finds frequent unexpected relish in the author's own judicious suggestions or conclusions, the fruit of much original study of the text, as well as of extensive personal travel and research. The volume is well suited to ministers who lack definite ideas concerning the creation, the unity of the human race and its consanguinities, the early arts, and the dispersion and settlement of the nations. Emphatically does it outline clear views of the Pentateuchal question, which now antagonize the so-called Higher Critics with wise and true biblical scholars the world over. Of the latter class, Pres. Bartlett is himself an excellent example and a judicious exponent.

*A. S. Barnes & Co.* present us with "The History of the English Bible," by Blackford Condit. The work extends from the earliest Saxon translations to the present Anglo-American version, soon to be completed, and had its origin in the desire to trace the influence of the Bible upon the English language. The historic field of English Bible translations is carefully surveyed, and the results are set before the reader in orderly array. The book contains an excellent

steel engraving of Wycliffe, and will make a valuable addition to a minister's library.

The *American Baptist Publication Society* issue a new edition of Dr. T. J. Conant's volume on "Joshua, Judges, Ruth, Samuel, and Kings," being the "Common Version Revised, with an Introduction and Notes." Dr. Conant is so extensively known as one of our ripest and most distinguished biblical scholars, and his former works in the same department of Christian learning are so highly appreciated, that he needs no commendation from us. This volume covers a very interesting period of Jewish history, viz., that from the occupation of Palestine by the Hebrews to their dispersion in foreign lands by the Assyrian and Babylonian conquests.—By the same publishers, "True Womanhood," by Rev. Franklin Johnson, D.D. The hints on the formation of womanly character are timely, appropriate, discriminating, and to the point, and are given in terse and choice language. Heeded, and put in practice, "our daughters may become as corner-stones, polished after the similitude of a palace."

From *Robert Carter & Brothers*. "The Period of the Reformation." (1517-1648.) By Prof. Ludwig Häusser, edited by Prof. Wilhelm Oucken, and translated by Mrs. G. Sturge. The author (deceased) was Professor of History in the University of Heidelberg. His lectures upon the History of the French Revolution are standard authority and classic literature in the German language. They were brought out and edited by the same skillful hand which has had charge of the present work. Prof. Oucken was a student of Prof. Häusser, and took down in short-hand the substance of the lectures comprised in the volume. They formed part of a course which Prof. Häusser delivered, embracing the three centuries, 1517-1789, the most eventful period of modern history. The present work is confined to the history of the first half of this period, including an account of the Reformation movement in the Continental States, and in the British Kingdom; also an account of the Jesuits, the Revolt of the Netherlands, the Thirty Years' War, and the English Revolution. It is an impartial, thorough and scholarly history, interesting in its treatment of the subject, and fascinating in its presentation of the details of the record. The labor of editing has been carefully done. The translation is in good pure English, true to the original, easy and flowing in style.—"The Public Ministry and Pastoral Methods of our Lord," by William Garden Blaikie, D.D., LL.D. The same publishers. The substance of the author's lectures on Homiletical and Pastoral Theology, delivered to the students of the New College, Edinburgh. Amid all that has been written on the life of our Lord, very little attention has been given to the particular department covered by this volume. All who know the high character of Prof. Blaikie will be prepared to welcome a new work from his pen on a subject of such transcendent interest

as the Ministry of our Lord. The volume has intimate relations to two former works by the same author, "For the Work of the Ministry; a Manual of Homiletical and Pastoral Theology," and "Glimpses of the Inner Life of our Lord"—three admirable contributions to our sermonic and pastoral literature.—"Information and Illustration," by Rev. G. S. Bowser. Same publishers. An English book by an author who has achieved considerable reputation by former works of a somewhat similar character. The design of the work is to furnish reliable and valuable data in the way of facts, anecdotes, statistics, books, etc., to aid ministers in the preparation of sermons, lectures, addresses, etc. A very wide field has been gone over, and great care and caution observed in the selection of material for pulpit illustration, which is alphabetically arranged so as to be readily found. The book contains a vast amount of "information," on almost every subject of interest, and the preacher will find it invaluable as a source of illustration.—"Through the Narrows," by Rev. W. W. Everts, D.D. Same publishers. An excellent Sunday school book, teaching highly useful and pertinent lessons, both to parents and children, under the parable of the voyage of life.

*Funk & Wagnalls*. "The Schaff-Herzog Encyclopædia of Religious Knowledge," Philip Schaff, D.D., LL.D., Editor-in-Chief. Vol. III. The successful completion of this great work is a noteworthy event in the literary world, and its accomplished editor and publishers are to be congratulated. To say that it is a monument of patient, earnest, thorough and enthusiastic labor; that it is an honor to the Christian scholarship of the world; that it distances all encyclopædias of its kind, in point of fulness, comprehensiveness, accuracy in treatment, and orderly arrangement; that it will prove a standard authority on all religious knowledge for a long while to come; and hence that it is a work of immense value to all students in the departments of Biblical and ecclesiastical learning, would be only to affirm what every one knows already who has examined the work during its progress. The last volume is quite equal to the two which preceded it. There has been no falling off in any particular; if anything, an improvement, notwithstanding the German original is not yet complete. Fully one-half of the volume is made up of original matter, with the aid of a large number of English and American scholars most familiar with the topics assigned them. The three volumes contain the substance of Herzog's twenty volumes, with such additional matter as the English reader needs and can not get from a German work written exclusively for German readers. We rejoice to learn that the reception of the work is worthy of its exalted character.

### Periodicals.

CHRIST-TE-TIMONY TO THE MOUNTAIN AUTHORITY OF THE PENTATEUCH. By Prof. Charles R. Hempel. *Southern Presb. Review*, Jan., 17 pp.

It is well to read this modest but valuable contribution in connection with Prof. Bissell's articles. He confines his discussion to the single point: the teaching of Christ Himself as to the Mosaic authority of the Pentateuch. This is certainly explicit and important. See, for instance, Deut. xxxi: 9-11. A history of the various critical views on this subject may be found in the *Presb. Review* for January, 1883, by Prof. C. A. Briggs. The latest hypothesis, known as the Reuss-Graff theory, demoralizes Jewish history, and, by logical sequence, the common faith of Christendom as to revelation and inspiration. And the tendency of modern thought is largely in this direction. Still, we have some able defenders of the old faith in such men as Profs. Green and Patton, of Princeton; Prof. Beecher, of Auburn; President Gregory, and Dr. Rufus P. Stobbins, and many others.

**THEOLOGICAL READJUSTMENTS.** By J. H. Ry-lance, D.D., *North American Review* (Jan.), 12 pp. As indicating the drift of loose and destructive criticism, this essay is significant. A brief extract will give its gist and animus: "It [a competent, candid scholarship] frankly confesses that some of the Biblical books are of doubtful date; that certain passages once reputed historical, are of traditional authority only; that others are poetical delineations simply; and that many of the 'prophecies' and 'types,' which expositors have found thickly strewn through the Old Testament, are purely fanciful in the meaning and application commonly put upon them. . . . These conclusions of modern criticism may be startling to men of conservative views in our churches, but they are accepted by nearly all men of a thoroughly scholarly training to-day." We marvel at this last assertion. It is conspicuously at fault, as every one thoroughly conversant with the best scholarship of the times well knows.

**THE SACRAMENTS AND THE CHILDREN OF THE CHURCH.** By Henry J. Van Dyke, D.D., *Presbyterian Review* (Jan.), 28 pp. Increased attention is being given to the relations of baptized children to the Church. We have had of late several noticeable papers on the subject in our Reviews, no one of which is more deserving of profound attention than this one from the able pen of Dr. Van Dyke. It will be regarded by many as advocating extreme views as to the relation of the children of believers to the Church. But we believe there is no middle ground. His chief position is impregnable, unless we yield the whole ground and regard and treat the children of believing parents in the Church just as we do the children of unbelievers, who are out of covenant relations. He fortifies his position also strongly from the standards of the Presbyterian Church, and from eminent writers who hold the Reformed theory in opposition to the Puritan, including such eminent authority as Dr. Charles Hodge. His position is, that "the children of all professors of the true religion are on that account fellow-members with their

parents of the visible Church," and entitled to the ordinances. The right of an infant to baptism rests upon its church membership, and its membership is based upon the professed faith and obedience of one or both of its parents: the sacraments are not merely commemorative rites, but "effectual means of salvation." We have not space to outline the argument. The subject is of unspeakable importance. "It not only concerns the spiritual interests of our children; it touches the organic life and power of the Church at every point. The revival that is most needed, and without which all others will necessarily be superficial and short-lived, is a revival of household religion. . . . the coming of the Comforter, to abide in the Church forever, the fulfilment of the promises which are to 'believers and their children'; the unity of the Church founded upon the unity of the family as its germ, and the conversion of the world, not merely by additions from without, but largely and most effectively by development from within."

**IS OUR CIVILIZATION PERISHABLE?** By Judge J. A. Jameson, *North American Review* (March), 11 pp. This brief paper, written in a spirit of great moderation and candor, furnishes food for serious reflection, if not anxiety, to every patriot and Christian. The writer shows that there are causes at work by which the fair fabric of our boasted civilization may be destroyed. These causes he classifies as physical, moral, and moral-physical. As the first is purely speculative, it is not seriously to be taken into account. Chief among the moral causes he names "the prevalence in current literature of principles hostile to society," "corrupting its life-blood," especially immorality. He emphasizes Matthew Arnold's warning against "the prevailing tendency of French imaginative literature." Other causes he names are, to "confound all moral distinctions," a "perverted moral sense in the blood of a people," a "mistaken view of the relations between capital and labor," and a "growing aversion of the higher ranks of society to marriage, and to having offspring, and the means used to prevent it." If this aversion is to prevail, and the growth of families be prevented, "the doom of our civilization is irrecoverably fixed."

**THE SOUDAN AND ITS FUTURE.** By Sir Samuel W. Baker, *Contemporary Review*, vide *Eclectic* (March), 12 pp. Both the subject and the writer will attract attention at the present juncture. "What is the Soudan?" "Is the Soudan worth keeping?" "Why not give it up?" are the questions considered by the writer. His description of the region is clear, graphic and intelligent. His suggestions for its improvement are the fruits of a thorough, practical knowledge of the country and its people, and his reasons for its preservation to Egypt are many and cogent. It is a timely contribution, and helps to give one a more intelligent view of the condition of things as to both the present and future of "Soudan" than is generally prevalent.



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## SERMONIC.

### RELIGION IN A BUSY LIFE.

By HENRY M. BOOTH, D.D., IN THE PRES-  
BYTERIAN CHURCH, ENGLEWOOD, N. J.

*Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.—Dan. vi: 10.*

It is always interesting to catch a glimpse of the private life of a distinguished man. A public career is seldom a revelation of character. The demands of official duties and the proprieties of an exalted station act like barriers which conceal the individual. The king is known, but the man who is king is a stranger to the people. They never see him out of uniform. It is hard for them to believe that he has ordinary sympathies, that he can be familiar and playful, that he has his own sorrows, and that he craves the consolation of intimate friendship.

When, however, the opportunity is given of reading the correspondence or

of entering the living room of a great man, an acquaintance is quickly formed. The real life then announces itself. Thus history is constantly reversing the partial, imperfect judgments of a passing generation. Heroes are destroyed or ennobled, as conduct is traced to its motives, and as motives discover character. Thirty of Germany's principal statesmen once sat with Prince Metternich of Austria around a council table while that astute diplomatist led their discussions with reference to the federal relations of the German Diet; and no one of them supposed that a broken-hearted father, whose leisure moments were all passed at the bedside of a dying daughter, was their presiding officer. Yet Metternich's journal of that date bears witness to the agony of his soul in such records as this: "I have happily the gift of keeping my feelings to myself, even when my heart is half broken. Of this I have given certain proof during the last months. The thirty men, with whom I sit daily at the conference table, have certainly never guessed what I was going through while

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

I talked for three or four hours, and dictated hundreds of pages." The famous Bonaparte, whose career is without a parallel, has fallen sadly in the public estimate since the letters of certain members of his official family have revealed the fretfulness, the impatience and the vulgarity of the Emperor. In the year 1856, Count Von Moltke went to Russia to attend the coronation of the Czar. While there, he visited palaces and churches, and was the honored guest of the court. Nothing, however, impressed him as the little vaulted room in the winter palace at St. Petersburg did. There Nicholas lived and died. "The room," wrote the German soldier, "has been left as the Emperor last saw it. Here is his little iron camp bed, with the same sheets, the coarse Persian shawl, and the cloak with which he covered himself. All the little toilet articles, the books and maps of Sebastopol and Cronstadt, all lie unchanged; even the old torn slippers, which I believe he wore twenty-eight years, and always had mended. The almanac, which was set every day, marks the day of his death. And here lived the man whom his people loved; whom Europe hated because they feared him, but whom they were forced to respect; whose personal appearance calmed the wildest insurrections; at whose order, in the first cholera epidemic, the frantic multitude sank upon their knees, begged pardon of God, and delivered up their ringleaders; who, by his will, entangled Europe in a war, which broke his heart." What a contrast was presented between the barbaric splendor of the autocrat and the common simplicity and the frugal tastes of the man!

A single passage of Holy Scripture conducts us to the private room of an Oriental statesman, and permits us to observe his daily life. We are transported to ancient Babylon, and are carried back to the fifth century before the coming of our Lord. We enter the palace of a Prime Minister, and venture to stand at his open door. There a reasonable curiosity is gratified, while

we receive instruction from what we see. For,

I. As we look into the chamber of Daniel, we behold a statesman at prayer. Prayer is the best evidence of religion. The man who truly prays is a religious man; and the man who does not pray cannot be a religious man. Ananias of Damascus did not hesitate to go to Saul of Tarsus when he learned that he was praying. For he knew then that the heart of the fierce persecutor must have been changed. Religion begins with the prayer of penitence, and it culminates in the prayer of "fellowship with the Father, and with his Son, Jesus Christ."

Therefore we have a right to conclude that Daniel was a religious man. He would not have been praying if he was destitute of religious principle. The cares of state were his, and the temptations of a luxurious and immoral court were on every side of him. He was in a strange land. His honors had been won while he was in captivity. Yet he had ever been loyal to God, and had ever enjoyed the restraints and encouragements of religion. His head had not been turned by the flattery which he had received, nor had his heart been chilled by the uncongenial atmosphere of a heathen country. He held firmly to the religion of his ancestors. He was not ashamed to be known as a godly man.

His career was certainly a remarkable one. Born in Judea, perhaps in Jerusalem, he was taken to Babylon in his youth. There he was educated in the palace, and there he became a witness to the excellence of the Mosaic law as it affects the conditions of health. For Daniel and his Hebrew friends, who declined the dainty meats and the rich wines of the king's provision, became strong and fair by the use of pulse and water. Thus he declared himself at once as a young man of firm and intelligent convictions, who was not to be easily influenced. This first step was prophetic. He continued to advance in the direction which he then faced. His studies fitted him for public duties.

He became familiar with the learning of the Chaldeans, who were the literary and scientific scholars of his day. Besides, he had in his hands the sacred books of his own nation, which are a treasury of political as well as religious knowledge. God had given him, also, the gift of interpreting dreams, which secured him his introduction to the royal favor. Nebuchadnezzar made him ruler over the whole province of Babylon, and chief of the wise men. His duties were discharged with ability and a high sense of honor. From this time, during the reigns of Nebuchadnezzar, Evil-Merodach, Belshazzar, Darius the Mede, and Cyrus the Persian, Daniel was a conspicuous person. He held many positions. For more than sixty years he was the counsellor of kings. Darius and Cyrus, both eminent rulers, held him in high esteem. While Darius was upon the throne, he was the first of three presidents to whom the entire executive management of the kingdom was entrusted; and after the accession of Cyrus, he was permitted to exert a powerful influence on behalf of his exiled countrymen, whose restoration was ordered by that gracious monarch.

Thus Daniel commends the religion of a busy life. He might have excused himself. He had many engagements. His religion was not fashionable in Babylon. It would have been easy for him to have compromised himself. There were many ways of satisfying conscience then, as there are many ways now. But he had not so learned the lessons of religion. He made his daily appeal to God. Each day's work was performed in the fear of God. He carried a conscience void of offence. Religion with him was intensely practical. He proved that it is possible to be very busy, and at the same time to be very religious.

I am speaking to men and women who are acquainted with the cares of a busy life. I often hear them saying that they cannot be religious and continue in a life so busy; and I often observe that they continue in the busy life, even if they let the religion go. Then

they call me to their bedsides when they are dying, and tell me that they have made such a sad mistake; that they have been chasing butterflies; that they have been trying to reach the waters of a mirage; that they have neglected precious opportunities. Such are the lamentations of experience, while the eager pursuit of riches, fame or pleasure seems to be insensible to every divine entreaty. Yet, my friends, the religion of the Bible, as we see it in the case of Daniel, is adapted to a busy life. Indeed, the concerns or occupations of a busy life demand the restraints and encouragements which this religion imposes. We shall be better men and women if we meet a busy life with religious characters. Such a life cannot be an end in itself; it is only a means or an occasion. The end lies outside of it. Now what shall that end be? Who shall name the true standard? What is real greatness? Who are the heroes? There must be some arbiter. Whom shall we select? Who is wiser than the most high God? If He does not know, who can know? Our religion is our recognition of His decision. Do you suppose that if the Son of God should visit the earth He would go down into Wall Street and select as His model man a corrupt speculator, who has exhausted all the resources of cunning in gathering together a great amount of money? or up on the Avenues, and choose, as His model woman, a fashionable girl, whose frivolity is the talk of the streets? The standard of Christ's example is the perpetual rebuke of avarice, worldliness, and dishonesty; and the perpetual commendation of unselfishness, purity and love. Consequently, religion acquaints us with the true way of life, and urges us to walk in it.

Besides, religion places the present life in true relations to another—the future life. I grant that if there is no future life, we may then eat and drink and be merry while we are here. The person who gets the most is the successful person. But add eternity to time, and another estimate must be formed. The words of the parable

"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented," are the skeleton at many an unrighteous feast.

Then religion consoles us when we are disappointed, and cheers us when we are sad, and makes us conscious of God's help and blessing, and teaches us the great lesson that to be is better than to get; to possess a noble character is the purpose of our existence. For the offering of a noble character is the best tribute that a mortal can render to God, who creates, preserves, redeems and sanctifies. A great and good man, who carried his religion into the intense activity of a very busy life, once wrote, "And they glorified God in me."

II. As we observe that the windows of Daniel's chamber are open toward Jerusalem, we recognize the attractive power of the redemptive presence. The sacred temple, where the daily and yearly sacrifices were offered, was at Jerusalem. There the glory of God rested upon the mercy seat, which could be reached only through the appointed mediation of the High-Priest. The redemptive idea was thus emphasized. Jerusalem was the city of redemption, because it had the temple. The pious Hebrews, in turning their faces toward the Holy City when they engaged in prayer, announced their faith in redemption. They acted what we now speak. For as we present our requests in the name and for the sake of Jesus Christ, so they sought God's favor through their dependence upon the typical sacrifices. By means of these sacrifices God addressed them. They contained His invitation. When they were offered, the worshipper claimed, and secured, the fulfilment of their promises. As a consequence, the pious emotions of devout men turned instinctively to Jerusalem, where these sacrifices were constantly offered; and their reverential attitude was that of the face toward the Holy City. This custom found its warrant, moreover, in the statements of the prayer of king

Solomon, which was heard at the dedication of the magnificent temple. For then the wise king prayed that especial regard might be manifested toward those who should pray, in their seasons of anxiety and distress, with their eyes turned in the direction of the temple: "If they shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name, then hear thou in heaven their prayer and their supplication, and maintain their cause."

In this connection, we read with peculiar interest our Lord's announcement to the woman of Samaria, when she said to Him: "Ye say that in Jerusalem is the place where men ought to worship." For He instantly replied: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." His own death was soon to rend the veil of the temple in twain, and to abolish all local sanctuaries. He would then stand before the world as the one adequate Savior, whose worship is a possibility to faith under all circumstances. "The hour cometh, and now is," He added, "when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." This is His present attitude. Through Him we have access to the Father. His redemption is a constant appeal. Wherever we are, however we may be situated, the promise holds true, that "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." What is this but a kneeling before the windows, which are open toward Jerusalem? What is this but a confession of dependence upon the sacrificial merits of the Lamb of God? What is this but surrender of one's personal desires to the wisdom, power and grace of Him who "loved me and gave himself for me"? I have no doubt that Daniel experienced the same delightful confidence in kneeling with this recognition of the temple and its sacrifices that godly men do now, when they begin and conclude their prayers with the

single expression, "and this we ask for Jesus' sake." He, as some one has suggested, resembled the Hebrew spies who walked in front of the rich clusters of the grapes of Eschol, while we resemble the spies who walked behind them. He had glimpses of redemptive truth, read the truth in promises, caught his inspiration from types and symbols; while we behold "the truth as it is in Jesus," read the incomparable life of Him who has made Bethlehem and Calvary forever sacred, obtain our inspiration from the facts of a clear and satisfactory history.

The redemptive element in the divine character is always attractive. "We love him because he first loved us." Men do not get very near to God, nor do they ever keep very near to Him, unless they feel the constraint of redemptive love. "And I, if I be lifted up from the earth, will draw all men unto me." "He that hath seen me hath seen the Father." Who but the Redeemer could have used such words? Upon His lips they are profound wisdom, which has its witness in every age. We may speculate and philosophize about God; we may grope in the darkness, and think that we shall be able to find Him; but, my friends, if we only listen to the voice of Christ, the Redeemer, we shall learn that God is seeking us, and that He cannot be very far away; if we only yield to the requirements of Christ, the Redeemer, we shall find that we are with God, enjoying a Father's protection, eating a Father's bread, receiving a Father's benediction. The world grows old; civilizations change; America is not like Babylon; Daniel would present a strange appearance upon our streets; but the common faith of the ages is still influential. Christ, the Redeemer, continues to exert His magnetic influence, which draws mankind from selfishness, impurity and vice to sweet and holy contact with goodness, purity and love. Have you felt that influence? If so, have you yielded to its constraint?

III. As we learn that Daniel is accustomed to kneel in his chamber three

times each day, we are impressed with the necessity of frequent and stated seasons of prayer. Let us not forget that we are standing at the open door of a statesman's private room. This man, who thus retires to his room for prayer three times each day, is at the head of one of the largest of the ancient monarchies. He finds time, however, for prayer; and he has respect unto the important principle of routine observance. Every day, and three times every day, Daniel is at prayer.

There are two points here which deserve attention. The one is the frequency of prayer, and the other is the regularity of prayer. Both are important. One man may say that he will only pray when he feels like praying; and another man may pray by the clock, at stated hours and on stated days. The value of prayer will not be known by either one of them, although the latter will gain more than the former. For the man who makes prayer a matter of feeling will be apt to find that many of his days are prayerless, because his feeling does not incline him to pray. He is in the midst of some very engrossing occupation, or he is on a journey, or his mind is diverted, or his necessities do not press him. He forgets to pray. By-and-by he loses the habit of prayer. I wonder if I am speaking to any persons who have become thus negligent, out of whose lives prayer has dropped completely! They were taught to pray in childhood. Who would think of bringing up a child without teaching him to repeat his "Now I lay me down to sleep"; or his "Our Father which art in heaven," each night before going to bed? No parent would do such a thing as that. For the prayers of childhood are a blessed reality in every home. Yet there are instances, and not a few, which give prominence to the painful fact that men and women are living without prayer. They excuse themselves by saying that they have got out of the way of it. They are not unbelievers; they are not godless; but somehow they have failed to keep in exercise the good habit which they early



formed; and now they have gone a year, or it may be two years, or perhaps ten years, without once bending their knees in prayer. They arise in the morning, after a refreshing sleep, with health and comforts theirs, and they go out to the duties of the day in which they will need God's help; and they come in again at evening without a single recognition of the goodness of the Lord in the land of the living. And this sort of life goes on for years. They do not feel like praying, and therefore they do not pray. Ah! friends, this is a sad mistake. You and I are not mere animals. God made us for Himself. Unto Him we ought to live. When He blesses us, as He does, we ought not to go on our way without one thought of gratitude. You may not feel like praying; but if you form the habit of prayer, you will come to enjoy this holy exercise. "Many a child," said a teacher, whose religious character was unusually rich and vigorous, "brought up to begin and close each day with prayer, is guided by that simple routine exercise, connected with the other influences of life, into the true spirit of a disciple, and grows up in the kingdom as one imperceptibly initiated. Let any most dull and worldly-minded Christian gather himself up to the established rule of prayer for three times, twice, or even once a day, determined not to have it as a mere observance, but as an exercise of grace and practical waiting on God, and it will not be long before he is truly restored and walks in liberty." Routine observance, as in the case of the soldier's drill, or in the case of the schoolboy's elementary lessons, is introductory to a generous freedom. Very often the duty, which we at first compel ourselves to undertake, we, at last, rejoice in with exceeding joy. When the pianist gives expression to the grand thoughts of Mozart, or Beethoven, or Handel, or is thinking rhythmically, and is acquainting us with his thoughts by the rapid touch of the piano-keys, we often forget that this glorious liberty, which is the rapture of art, has come as the recompense of patient

hours of practice of the musical scales. Prayer may be practice, but it is also a glory of inspiration, which illumines the countenance and thrills the heart. Oh! let us remember that the man who passed those forty days and forty nights with God, and who came down from the mountain with a shining face, was the man who stood in alarm before the burning bush, and who shrank from the responsibilities of Israel's deliverance! Have your stated seasons of prayer, and then believe that at any hour, and in any place, you may cry unto God, and that He will hear you.

IV. As we watch the enemies of Daniel, who rejoice that they have succeeded in their designs against him, we realize that the calm fulfilment of duty will ever meet with opposition, which God is able to overrule. It is not to be supposed that Daniel was particularly careful to make a display of his religion after he became aware of the evil intentions of his enemies. He was not an ostentatious man. His entire career forbids the belief that he turned aside in order to give his enemies the desired opportunity. They were jealous. His prominence in the kingdom had aroused their worst passions. He was the trusted friend of Darius. We may believe that he more than once had defeated the plans of courtiers who wished to plunder the public treasury, or to aggrandize themselves at the expense of the state. They hated him, and then they sought his overthrow. But how could they bring that about? His hands were perfectly clean. His reputation was spotless. There was only one chance left to them—of that they were aware. They might entrap him on some religious accusation. He was a consistent worshipper of God. He had always refused to bow down to idols. His consistency was their opportunity. They met together and framed a statute, which they requested Darius, the king, to enact. This statute was very flattering to the vanity of the Oriental monarch, inasmuch as it practically deified him for a period of thirty days. "Who-soever shall ask a petition of any god

or man for thirty days, save of thee, O King, he shall be cast into the den of lions." Darius, the king, was the willing victim of the conspiracy which was aimed at his most valuable officer. He signed the decree, and thus it became an unalterable law. Its work was soon accomplished. Daniel heard of it. And what did he do? Did he conclude that he would give up praying for thirty days? No! not that. Did he continue his prayers to God only in secrecy and under cover of the night? No! not that. What, then, did he do? Why, he moved calmly forward with the momentum of his devoted life, entering his chamber each day as usual, and praying there as he had been accustomed to pray. He was not the abject servant of consequence. The pressure of an emergency was not to be the occasion of his fall. He was in God's hands. The duty of prayer was evident. He had reached that point—so often reached in public service—when life itself is to be measured against the consciousness of God's approval. This is the crisis of life. Many a man finds that he is not able to meet the requirements of such an hour. For gold, for applause, for preferment, he sells himself. God is forgotten; duty is forgotten; conscience is forgotten; manhood yields; character is broken, and a wreck is left upon the shores of time. Perhaps we shall not err if we say that a crisis like this must, sooner or later, be met by every one of us. We are summoned to prove ourselves. The question of doing right, without reference to personal advantage, is submitted. Oh! how grand a thing it is to pass through such a crisis with fidelity to God, having an abiding confidence that He is ever on the side of what is right and true; that He will surely overrule disaster; that He will ultimately establish the name of the honorable man, and will make it illustrious upon the page of history! This is the heroism of faith. I think that it was Robertson who replied to a sentimental friend who was once chiding him for his indifference to public opinion, and asking him if he knew

what happened to "Don't care." "Yes, madam; He was crucified on Friday." I know that it was Paul who wrote to the complaining church of Corinth, when his conduct was called in question: "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self; but he that judgeth me is the Lord."

And that, brethren, is the conclusion of the whole matter: to bring God consciously into life; to live with reference to His approval; to exercise a wise discrimination; to advance calmly, but steadily; to be religious in the marketplace, and in the parlor, as well as in the sanctuary—such are a few of the lessons which we may carry away with us as we turn from the chamber of Daniel, and go again to meet the toil and the conflict of a busy world.

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### THE HOLINESS OF GOD.

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*But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.—1 Pet. i: 15, 16.*

WHAT is the holiness of God? Infinite purity, rejoicing in the purity of His creatures, and exacting purity of them—this is the holiness of God. Why ought the holiness of God to be a reason for *our* holiness?

I. Because holiness is that idea of Himself which God is most intent upon communicating to man. The Scriptures represent God under a great variety of lights and aspects. The first is that of an Almighty Creator. That is the first and most elementary conception that any being gets of an invisible Creator or divine Ruler. The Scriptures start with that. It was the idea with which God made Himself known to Abraham, who was assured that, following divine commands, he should be so kept that the divine promise should be literally fulfilled to him, and the name by which God assured Abra-

ham that the promises should be fulfilled was, "I am the Almighty."

From almightiness there was a decided ascent when Moses, asking for an epithet with which he should certify his divine mission to the Egyptians and Israelites, was told, "I am"; that is, "I am the Infinite, the Eternal Being—a Being without beginning and without end"; or, in other words, "Jehovah." This was eternity of being.

Moses, as soon as he could gather the Israelites about him, led them to a still higher conception, viz., the *holiness* of God. The whole Jewish system was designed, by its endless purifications, purgations, sacrifices, festivals and feasts, simply to remind the Jew that the God whom he worshiped is holy. The ancient temple—that vast system of sacrifices, that to a modern utilitarian would seem to have been a needless waste—had for its specific purpose to force home upon the mind of the Jew the fact that the God whom he worshiped was a being of infinite purity. The sacrifices were not to propitiate in any heathen sense, but to remind the Jew that God was holy, and that he himself was guilty. The washings and purifications were so numerous that a Jew could not pass an hour in the day and not be minded that his religion was a religion that went deeper than forms and ceremonies to something central in the heart itself, and that central thought was that he needed to be pure in thought and in heart. So that the whole Jewish ritual had for its central purpose to force upon the mind of the Jew the holiness of God.

Ascend from that to the prophetic teachings that run down through the centuries, from Samuel to Malachi. What thought do you find underlying the Jewish prophecy? Everywhere that He was a being pure in thought, pure in heart, pure in purpose, pure in government; that His creatures must be perpetually reminded of the fact that they need purification. Hence the prophets all called God "The Holy One of Israel," and His servants were called "saints"—persons set apart from an

impure and unholy use to a pure and holy service of the Holy One. And when you come to Christianity itself, read Christ's Sermon on the Mount. Note how, when He took up the Jewish interpretations of the commandments and brushed away the cobwebs that had been gathering around them, He sought to flash home the truth upon the heart, that it was not the outward act that made a man guilty, but the inward thought; not the words spoken, but the impulse prompting them; not the outward performance, but the inward desire to do the act. You remember the remarkable words of our Lord in the Beatitudes: "Blessed are the pure in heart, for they shall see God."

Christ gave to men a spirit different from that which prevailed in the world. What was the Spirit called? "*Holy Spirit.*" The temple was holy; the service was holy; the Spirit is holy, and the disciples of Christ are said to be holy. The whole aim of Christianity is to cleanse men, to purify the heart, to make pure in purpose. It is not to save a man by some sort of bargain. It is not to make a sacrifice to save men, but to make them fit to be saved; in other words, to make them *holy*.

II. Every other moral conception that you can form of God when you analyze it will carry you back to the fundamental thought that God is a holy being. He is said to be *good*. Goodness, if you analyze it, will bring you back to the idea of doing that only which is pure and fit and just and right. So, if you say glory, a word that is perpetually recurring in the Scriptures. In the nineteenth psalm we read, "The heavens declare the glory of God." The Psalmist dwells at length upon the glory of the Creator when the sun rises in all its splendor and marches forth through the heavens; but when he has exhausted what can be said of the revelation of God in His works, he comes to speak of the Lord: "The law of the Lord is *pure*." The whole half of the nineteenth psalm dwells upon that higher glory manifest in the moral law of God, which reveals the moral char-

acter of God. So that the glory which is manifested in history—that glory which God has manifested in lifting up one nation and casting down another—is the glory of a just government establishing the people that are righteous, and overturning the people that are in iniquity. The glory of God, which outshines all other glory, is the glory of His own personal character, which is founded on His personal purity or holiness.

So I might run through all the moral attributes of God. Every one has its ground in the fact that God is a holy being, just as the crucifixion of Christ, the sacrifice of our Lord, has no significance aside from the fact that He stood between an unholy race and a holy God.

III. Another reason, and one that is specially dwelt upon in the second verse of my text: "Be ye holy, for I am holy." The relation which subsists between man and God makes it indispensable that man should be holy, or pure in his purpose: and this for several reasons. The Scriptures inquire, "How can two walk together, except ye be agreed?" What harmony can there be between light and darkness, good and evil, right and wrong, purity and impurity, sin and holiness? Can there be anything else except discord and perpetual war? If, therefore, we are expected to be in harmony with the Creator and Ruler of all, we must in our own personal character be what He is.

Two persons may be most strongly attached where one supplements the other. So, even in the marriage relation, absolute identity of tastes is not always essential to the highest happiness; but, while there may be the supplementing of one with the other, if there be antagonism, if the one actually insists upon what the other holds in total aversion, there can be no sympathy or union. Where there are evil and good in direct relation there can be nothing but discord and warfare. So that, if we are expecting to be accounted the children of God, there must be sympathy, truth, identity. It is said in the

Word, that the disciples of Christ have fellowship with Him in His sufferings. There is unity of taste, unity of purpose.

No man has a right to call himself a disciple of Christ whose spirit is not in sympathy with the spirit of Christ; and to be in sympathy with Christ is to be holy in purpose, because Christ is holy. There is a radical necessity for this.

There is much clamor in our day about punishment and the eternity of future punishment; and there are those who tell us that it is inconceivable that our Heavenly Father, who is so loving and merciful, should follow His creatures into eternity and punish them forever. And it is sometimes said that Christ has died for all men, and that all men are going to be saved.

Let us look at this as a simple matter of natural law. Can any one of us do or think aught, and the moral consequences not be there? Can any two people be at variance, and one or both of them not suffer? Punishment, then, is not a thing of arbitrary infliction; it is simply the natural reaction between two persons, two natures. The punishment for wrong-doing is, that he who has done the wrong, who has cherished the evil, finds himself repelled from the one who is pure and righteous. Take it among men: let one be pure and of unimpeachable integrity, and another be a trickster, a cheat—and bring the two together; who is to suffer? Take it in any community; take it in the nations at large: why, it is as unchangeable a law as the law of gravitation, that the wrong-doer finds the consequences of his wrong in himself, and when you find two persons brought together—man the creature, and God the Holy—can the creature in his vileness look up and say, "My Father"? Does he not, like the criminal, seek to hide away from the light of day? The truth is, that if you leave the iniquitous man alone, give him the freedom of the universe, he carries with him an accusing angel—the seeds of eternal punishment and death; and it is no more possible,

by word, by mere declaration, to give peace to an impure mind than it is possible for God to commit a wrong. Happiness is not in words. It is not in the power of God to say to the iniquitous, "You are forgiven." There must, first of all, be a change, and purity put within the soul; and if you were to take a wicked race to-day and scoop them up bodily and put them into heaven, it would be hell to them, and by no possibility could you make it anything else. Let the evil man carry the evil with him, and you may put him in heaven; you may put him on the outermost rim of the universe; you may let the Almighty stretch out His arms and take him; but the seeds of hell are in him so long as there is impurity and sinfulness. Let us have done, then, with this weak and wicked talk about God being so merciful as to forgive. He can forgive when the change from impurity to purity has been brought about, and on no other ground. Christianity never violates the natural laws of the universe. It fulfills them. The God that made the world and incorporated into it what you call its natural laws, is the God and Father of our Lord Jesus Christ, who makes natural laws to support and corroborate His moral laws and His religious laws. Holiness is not a matter of profession, or of church membership. It is not obtained by baptism, nor by saying "I am a member of such a church." Holiness is not cant. Holiness is not in negations. I have known narrow-minded people, bigoted to the last degree, who are telling what they do *not* do, but are selfish, penurious, niggardly, narrow and acrimonious in spirit, and mistake their *not-doings* for that spirit of generous and joyous rejoicing in God that would be like the Father in heaven, who sends His rain and sunshine alike upon the thankful and the unthankful, the good and the evil.

Let us understand, therefore, what it is, and understand that all our aim in Christianity is to make better people; to make a man in his innermost thought what he is in his outward word. Chris-

tianity plants itself in the very of man's being, and if it does not itself there, it is not worth the name. If it consists in merely changing words and outward appearance we are not obedient to the precepts. He which hath called you is holy, ye holy in all manner of conversation.

The true idea of holiness is to turn us back into a fulfillment of all that belongs to our nature as God made it. Christianity takes every possibility of development and capacity: the love of the beautiful, the love of the joyous, all that belongs to social life, all that constitutes the highest degree of refinement; all this to a man, and says: "I will now untie these false bands that bind you to a wicked world. Let me turn your heart. Let me bring you into fellowship with all the best, the noblest spirits of the universe. Let me turn you into fellowship with God. Let me help you to understand what it is to get blessedness out of life." What is it to be holy. Can you see anything that is higher or nobler purpose in life, than that?

### THE HEATHEN LOST WITHOUT THE GOSPEL.

By REV. JOHN L. CARROLL, OF GORHAM, VA

*So that they are without excuse.*  
—Rom. i: 20.

MANY good people are more skeptical in regard to the necessity of missions to the heathen. They have an idea that in some way or other their ignorance will render them irresistible, so that they may be saved without the Gospel. The apostle Paul's text seems to settle the question. He declares positively, "they are without excuse." The argument by which he arrives at this conclusion is fourfold.

I. *God has given them a revelation of His nature.* "Because that which is known of God is manifest in them, that is, *unto* them, or *among* them" (v. 19.) Some things concerning God they may not understand: such as the doctrine of the trinity, the redemptory work of Christ, His in-



tion and sufferings, His resurrection and ascension to the right hand of God, the plan of salvation, through faith in Christ, and the true method of worshipping God through the Spirit—these they cannot know. But there is still much that they may understand without a written revelation. "For God hath shewed it unto them." He has given them an unwritten revelation in nature, through which they may learn much about Himself: "For the invisible things of him are clearly seen." (v. 20.) And he tells us what these invisible things are, "even his eternal power and Godhead," or the perfections of his being. The heathen may learn these, they "being understood," or proved, "by the things that are made." By "the things that are made" we may understand God's works.

1. *In Creation.* These do reveal Him, as we are taught (Ps. xix: 1-3), "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." The works of creation clearly demonstrate their Creator, the "Great First Cause, least understood." And these works speak to the heathen, as they do to everybody else, and tell them of God.

2. *In Providence.* This bears witness for God, as Paul teaches (Acts xiv: 16, 17): "Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He argues that these acts of providence were a witness for God. These heathen nations, walking in their own ways, had in these providences an unwritten revelation of God, by which they ought to have learned to worship Him rather than idols. He had done that for them which their idols never did. He gave them rain from heaven, which their idols could not do. That question was settled long ago. It was asked in the times of

Jeremiah (xiv: 22), "Are there any among the vanities of the Gentiles that can cause rain?" Besides, God had given them fruitful seasons, when He made the fruits of the earth to appear. In these ways His providence had blessed them, "filling their hearts with food and gladness." And in all these manifestations of a kindly providence for their constantly recurring wants, these heathen nations ought to have learned much of God.

3. *And within themselves.* The moral notion within them was made to answer to the moral world without them. They had the means of reasoning "from nature up to nature's God." They had faculties by which they might perceive God in nature and in providence. We are taught this (Rom. ii: 14, 15): "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Though the heathen have not the law of God written in a book, they have much of it written in their moral nature. The moral law was written in the heart of Adam in its purity and perfection. And although sin has sadly marred the divine inscription, there is much of it remaining in the hearts of his race. In the passage quoted, the apostle argues it as being manifested in three things:

(a) They "*do by nature the things contained in the law.*" Its presence is proved by their actions. It comes to them, as if by instinct, to do some things required in the law. Now the practice of any virtues, or the performance of any moral actions, proves that the remains of the law are in them still. If they were wholly destitute of this law in their hearts they could not practice any virtues at all. But we know that the heathen are capable of many moral acts. And whence do they derive this disposition and power but from the lingering trace of the law once written

in their hearts by the finger of God?

(b) *"Their conscience also bearing witness."*

They have a conscience, a moral sense, determining with more or less accuracy questions of right and wrong. And this inward sense bears witness with their outward conduct; so they give both inward and outward manifestation of the law written in their hearts. (c) *"And their thoughts the meanwhile accusing or else excusing one another."* The heathen judge one another in matters of right and wrong from their stand-point, approving the one and condemning the other. However inaccurate their judgments may be, the disposition to pass them upon one another proves that they have still in their nature something of the law originally written therein. Hence they "are a law unto themselves." So we find the works of God, in the moral nature of the heathen, declaring Him unto them as God, along with those in creation and in providence, and claiming for Him their worship and service. Failing to render these, "they are without excuse."

II. *This is a clear and definite revelation.*

"For the invisible things of him are clearly seen." (v. 20.) It is not a vague and indefinite manifestation of God, one which is of no real value. It appeals to the heathen with a voice that is loud and unmistakable. So the Psalmist teaches (xix: 3): "There is no speech nor language where their voice is not heard." The works of God, in creation, in providence, and in man's moral nature, speak too distinctly not to be heard. Their voice is insufficient only when men will not hear. God did not mean to trifle with the sons of men when He gave them this revelation; nor did He do so. "Shall not the Judge of all the earth do right?" Nor is it a sufficient justification of the heathen to say that sin has so deafened them that they cannot hear and understand the voice of God as He spoke through this revelation of Himself. That is rather their misfortune. The revelation is clear and definite, though they may be unable, by reason of sin, to appreciate it; and by this revelation they are to be judged.

III. *It is a universal revelation.* It is given to men in every part of the world, being "understood by the things that are made." The things that are made fill the world, and so does the revelation which they furnish. So we are taught in Ps. xix: 4: "Their line," or *sound*, as it is quoted in Rom. x: 18, "is gone out through all the earth, and their words to the end of the world." And wheresoever it goes it declares "the eternal power and Godhead" of their Creator. The voice of God in creation is universal, and so is that in providence. God not only made all, but He cares for all, as we are taught. (Ps. cxlv: 15, 16): "The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." And the divine voice in man's moral nature is co-extensive with that in creation and in providence. The moral nature of man is essentially the same everywhere. He has been characterized by the philosophers as "the religious animal," because of his proneness, even in a barbarous condition, to recognize and worship some supreme being. Hence the heathen in every part of the world are "without excuse."

IV. *And it is a perpetual revelation.* The apostle declares that the invisible things of God are clearly seen "from the creation of the world." Creation and providence and man's moral nature have been giving forth the same witness for God in all the ages. There has been no material change in this revelation. It is the constant testimony of all His works to His "eternal power and godhead." This testimony is as unchangeable as Himself. Hence the heathen, in every age of the world, have been "without excuse." They have had opportunities of knowing enough of God to condemn them for their wicked idolatry; and God has been holding them to a just responsibility. He so holds the heathen now. In the light of this clear and universal and perpetual revelation in nature, they are "without excuse." Their condem-

nation and death follow as a necessary consequence.

**CONCLUSION.** Hence the 'supreme importance of sending the Gospel to the heathen. They know enough of God to condemn them for their sins, but not enough to save them. The love and mercy of God in Christ Jesus has not been revealed unto them. They know not the plan of salvation through faith in His name. Unless the Gospel be sent to them they must perish forever. How great the obligation, on the part of God's people, to send them the Word of life as soon as possible! How strong and touching the appeal of Montgomery:

"The heathen perish; day by day  
Thousands on thousands pass away;  
O Christians! to their rescue fly,  
Preach Jesus to them ere they die!

"Wealth, labor, talents, freely give,  
Yea, life itself, that they may live;  
What hath your Savior done for you?  
And what for them will ye not do?"

### MORAL HEROISM.

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*Watch ye, stand fast in the faith, quit you like men, be strong.*—1 Cor. xvi: 13.

THIS text is a heroic bugle blast. It calls to watchfulness. It calls to firmness behind the broad shield of faith. It calls to an exhibition of manliness; manliness in spirit, manliness in action, wielding offensive weapons. It calls to a strong life. These qualities unite to give us our highest conception of the moral hero. Some tell us that the heroic age is past. We answer, Yes, in a certain sense. Such displays as those of Achilles before the walls of Troy are not possible in this day of Krupp guns and Winchester rifles. But was not the charge of the Light Brigade frightfully heroic? Did not our late war on both sides show repeated examples of truest heroism? Railroads and steamships have brought heathen lands near so that the heroic is not so plainly seen in missionary life, but closer inspection shows that there is need of it still, and

that this quality is not wanting. Rome can bring no martyr to the stake in this age of the world, but are there no religious martyrs? Life is full of heroes of the first rank, male and female, who do battle against poverty, misfortune, adverse environment; of young people who set their teeth firmly as they cross the parental threshold to bivouac on the field of life, and fight on until they win a name, a competence, a wife, a home; of purseless widows, with dependent children, who refuse to scatter the family, but, by their own exertions, compel the hard rock to yield refreshing streams in a dry and thirsty land; of feeble folk who excite the pity of passers-by, who, instead of quietly dying, as many seem to think would be the proper and graceful thing for them to do, plunge into the thickest of the strife, and fight. There are heroes still on earth.

1. *The Moral Hero is a man of inflexible duty.* The essence of morals is regard to the law of right and wrong in action. The moral hero is the man who will not swerve from that law. He is valiant for that which pleases God. He will not connive at evil under any circumstances. He is ready to lose his life for the right's sake.

2. *The Moral Hero is a man of conscience.* Conscience is the counterpart of duty. Conscience is the spur that pricks the side of duty's intent. The man of duty must be a man of intelligent discernment of the right path, otherwise the spur of conscience may prick the steed of duty into the bog or over the precipice. He will not only serve God, but will commune with God, daily inquiring His will. He will use diligently the revealed word of God, so that when he stands clothed with full armor, and ready for the field, his feet will be "shod with the preparation of the gospel of peace." Thus gospel-shod, he will not run into error's paths. "Thy will be done in earth," is the summit of moral heroism.

3. *The Moral Hero is a man of self-culture and discipline.* He aims and strives to know himself; to discipline

and bring into subjection to the law of Christ, his will, and all his thoughts, passions, appetites, ambitions, desires: in a word, to be master of his own house. But, O, what battles need to be fought! The moral hero wrestles not against flesh and blood, but with unseen and opposing forces of evil! If only his inward foes would materialize and meet him front to front, how he would rush upon them and conquer or die! But they are spiritual, and must be met by weapons that are not carnal. It is the sublimest reach of the morally heroic. Man confronts the evil of his own nature, fighting to put eternal righteousness upon the throne and send evil into exile or to the block. The tears and groans this conflict costs him, no eye save God's does see, no ear save God's does hear.

4. *The Moral Hero is a thoroughly reliable man.* He is serious in his undertakings and contracts. Nothing is indifferent. His sense of right and wrong, his conscience, rebuke carelessness in the details of any of his performances. It is impossible for him to be an eye servant, for he serves his own sense of duty. He may err in judgment, but so far as he sees how a thing should be done he will do it. He will be honest. If a minister, he will honestly go about his duty, in parish, in study, in pulpit. He will do the best he can. If a laborer, he will give a full, honest day's work for an honest day's pay. If in a place of trust, he will be faithful to all the minutiae of his office. His employer's postage stamps and paper will be as carefully looked after as his coined gold. His word will be unimpeachable. Nor will he lie in conduct. He will be persevering, not easily daunted, faithful. O for such men! men who will not betray confidence, men who will not sell out, men who will not give way when society bears upon them. Such men are society's uncrowned kings, they are her untitled dukes, they are her heroes.

Finally: *The Moral Hero is the happy man.* Moral heroism opens the fountains of perpetual blessedness deep in

the soul of man. "Sweet peace of conscience" fixes its dwelling there. Hope is born of duty faithfully performed, and her sun knows no going down. The consciousness of having done battle for the race on the side of God and the right, is sweet in the sunset hours of life. To know that by no word or influence of mine has wrong been strengthened or virtue weakened, is full of consolation. If I have suffered for and with my race, my cross already is a crown. To have helped the needy, to have defended the oppressed, to have helped the weak and struggling on to a better life, these are blessed reflections.

### THE CERTITUDES OF RELIGION.

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*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*—John vii: 17.

KNOWLEDGE to us is not a mere possibility or privilege, but a fundamental, universal necessity. Man cannot be without it. Matter is governed by natural laws, and the brute creation by instinct; but man can become what he ought to be by obedience to knowledge, and by the use of reason. The pebble, the lily, and the oak are what they are, with no conscious activity on their part. The beaver builds his dwelling-place to-day as he did a thousand years ago; but man acts under higher laws. If he ignore knowledge, his powers become his shame. If they do not build him a throne, they will dig him a grave. He will sink even lower than the brute. Knowledge is not a luxury, but a need. Manhood, potential at birth, is developed by effort. Therefore it is incredible to suppose that certainty of knowledge is unattainable as to the life that is and that which is to come. Man lives not by bread alone. He must meet the burning problems of a higher life, and Christianity opens the door to certainty. He is not left in doubt, but "he shall know of the doctrine."

Four lines of argument, in the validation of religious truth, may be briefly considered, though no one test alone may be capable of universal application.

1. *Historical.* The main facts of Christianity lie in the brief compass of thirty-three years—indeed, within the three years of Christ's public ministry—and these have been subjected to the severest tests of historic criticism. From out the fiery crucible the four gospels come unharmed. Then we add the testimony which the conquests of the Cross afford, as those conquests spread throughout the Roman empire. All over the known world the truths of Christ's death and resurrection were preached, revolutionizing the race by their peaceful triumphs.

Again, we cite the present energy of Christ in the world—the triumphant, audacious and conquering Christianity of this century, as another evidence of the divinity of the Gospel. The fame of Homer grows dim. Men have even questioned his existence; but Christ was never before so truly alive as to-day. We may rest upon the certainty of the Gospel that centres in Him.

2. *The Moral argument* may be added, that which dwells on the beauty, purity and consistency of the teachings of our Lord. An immoral religion cannot endure. Man's moral instinct does not create, but it discerns these elements, and accepts them at once; just as the eye perceives the features of the landscape and ministers to man's sense of natural beauty. To the matchless glory and beauty of God, and of Christ His Son, the human reason and affections respond immediately. So, too, to the august dignity of the soul and its grand destiny, man's moral nature answers at once. These sublime, unique ideas are above the range of his unaided thought. They must be of divine origin. This argument shades into another.

3. *The Hypothetical*, the argument from probabilities. This has a high place in science. We want a working theory. We collect facts, guess, and then verify. Nature is full of mysteries. We stand

before closed doors holding a bunch of keys. We try one after another till we find one that will fit. Then the door swings open to us. How is sinning man to be saved? Theories of education, philosophy and politics have been tried in vain. The monk, ascetic, teacher, and statesman failed. Christianity solved the problem, and it alone. By it the work is done in the world, in society, and in man's heart. The fact we know, although the methods of God's Spirit are unknown. We know not how heaven's mystic fires were lighted, or how they now are fed; nor can we explain the coming or going of the Sun of Righteousness, who scatters the darkness of sin, and gladdens the earth as the garden of the Lord. Peace, hope and courage come where He is heard and heeded. This is an argument for the religion of the Cross. It is "a beautiful faith," as a skeptic confessed to Rev. F. W. Robertson.

4. Last, not least, is the *practical testimony* of personal experience. Doing the will of God illumines the pathway of the obedient disciple. As the voice of Jesus brought rest to raging Galilee, so His grace brings peace to the soul that trusts and serves Him. "Come unto me and I will give you rest." We may not appreciate other arguments fully, but this is both personal and practical. To the doubter we simply say, "Come and see"; "taste and see that the Lord is gracious." We may find rest and assurance both for the life that is, and for the life that is to come. We may enjoy the peace that pardoned Peter found, and the repose that John enjoyed, pillowed on the breast of the Redeemer. Rest here, and joy eternal!

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#### RELIGION TEACHING BY EXAMPLE.

BY REV. JOHN HUMSTONE, IN THE EMMANUEL BAPTIST CHURCH, BROOKLYN.

*Remember Lot's wife.*—Luke xvii: 32.

THE historical accuracy of the Old Testament Scriptures has been assailed by a class of modern critics. The vital point in the matter is: How did Christ regard them? It is undeniable, that



when He lived and taught, those same Scriptures were accepted by the Jewish nation both as historically true and as divinely inspired. Had the nation been for long ages believing a lie? Had it been so, is it not reasonable to suppose that one of the first objects of Christ's teaching would have been to correct the error? Did He do so? On the contrary, He referred to these writings continually for illustration. In the text He cites the incident of the death of Lot's wife as an historic fact. So of David eating the shew bread. (Matt. xii: 3, 4.) Still more emphatically He speaks of a portion of the Old Testament as the veritable Word of God: "Making the word of God of none effect through your tradition," etc. (Mark vii: 13). But never a word to sweep away the rubbish of false belief which we are told had accumulated!

Trusting, then in the historical accuracy of the account, let us deduce a few lessons from the death of Lot's wife.

1. *Kinship with the saved does not insure salvation.* Deep as may have been the love between Lot and his wife, ready as he may have been to lay down his own life for her, his love was unavailing. I may belong to a Christian family and live in a Christian land, and enjoy all the advantages thereby accruing to me; and yet none of these things can insure salvation. Before God, I must stand alone. I must work out my own salvation. The father may transmit to his son his own traits, his very features: he cannot transmit salvation. The two lives may be united by bonds of love indissoluble by time or trial or distance. But in reference to the soul's salvation, these bonds are cut. Heredity is not a channel for divine grace. So with husband and wife. The poet has beautifully expressed this idea. A happy couple in life's morning clasp hands across a tiny stream, and rove along its banks. As the current enlarges the clasp is broken, but they hear each other's voices and are content. The brook becomes a river that drowns their voices, but they can still feast

their eyes upon one another's features. But at last, too far for hand or voice or vision to reach, the two lives go forward eternally sundered.

2. *Divine provision for safety does not insure salvation.* To Lot's wife, as to Lot, came the angel's warning in the early morning. She also had the divine guidance. For her, as well as for her husband, was a place of refuge appointed. Yet, in spite of all, she miserably perished. So it is that, despite the entreaties of friends and the tears of love; despite warnings divinely sent, and the promptings of the still small voice; despite the sufferings and death of a loving Savior, untold thousands are rushing blindly on in the path of destruction!

3. *Endeavor that is but partial will not insure salvation.* Lot's wife rose as early as did Lot himself. Her haste, until the last moment, was as great as his. But then, pausing to look back, she was caught in the very edge of the saline shower and, encrusted, stood like a pillar of salt—a monumental warning against disobedience! Sad fate! A few steps farther, and she would have been safe. How many there are who halt to-day before the last and indispensable step is taken! They lead moral, upright lives, attend the services of the church, and contribute to her benevolences—but there they stop. They do not lay hold of the love of God.

"Almost cannot avail,  
Almost is but to fail."

Kinship with the saved; the abundant provisions of the Gospel; partial endeavors, do not insure one's salvation. Only one thing can, and that is a hearty renunciation of a life of sin, and an entire consecration of heart and life to Jesus Christ.

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MENTAL TRAINING ESSENTIAL.—"Whatever be the gifts, there must be rigid discipline, or there will be ultimate failure. A preacher of sudden and light growth may coruscate and dazzle for a brief season: but it is the meteor's brilliancy; it flashes, and it is gone."—GEORGE SHEPARD, D.D.

## THE ETERNAL QUESTION.

BY REV. ROBERT COLLYER, IN THE CHURCH  
OF THE MESSIAH, NEW YORK.

*There came one running, and kneeled to him, and asked him: Good Master, what shall I do that I may inherit eternal life?—Mark x: 17.*

THIS incident is full of suggestion. Looked at as a picture, the young man mentioned forms the central figure. His great wealth does not blind him to the importance of the question which he brought to the Great Teacher to have solved for him. He comes in the daytime, unlike the man who stole into the presence of the Master in the night-time, and openly presses the question which now distresses his soul. He is deeply in earnest, and his anxiety has become a pain.

It is the eternal question of the eternal life—one which smote Luther, Knox, Wesley, and many others. He was the ideal youth, to meet whom gives one such pleasure as he receives from the songs of birds, or the bright eyes of maidens on their way to school. The great problem he brings to Christ to be solved is: How he may make his citizenship, his home, his earthly all, of value in eternity, as well as in time? Nothing could be more fatal than to follow to the letter the advice that Jesus gives him, viz.: that he shall sell all his possessions and give the money to the poor. To despise money is to despise frugality and honest endeavor. Great possessions are sometimes the fruit of fine powers. Witness men like Astor, Lenox, and others, whose libraries are testimonies to this. The question of charity has not yet been fully understood. We are only just beginning to understand it. After the Chicago fire, money was sent for the relief of the sufferers from all parts of the country. There were men who got the benefit of it who sat in saloons and refused to work. Promiscuous giving is a great bane. The disguises beggars adopt here in New York beat anything I ever saw or imagined. They come as ministers, as fine ladies, as persons on the verge of death, and under such

specious pretences that one is sorely puzzled to know what to do. A beggar, strong and healthy, was asked the other day why he asked aid, and he replied: "You would not wonder why I beg if you knew how lazy I am."

The trouble with men is, that they wish their great possessions, and heaven too! The first article in men's creed is, "Blessed are the rich." Jesus told this young man that he could not have both. He must sacrifice his wealth in order to secure his heaven. This was too much for him, and he went away sorrowful. Then Jesus uttered these most pathetic words: "How hardly shall they that have riches enter the kingdom of heaven!"

The young man might have done great good for mankind. They who have touched the eternal life in common things have cut great channels, and let them run wide and free, and have left all else to the sacredness of truth and time.

This young man's goodness had been, after all, merely negative. He now wished salvation at as small a price as possible. He wanted a cheap heaven. The terms were too hard for him.

The trouble, nowadays, is, "How shall I be popular, famous, make a fortune?" When we learn that winning heaven is not in *getting* but in *giving*, we shall understand the question rightly. It is not to win heaven, but to give it. It is not something to be won as misers win gold. It is won through losing—through giving to the world. We must make our lives what the springs make their flowing: then the eternal question will be solved.

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## PHILIP AT SAMARIA.

BY REV. THOMAS KELLY, IN THE M. E.  
CHURCH, CHESTER, PA.

*Then Philip went down to the city of Samaria, etc.—Acts viii: 5-8.*

I. THE PREACHER: "PHILIP."

1. His native place: "Cæsarea," most likely.

2. His official status: "Evangelist," and one of the first deacons.

3. His new charge: "Samaria."

4. His specific work: "Preached."

5. His theme: "Christ."

6. His directness: "Unto them." He took aim at his audience. He did not take long range at antediluvian iniquity, but poured hot shot and shell into the living iniquities of Samaria.

## II. THE PREACHER'S SUCCESS.

1. He made a fine impression: "The people with one accord gave heed,"

were impressed with his (a) Teachings, (b) Character, and (c) Spirit.

2. He impressed them with his power: "Seeing the miracles."

3. He surprised them by his authority: "Unclean spirits crying came out."

4. He blessed them by his presence: "Many with palsies."

5. He gladdened them by his ministry: "There was great joy in that city."

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

### Christian Love.

(Lesson May 4, 1884.)

BY R. S. MACARTHUR, D.D. [BAPTIST],  
NEW YORK.

*Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.*—

Rom. xiii: 10; 1 Cor. xiii: 1-13.

PAUL has been called the apostle of Faith, Peter the apostle of Hope, and John the apostle of Love. Yet this lesson and this golden text on "Love" are both taken from Paul. He has written the great classic, the matchless and immortal panegyric on love. All Christian doctrines and graces are closely related. It is as impossible to tell which grace first appears in the regenerated heart as to tell which spoke first started in a moving wheel. But of all the graces of the Christian life, love is the peerless queen.

Looking at this golden text we see that the superiority of love is clearly implied; looking at the lesson, we see that this superiority is distinctly affirmed. In the verse preceding the text we have several negative commandments of the law. How shall they become positive? The tenth verse is the answer: "Love is the fulfilling of the law." Although this text is thrown partly into a negative form, it really states a great positive truth. Christ and His apostles do not furnish us with *specific* rules for the government of our conduct in all the relations of life. Manifestly it would be impossible so to do. It cannot be done in merely human laws. The attempt has been made to meet the inventive versatility of fraud by a corresponding versatility in the enactment of laws. The result is that,

in our own state, laws have multiplied so rapidly that on some points they are involved in almost inextricable confusion. Even at this time the daily press is discussing the efforts now making for the better codification of these laws.

The Arabian commentators of Mahomet attempted to make a law applicable to every relation in life. They published, it is said, a code containing seventy-five thousand rules; but cases soon arose to which none of these rules would apply. The New Testament adopts another method. It deals in broad and fundamental principles capable of universal application. It gives us in plain words a law of love. This suggests principles which are universal and eternal. It gives a life rather than a rule. The Holy Spirit enables a devout seeker for truth rightly to understand and daily to apply these great principles. The inculcation of a right spirit is better than the enactment of a right law.

This golden text is one of those far-reaching, all-comprehending and eternal principles. Two characteristics of love are clearly stated, and a third is clearly implied.

1. "Love worketh no ill to his neighbor." This is a broad truth. One's neighbor is primarily the one near—the near dweller. He is any one with whom we have to do; any one whom we may help. Christ has forever answered the question, "Who is my neighbor?" The spirit of this statement strikes a blow at all kinds of business which injure one's neighbor. It penetrates into every relation in life; it meets the servant and the master, the maid and her mistress;

it enters the counting-house and the workshop; it confronts the lawyer and his client, the physician and his patient, the pastor and his people. It enters the social circle and hushes the voice of the slanderer. It stands like an incarnate conscience across the track of the vile wretch who would rob youth of purity and glory. It lifts a voice terrible in authority and persuasive in entreaty against the man who degrades himself and destroys his neighbor by giving or selling him "strong drink." It gives fearful solemnity to the words of the prophet: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and makest him drunken also." It thunders its condemnation in the ear of the gambler. It lifts before us the great white throne, and enables us to anticipate its final decisions—its blessed "Come," or its terrible "Depart!"

This law of love also opposes all forms of bad example. We do not now speak of efforts made directly to injure one's neighbor; we speak of the indirect effects of example. The man who desecrates God's day, disbelieves God's book, and disobeys God's Son, is an enemy to his neighbor, his country, and his race. No man has a right to set a bad example before men. The man who misleads the young may blight and blast the lives of coming generations. If there is anything which makes one's righteous wrath flash and flare, blister and burn, it is to see men with gray hairs leading the young into temptation and death. The gray hair of such men is not a "crown of glory," but a fool's cap. If there be one place in perdition more terrible than another, it will be reserved for such men. They deserve it.

But this law of love goes to a higher class. It reaches those who are not positively bad, but only negatively good. No man has a right to remain in that position. Tell me, man, why you are not a believer in Jesus Christ? What right have you to turn your back upon the ideal, the perfect man, the Son of man—the Son of God? Think you that God will hold him guiltless who so

treats His Son? Think you God will hold him guiltless who sets such an example before his neighbor? Your good name, while you remain in that attitude to God, makes your influence the greater and your condemnation the heavier. Have you accepted Christ as your personal Savior? Then come into the Church. Christ cannot have secret disciples. The religion you can keep to yourself is a religion not worth keeping. For the sake of your neighbor—I am now speaking only of that obligation—come into the ranks. Confess Christ; march in line with His people. Thus will you work no ill, but bring a great blessing to your neighbor.

2. But it is clearly implied that this law works well to one's neighbor. This is a step in advance. It cannot rest in the mere negative condition; it must do positive good. The love of God shed abroad in the heart opens the heart in sympathy and the hand in helpfulness.

If a man do not love and live for the neighbor and brother whom he has seen, how can he prove that he loves and lives for God, whom he hath not seen? Love does not simply do no ill; it does well. It understands that to withhold good when it might be done, is as truly sin as to devise evil. Paul is the best interpreter of Paul. In his great chapter on love (1 Cor. xiii), he shows that it is the principle without which all other gifts are worthless. Speaking of this chapter, Meyer says: "This may, without impropriety, be called 'A Psalm of Love'—the 'Song of Love' of the New Testament." With great beauty and equal truth does Dean Stanley say: "On each side of this chapter the tumult of argument and remonstrance still rages, but within it all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the apostle's amanuensis must have paused to look up in his master's face at the sudden change in his style of dictation, and seen his countenance lighted up as if it had

been the face of an angel, as the sublime vision of divine perfection passed before him." Dr. Hodge, in speaking of this chapter, says that "for moral elevation, for richness and comprehensiveness, for beauty and felicity of expression, it has been the admiration of the Church in all ages." It is the precious gem amid the jewels in Paul's epistles. He turns love about and holds it up to view, that all may see its charms and desire its possession. Long ago it was said "his description of love is uttered with all the force of the Spirit. This love is the light and life of the moral universe." Now, in looking at this marvellous chapter, we discover that the apostle enumerates fifteen characteristics of love. The Corinthian chapter is the inspired commentary on the Roman text. Read the golden text in the light of that commentary, and think what a world this would be if this love dominated all the actions of men! Social life would be regenerated; commercial life be consecrated; heaven would be begun on earth.

Lastly, this "love is the fulfilling of the law." Reference is had here to the law of Moses, particularly to the ten commandments. Love completes the law of God on this point—that is, in regard to our duty to our neighbor. Christ was asked, "Which is the great commandment in the law?" His answer is well known. He gave not any one precept of the decalogue, but a comprehensive summary thereof. He gave us a statement of the great law of love, first, to God; second, to men. The first is a summary of the first table of the law, the duties we owe to God; the second is a summary of the second table, the duties we owe to man. As a door hangs upon its hinges, so do the law and the prophets hang on these two. From these all other duties spring; in these all other duties are comprised. If the law of love to God and man be in the heart the whole law of duty will be illustrated in the life. Love has been called the abridgment of the law, the new precept of the Gospel. Luther

calls it "the shortest and the longest divinity: short for the form of words; long, yea, everlasting, for the use and practice, for 'Charity shall never cease.'"

Have we this love? Supreme love to God involves appropriate love to man; this twofold love is the fundamental requirement in both law and Gospel. The same Paul who wrote the thirteenth chapter wrote also the sixteenth of First Corinthians, in which we have the solemn words: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Love to Christ is the essential matter of religion. It matters not what a man's endowments may be, though he have the gift of prophecy and all knowledge; it matters not what his wealth and liberality may be, though he give his goods to feed the poor and his body to be burned; it matters not what gifts of eloquence he may have, though he could speak with the tongues of angels: if he do not love the Lord Jesus he cannot be saved. Heaven is love. God is love. Without love to God and man heaven, by the most natural of laws, is simply and eternally impossible. God cannot give to a man heaven so long as the man hates God. Christ is the end of the law for righteousness to every one that believeth. Let us meet God in Christ, and we shall possess the love which is the fulfilment of the law—the love of which the apostle so grandly sung: "But now abideth faith, hope, love, these three; and the greatest of these is love."

### **Victory Over Death.**

(Lesson May 11, 1884.)

BY THEODORE L. CUYLER, D.D., BROOKLYN.

*Oh death, where is thy victory?*—1 Cor. xv: 55, Revised Version.

All over this broad earth, death has reared its millions of monuments; but lo! here is a monument to death himself! The conqueror is conquered! Captivity is led captive! The destroyer is destroyed at last by Him who proclaims, "Oh! death, I will be thy



plague; oh! grave, I will be thy destruction."

"How art thou become a picture of confusion, oh, death—standing there with a crumbling bone in thy hand and looking at a celestial being once connected with earthly life by that very bone—but now walking amid the groves of the New Jerusalem! Behold the keys of death and of Hades are in the hands of our Lord; and what wonder if hereafter thou shouldst be compelled to restore even the dust of thy victims. Sweep as thou wilt with thy scythe from pole to pole; there is a sword impending over thee. What canst thou do to him whose life is hid with Christ in God?" \*

All this is fine rhetoric, replies the skeptic; but I put my spade into the ground where the fairest human form was once laid, and I find only a heap of dust. The greatest and the proudest and the best are alike; a Shakespeare is no better off than a beggar, for when the sexton's spade once smote through his coffin, he only found a little pile of ashes. Very true; the ruin was complete. Reverently they opened the sarcophagus of Washington years ago, and the form of the Father of his Country crumbled at the touch! The havoc which death had wrought upon the imperial figure was shocking to the senses. There is no such picture of utter ruin, I admit, as that which the grave presents to our pitying eye. The conquest seems complete; the havoc seems hopeless and irremediable. Over such a heap of dust human philosophy stands dumb and confounded. Science says, This is the last of it; these ashes can no more live again than a pebble can sprout into a verdant, stalwart cedar. "Can these dry bones live again?" Science answers, No! it is impossible! Death makes clean work, sure work, final work; his conquest over the body is complete. Death reigns, and has reigned over this race of ours for thousands of years; and to talk of dethroning him, and of restoring his myriads of victims to life, is

pious nonsense—sheer infatuation. So says physical science; and if science knows *everything* about God's universe, then there is no help for it, and no hope. Then we may as well write on the entrance to Greenwood what infidelity once wrote on the portal to Père la Chaise Cemetery, "Death is an everlasting sleep."

Now, my good friends, far be it from me to deny or even to belittle the utter havoc which death makes upon the fairest form or the mightiest brain. I acknowledge the remorseless sweep of a conqueror who has turned a Paul himself, and a Peter, and a Plato, into senseless dust, as surely as he will turn you and me into dust before many years shall have rolled away. Science is perfectly right when she declares that there is no law of nature that ensures the resurrection of that dust to life. No sane man will dispute that. Burn up the Bible of the living God, and with it burn up forever all the revelation which it brings to us, and I will agree to turn skeptic also, and admit that the grave ends all and ends it forever. Extinguish the Bible, and I will admit that the "Greenwoods" and "Woodlawn," with all their exquisite gardenings of green and wealth of flowers, are nothing but hopeless and horrible haunts! They would be charnel houses and nothing else; I should shun them while living, and be frightened at the bare thought of being ever cast into them myself. But, thanks be to God, this Bible light is inextinguishable! The light that has broken into the tomb can never be put out! A truth once known can never be unknown. A divine voice once spoken can never be silenced. And with this inspired, immutable, infallible book of God in my right hand, I go out into yonder beautiful city of the dead that looks out on the "great wide sea," and opening its pages I read, "I am the resurrection and the life;" "All that are in their graves shall come forth;" "Death is swallowed up in victory!"

I. Since all this is not religious ro-

\* Rev. George Bowen.

mance, but blessed reality, let us look at the truths which are revealed to us. The first thing that God's book teaches us is that there will be an *actual* "resurrection of the dead." What died shall live again. What went into the tomb shall come out of the tomb. Grant indeed that what went in "mortal" shall come out "immortal," that what went in "corruptible" shall come out "incorruptible"; grant that the subsequent transformation shall be from a "natural body" into a "spiritual body;" still the fact remains that what went into the grave shall come forth. We must hold to this or surrender everything. If the Bible teaches anything, it teaches that "all who are in *their graves* shall hear his voice and *shall come forth*." There is to be a resurrection, in some form, and by some mysterious method, of the physical structures which our souls now inhabit. The reference cannot be to the immaterial spirit; for the Scriptures never hint even at the imprisonment of the spirit in the tomb. Paul, furthermore, declares to his Roman brethren, that "He who raised up Jesus from the dead shall also *quicken* (i. e., bring to life) your mortal bodies." "*This mortal shall put on immortality*." What else can possibly be referred to but this tenement of flesh in which my spirit dwells?

II. Personal identity shall be entirely preserved in the resurrection process. The Lazarus who went into the rock-sepulchre at Bethany was the veritable Lazarus who, at the bidding of Omnipotence, came forth. If four days did not change his identity, neither would four thousand years have done so. The crucified Jesus was the Jesus who smote down death and spoiled the tomb of its possession. Personal identity was preserved; it was the same vital organism. As to what constitutes personal identity, we are perfectly sure that we are the *same* individuals that we were twenty or forty years ago, even though the processes of life may have carried away every particle that entered into our bodily formation at *that* time.

The *same* vital principle is there, the *same* sex, the *same* physical characteristics remain. God does not create another man every seven years, and put him into my place to wear my raiment. The oaks in yonder Prospect Park are the identical trees with the saplings which stood there and heard the roar of the Battle of Long Island; they were all acorns once. Resurrection from the tiniest surviving particle of my living organism is as easy to the Almighty as the production of a full-grown oak from the acorn-germ. When the Bible asserts our sameness, it does not explain precisely wherein the sameness consists. Who knows, and what scientist can tell, just where the principle of the organic life of the body is? As Dr. Hodge justly says, "It may be in the soul, which (when the time comes) may unfold itself into a new body, re-gathering its materials according to its own law, just as the principle of vegetable life in the seed unfolds itself into some gorgeous flower, gathering from surrounding nature the materials for its new organization." When thou sowest a grain of wheat, says the apostle, God giveth it a form such as His creative will determined. We cannot infer from looking at a kernel of wheat just how a spear of golden grain will look next August. Equally impossible will it be to determine from what goes into the grave just what will be the nature of the bodies that shall rise on the resurrection morn. But it is the *same* individual wheat-plant, and the *same* individual man. Identity is not lost. The personality that went into the tomb shall be the personality which issues from the tomb. Hold on to that great revealed *fact*, and leave the process of reconstruction in the hand of infinite wisdom and Omnipotence. Hold on to the revealed fact that that which *died* is identical with that which shall be "*raised up at the last day*." Hold on to the wonderful fact that just what is "*sown in corruption is raised in incorruption; what is sown in weakness is raised in power*." Grant that the body

decays to dust; it shall reappear imperishable and free from all liability to decay. Grant that the beloved form we attire for the tomb is powerless under our touch; yet it shall reappear instinct with energy and clothed with capabilities of which we have no conception. Yet, mark you, it shall be the *same personality*.

Hold on also to the still further revealed fact that what goes into the grave as a "natural body" shall reappear as a "spiritual body." By this, "σῶμα πνευματικόν" (*soma pneumatikon*) we are to understand a body that shall be adapted to the spiritual and immortal state of being. These mortal bodies are adapted to this present world and are subject to chemical changes, to disease, to decay, and to death. For the purposes of this world they are adequate; but not for those of another and a higher state of existence. They will answer very well for earth, but not for heaven.

III. The third great fact, therefore, which the spirit of inspiration reveals is, that when the "trumpet shall sound and the dead shall be raised" a marvellous and mysterious transformation shall be wrought. "We shall be *changed*." Not as to identity, observe! Paul distinctly declares the very opposite. He affirms that "*this mortal*" (not something or somebody else), "shall put on immortality." "This corruptible shall put on incorruption." Then the poor body that was racked with sickness and sin, and riddled with diseases, and ruined by death, and turned into a dust-heap, shall be transformed and fashioned "like to the glorious body" of Jesus himself! Mysterious and marvellous change! We cannot comprehend it; but faith rejoices to believe it. Perhaps that appearance which our Lord wore upon the Mount of Transfiguration may give us some hint of what we shall be when we awake in His glorious likeness. Upon Hermon's top the Man of Sorrows, for a few moments, shone with a splendor like the splendor of the sun; His worn and dust-stained garments glittered

with a lustre whiter than the snow! It was the same body *transfigured* and glory-clad. Why may not our "vile bodies" take on as glorious a transformation when they shall be re-fashioned like unto the body of His exaltation?

When this mighty miracle has been wrought; when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be fulfilled the prophecy of the Hebrew seer, "Death is swallowed up in victory!"

The last enemy shall be vanquished. The conqueror shall be conquered! As the apostle in the transporting vision beholds Death thus finally vanquished, he cries out, as in a holy taunt: "Oh! Death! *where* is thy venomous *sting*?" The rider is unhorsed and in the dust—his lance shivered to fragments. The encircling barriers of the grave, too, are burst asunder; they can hold their prey no longer. "Oh, grave!" oh, thou den of darkness, thou prison-house of helpless dust, thou tyrant that held thy innumerable spoils through the ages, thou swallow-up of all humanity—*disgorge*! Thou art thyself "swallowed up in victory!" So final, so decisive, so complete is the triumph, that the grave itself shall be a *thing of the past*—only a dreadful memory and nothing more, for ever and ever. To Jesus the Christ; to Jesus the conqueror, belongs the glory of this most magnificent triumph. Human agency never brought it about. Science never discovered it, or planned it; "nature" never constructed any law to accomplish it. The law of nature is to die and turn to dust. Mere mortal matter, such as human flesh and blood, has no inherent power of resuscitation. God never gave it any. An eternity might roll away and never disturb the slumber of the tiniest babe that you or I ever laid in its little narrow crib of earth. Left to itself, the "grip" of the grave would *never, never* have been relaxed; what went into its ravenous maw would never have been disgorged.

The Resurrection is—reverently be it

spoken—*Christ's own idea*; it is Christ's stupendous achievement! "I AM the Resurrection!" "He that believeth in me, though he were dead, yet shall he live again!" "Now is *Christ risen* from the dead and become the first fruits"—(the first harvest-sheaf)—of all them which have slept in the tomb. He is the real conqueror and the only conqueror! This crown of triumph flashes on the brow of the glorified Redeemer. He has purchased the redemption of both the bodies and the souls of His own flock. Them "which sleep in him," in His embrace, shall awake in His likeness, and He shall present them in their attire of glory before His father with exceeding joy. "Thanks be unto God who giveth us this victory through *our Lord Jesus Christ!*"

"Cease, cease, ye vain, desponding fears!  
When Christ our Lord from darkness springs,  
Death, the last foe, is captive led  
And Heaven with praise and wonder rings."

### The Uproar at Ephesus.

(Lesson May 18, 1884.)

BY ARTHUR MITCHELL, D.D., CLEVELAND, O.

Acts xix: 23-41; and xx: 1, 2.

The Gospel encountered at Ephesus a pair of giant enemies—*Superstition and Selfishness*. A great victory was won over both when the very sorcerers themselves were converted, exposed their former impostures, collected their books of magic, and made a public bonfire of them, at a cost of fifty thousand pieces of silver.

But this victory only opened the conflict. Superstition still held the thousands of Ephesus under darkness; and selfishness in the form of *covetousness*, as we shall see in this lesson, soon mustered its forces and developed a terrific power.

There are not many passages of Scripture which give us a stronger picture of covetousness than this graphic outline of Demetrius' business, and of his tactics in defending it.

I. We have, in the first place, a picture of *covetousness undisturbed*. Nothing in Ephesus could have been easily

found which looked more thrifty, well-behaved and friendly. It asked nothing of the Gospel except to be let alone. Shrine-making at Ephesus was a perfectly "legitimate business." These men, Demetrius and those of his craft, were industrious, worked quietly in their shops, supported their families, and eschewed "fanaticism." To be sure, even in religious matters they had an eye to business. They proposed, however, to aid the power of Religion by Art. Certainly that was ingenious, and from their point of view, was it not a little pious, too? It had a touch of patriotism in it as well. Ephesus might well be proud of sending her renowned fabrics by every road and every fleet to all shores, and rub her hands with quiet satisfaction in every bank and "clearing-house" as she saw the figures of her "giant industry."

Yes; the shrine manufacture was in a very "healthy condition"—industrious, ingenious, respectable, prosperous—every way a nice, quiet business. Shaving notes could not have been more quiet, nor the liquor traffic, nor Sunday railroads and newspapers more enterprising and up to the times.

Besides, within the business itself everything was harmonious. Capital and labor had no quarrel. Demetrius & Co. controlled the capital, but it was well understood that they were no enemies of the "working classes." They brought much gain to the "craftsmen." And when anything imperilled the business, it was beautiful to see how the leading firms could just "call together the workmen," and how perfectly they agreed.

And now the business was imperilled. Look, and you will see next:

II. *Covetousness alarmed*. You will learn now

1. How *sensitive* it is. Philosophy, superstition, idolatry even, covetousness itself in the *abstract*, the preachers might assail with comparative impunity; but *business*, especially a good paying business—ah, that is a different thing! "*Business is business.*"

2. How *energetic*. Other sins are some-

what good-natured and a little slow; but covetousness—see how it leaps to its feet! How prompt, united, skillful, determined!

3. How *cruel*. The idolatry which it fosters, and which it decorates, is condemned of God, and will be the death of souls. But what of that? Mere dogma, sentiment! *By this craft we have our wealth*. And we will have it for all these puritanical meddlers! So to-day covetousness in the world will have its wealth, though souls are ruined in its track. So covetousness in the Church will have its accumulations, its costly mansions, jewels, fashions, bric-à-brac, and *let the souls of the heathen die*.

4. How *hypocritical*. Motives are not necessarily evil because they are mixed. A man may do a good deed because it advances religion, advances his country, advances his own good name. And the last two reasons, though lower, do not vitiate the first. Few things are done by the best of men in the light of a single thought. But for a man to *pretend* a zeal for religion, or for his country, when he is really seeking money or reputation, that is hypocrisy. To make a pretence of statesmanship or of public spirit when having an eye only to the trade, that is to be another Demetrius. How many directors of exhibitions, etc., are pleading for Sunday openings only for "the workingmen," and brewers' associations wondrously concerned for "liberty," and for "the enjoyment of the people!"

After the manifestation of such traits, it is a satisfaction to look at

### III. Covetousness *defeated*.

1. By its own blunders. It has a majority, but it has no case. It makes the mistake of trying to put down truth by noise, by *bravado*. That mistake has been repeated a good many times. The truth has been well advertised by the noise and dust, and has made all the more progress. Demetrius preached Paul's own doctrine for him, "that they be no gods which are made with hands," and made a fatal concession also of his power when he declared his success "not only at Ephesus, but almost throughout

all Asia." The liquor traffic, and other evil trades and schemes, have sometimes been wiser, have made a "still-hunt"; but not always.

Another blunder of Demetrius and his company was *falsehood*. The town-clerk soon pricked their lies, and they hurt nobody but themselves.

2. Through its *dangerous* drift. There is nothing truly conservative but truth and righteousness. Covetousness, selfishness in trade or politics, will, sooner or later, upheave society; it will bring uproar, disorder, revolution, or disaster. Nothing is settled until it is settled right. Here is covetousness "filling the whole city with confusion," putting the whole city "in danger." Not only are the aims of covetousness selfish, but its methods are ruinous, if it is exasperated. It will jeopard any public interest to save its own gold.

3. Through the power of simple *truth and goodness*. Unexpectedly, Paul is found to have strong friends. Who are those persuading him not to go into the theatre? "The chief of Asia." This tent-maker, working here in luxurious Ephesus at his trade, has drawn hearts to him. And who is this exposing Demetrius' silliness, rebuking him as a dangerous demagogue, stilling the hoarse mob, and answering the lies they had been telling about Paul? Who is this testifying to Paul's honesty and discretion, declaring that he and his companions are neither robbers of churches, nor blasphemers of Diana? Why, it is the mayor of the city, himself an idolator. But he has the good sense to see in Paul a pure and honest and prudent man.

Truth and goodness win the day, and covetousness, despised and frightened, goes home ashamed.

### Liberal Giving.

(Lesson May 25, 1884.)

BY ARTHUR T. PIERSON, D.D. PHILADELPHIA.

2 Cor. ix: 1-15. Golden Text, 2 Cor. ix: 7.

This is indeed a golden text, worthy to be put in letters of gold on the doorposts of our houses and written on the



palms of our hands! "God loveth a cheerful giver."

We need new and true views of giving. Why does God call us to give? He cannot need our gifts. He is so rich that all our gifts make Him no richer, and all His gifts make Him no poorer. We can give Him nothing that we did not first get from Him; and so it is always true, as David said, "Of thine own have we given thee." God cannot need our gifts for His poor. He who could feed Elijah by the ravens, and five thousand men with a few loaves and fishes, and make even a fish bring up money in his mouth, cannot depend upon our alms to supply His needy ones.

It must be somehow for our sakes that God would have us give. *We need it.* Giving is God's way of getting for ourselves the highest good. The cheerful, liberal giver may only help the poor to bear poverty; but he makes himself rich, even if he cannot make them rich.

The root of sin is *selfishness*. To put our own will and pleasure above all else, this lies at the bottom of all that is evil in our lives. We are all, by nature, *snails*: we have a little shell, just big enough to hold ourself, and we live in that shell; it is our little world, and we carry it on our back wherever we go; if we get outside of it at all, it is only to look around for some dainty bit of pleasure; but we still stick to the shell and go back into it again.

God would have us grow bigger, have a larger world to live in, find a higher joy than getting some good to keep all to ourselves; and the secret of all this change is giving. "It is more blessed to give than to receive:" or, to put this in another form, it is better to give than to get; and, in fact, *to give is to get*; to get something better than we give.

Life is made up of two things: giving and getting. The world tells you to get all you can and give nothing. And so men who make money, hoard it, till sometimes the care of it becomes a burden. It is a curious fact that we call a man who gets but does not give,

a "*miser*," that is a wretch, a miserable man, and this name shows us that no man ever finds happiness in *keeping* all he gets. The true worth of money is never learned until we begin to distribute, to make others happy with it. It is just so of learning. There is joy in getting knowledge; but a higher joy it is to teach those who do not know, and help them to a higher, better, happier life.

Nature teaches us many lessons on giving. The sun exists to give light, heat and life to a whole system of worlds that move about him. The sea is always giving. As the sun shines on the water, it changes to vapor, and the vapor rises and becomes clouds. Then the clouds change to rain, and fall in showers to bless the earth, and keep man and beast alive. And even the sea gets back what it gives, for the rain runs to the rivers and the rivers run to the sea.

If we understand this, we shall understand the lesson we are now studying. "God loves a cheerful giver." Not when our gifts are squeezed out of us by pressure of necessity, like water out of a sponge; or pumped out of us, as from some deep well; but only when they flow from us like the brook that runs from a full spring, singing as it goes, are they pleasing to God and blessed to us.

And so God measures our giving by our *purpose*. "Every man according as he purposeth in his heart." What did you mean to give, and what was your motive in giving? Did you give because you could not help it—to get rid of a beggar—because some one else gave, or would know that you did not, or because you would have the praise of men? If so, God is looking at your purpose, not at your gift, and He weighs your gift in His scales and finds it wanting in value. Did you give to please Him, to do good to His poor, to give food to the needy; because it is a privilege to bestow, and that you might grow more unselfish and live for others? Then, in God's scales, your gift weighs according to your motive.

Did you give cheerfully, not "grudgingly," wishing your gift back before you had scarce bestowed it; not of "necessity," as something wrung from you or wrested from your grasp; but with a loving, willing, cheerful heart, as are all true gifts bestowed?

*Liberal giving* is perhaps the choicest, ripest fruit of the Spirit of God in the soul of man. It makes us like a reservoir, into which God pours blessing, and out of which the blessing keeps flowing, but through many channels, to others. And when God sees that we are thus living to do good, He pours into us more and more of His good gifts, so that we are always full: the more we give the more we get. The richest souls are they who are willing to be poor to make others rich. We water others and get watered ourselves. We have pity on the poor and so lend to the Lord; and he who lends to the

Lord may feel sure of his pay; for He never *dishonors a loan*.

And so it is true, as the Arab proverb says: "The water you pour on the roots of the cocoanut tree comes back to you from the top, in the sweet milk of the cocoanut." You may hang up a bar of slightly tempered steel, strike it with a mallet, and make it a magnet. Then with that magnet you may, by rubbing other bars with it, make them magnets too; and it is wonderful that instead of making the magnetic power of that first bar less, you increase it.

And so, in many ways, God teaches us, both in the book of nature and in the book of grace, that if we truly give, it shall be given unto us. Only let us remember that the first of all gifts is the *giving of ourselves unto the Lord*; this alone can make other gifts truly acceptable in His sight.

### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

MAY 7.—*Missionary Service*.—HOME EVANGELIZATION AN IMPERATIVE DUTY. (Deut. i: 21.)

1. *Because it is in accordance with the divine economy*. "Beginning at Jerusalem" is a principle which runs through all God's measures for the salvation of the race: (a) the family, (b) our neighbor, (c) the particular church, (d) the church at large, (e) our country, (f) the whole world.

2. *Because the home field is most accessible and promising*. It lies at our very door. There are no barriers. The facilities and auxiliaries are all prepared to our hand. The returns are sure, speedy, ample, glorious. The field is almost boundless, and it is already white unto the harvest.

3. *Because Providence plainly indicates*—by our history, growth, extent of territory, peculiar relations, and prospective influence—that *we are raised up for a great mission* appertaining to His spiritual kingdom.

4. *Self-preservation* makes the duty of home evangelization an imperative one. The millions now massing in our cities

must be evangelized, or we are hopelessly ruined. "Westward the course of empire takes its way," and the Gospel must precede, or follow in its train, and lay the foundations of the Christian Church, or Mormonism, Romanism, rationalism, infidelity, agnosticism—irreligion and rank vice in every form—are as sure to overrun and spoil our heritage as that to-morrow's sun will rise.

Finally, we should evangelize our country *for the sake of the world*. No nation on earth ever had such a heritage given it as God has given to the great Republic of this western continent. And, if true to our mission, our influence on the character and destiny of the race will have no parallel in the history of the world. Our future is looming up in proportions almost frightful to contemplate. Forces are gathering here that will inevitably change the face of the world in its social, political, and religious condition. Our Home Mission field is already vast beyond conception, and is every year extending in every direction, with a rapidity that figures cannot express. And what the Church

of Christ does or fails to do in the next two or three decades of years to evangelize the American people will solve the mighty problem of our national destiny and usher in the millennial triumphs of the Cross, or wreck the religious faith and life of the world!

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MAY 14.—NOAH'S FAITH. (Heb. xi: 7.) The deluge was a signal instance of divine retribution overtaking the guilty in this life, and foreshadows the day of final wrath against the ungodly; while the deliverance of Noah by means of the ark typifies the salvation of believers by means of the Gospel. Noah was saved by *faith*, and his life is a striking illustration of the nature, need and efficacy of this spiritual grace.

There are *four* essential points presented and illustrated in this passage, and we have but to follow the order of the inspired penman to see their logical connection and profound spiritual significance.

I. The *foundation* of Gospel faith: "Being warned of God."

II. The *effect* of true faith: "Moved with fear."

III. The *work* of faith: "Prepared an ark."

IV. The *reward* of faith: "To the saving of his house."

What is the *foundation* of Gospel faith? Simply *the testimony of God*: not reason, or tradition, or philosophy, or nature, or dreams and visions, but the accredited word of the living and true God, and therefore a rational and all-sufficient foundation. God's testimony is given to man (1) in the Scriptures, (2) in the human conscience, (3) in providence. It is given in two great lines of thought: (1) Promise, (2) Threatening.

"*Fear*" is an element of faith: "Moved with fear." God spoke to Noah in the voice of awful threatening, and he heeded the voice and builded the ark. And so He speaks to every sinner in the Gospel; and unless he take the alarm and rise up and build, he is sure to perish.

There is *no work* on earth so real, so

great, so imperative, as the work of faith. Noah found it so. All his other work failed, and the work of the race perished in the flood; but the ark survived with its precious treasure. So will it be with every Gospel sinner. Absolutely nothing but faith in Christ, and its outcome, will avail him in the day of need.

The "reward" of faith is sure: nothing less than the salvation of the soul to all eternity. As the ark held Noah and his family safely in the day that drowned an ungodly world, so Christ will be the salvation of every true believer in the final judgment which shall overwhelm in destruction every unbeliever.—These several points find fitting and effective illustration in the Scripture narrative touching Noah and his ark.

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MAY 21.—LEAD US NOT INTO TEMPTATION. (Matt. v: 13.)

A book would not suffice to treat this topic fully. We can only touch on a few leading points. Note: 1. Christ's relation to it. (a) They are His own words, spoken in that wondrous Sermon on the Mount, and form a part of the prayer He taught His disciples for *daily* use. Knowing the heart of man, and the seductive power of sin, He utters this warning cry and seeks to fortify His disciples against the assaults of evil and of the adversary. 2. Christ spoke from *personal experience* as well as from divine prescience. He had felt Satan's power in the tremendous conflict of the wilderness, and knew his arts, his subtlety, his determined and hellish power with man. Hence it is the voice of Divine Wisdom and of human experience combined in the person of the Son of Man, who knew the reality and the fearful strength of the tempter, which puts this daily prayer on the lips of every disciple.

*And there is need of it.* Temptations lurk in every path; lie in wait in every recess of the heart; attend upon every thought, and passion, and appetite, and exercise, and relation, and condition in life; and no man is safe for a moment

unless the spirit of this prayer is in his heart continually, and he watch and pray lest he enter into temptation. This petition, which our Lord formulated in so solemn a manner for the use of His disciples in all ages, voices the many warnings and precepts of God's Word on the subject.

His *example* also is full of instruction.

1. Christ conformed His own life to the spirit of this prayer. He never *tempted providence*, as His followers so often do. Even in His great temptation it is expressly said that He was "led by the Spirit," etc. And in no instance did He court assault on His virtue or life, either from man or the devil.

2. He never *parleyed with the tempter*. Instantly, unequivocally, incisively, He met and rejected any and every advance. Here is where we fail. On this *debatable* ground the devil gains the most of his victories. To parley, to consider, to argue, to hesitate, as Eve did, is to yield the contest and fall before the seductive arts of the master-spirit of evil.

3. Christ met all the advances and plausible arguments and pious suggestions of Satan with *simple Scripture*: "IT IS WRITTEN." That weapon was invincible. Reason, philosophy, expediency, human virtue and resolution, He knew how vain and impotent they were in a hand-to-hand fight with a fallen spirit who had seduced legions of holy angels, and triumphed over Adam and Eve in the garden. There is safety for no man, be his character or position what it may, except as he heeds the example of the Master, and carries into his life the spirit of this petition.

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MAY 28.—*Promise meeting* —GREAT AND PRECIOUS PROMISES. (2 Pet. i: 4.)

"Nothing in the world," says Rowland Hill, "repels the enemy's temptations so well as when we can fasten on a good promise, and set it in opposition to the devil's malice against our precious souls." The promises of the Gospel form one of the most wonderful features of the Scriptures. We are so familiar with them that they fail to

affect us as they should. But in reality there is nothing in God's being, or government, or providence, so wonderful and so full of interest to the Christian as these "great and precious promises." He can in no way so animate his hope, so fire his zeal, so lift himself up into the heavenly life, as by studying these promises, imbuing his heart with their spirit, flashing their light down upon his path, and tracing the silver lines which they run through human experience and destiny up to the Lamb of God enthroned in heaven, dispensing eternal life to all who inherit the promises.

Note that every promise God has ever made to man is made to Christ in our behalf, or in Christ to the believer. He, the Christ, is the source, the channel, the procuring cause, the end, the substance, the fulfillment, the glory of them all. They are "all yea and amen in Christ Jesus."

I. *Great*. (1) in their source; (2) in their scope; (3) in number; (4) in extent; (5) in the eternal good they embrace. They originate in God's eternal purpose of mercy and grace in Jesus Christ; they embrace all needed help and comfort and blessing for this life and the next, and are "confirmed" "by an oath." (Heb. vi: 17, 18.)

II. *Precious*. (1) As indicating God's exceeding love; (2) as expressing the care and sympathy and unfailing service of the Christ in our behalf; (3) as showing the ministries of angels enlisted for our salvation; (4) as assuring us of divine support in every trial, victory in death, and glory eternal beyond.

What weapons have we in these "promises" wherewith to fight the adversary! What a refuge in the day of doubt and darkness! What solace and strength will they yield in sorrow and weakness!

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THE thoughts that come unsought, and as it were, drop into the mind, are commonly the most valuable of any we have, and therefore should be secured, because they seldom return again.—*Locke*.

# MISQUOTED SCRIPTURES.

BY TALBOT W. CHAMBERS, D.D.

## No. XVI.

1. A rebuke for instability has often been found in the curse of Reuben (Gen. xlix: 4): "Unstable as water, thou shalt not excel." But it is very doubtful if the original will bear this rendering. The word literally refers to the bubbling of boiling water, and here seems to have the sense of *tumultuous* or *impetuous*. Thus viewed, it well expresses the impulsive, unregulated nature of Reuben. His impetuous haste had its good side, as well as the opposite. It led him to devise a plan to deliver Joseph out of the hands of his murderous brethren (Gen. xxxvii: 21, 22, 29, 30); and afterward (xlii: 37) to offer Jacob his two sons as a pledge for Benjamin's return—to be slain in the case of failure, as if their death would be any consolation to the bereaved patriarch; and finally to a dreadful sin (xxxv: 22) against God and against his father. An eager, hasty, passionate nature is as much to be guarded against as instability.

2. In the blessing of Joseph (Gen. xlix: 24), the sense is sadly perplexed by the parenthesis, "His hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel), even by the God," etc. Whatever meaning may be gotten from the bracketed clause is painfully irrelevant. Most critics remove the marks of parenthesis, and read:

"And the arms of his hands got strength  
From the hands of the Mighty One of Jacob;  
From thence, from the shepherd, the stone of  
Israel,  
From the God of thy father, who shall," etc.

The accumulation of epithets and phrases descriptive of the author of Joseph's deliverance is quite in the style of the Bible (Ps. xviii: 2), and gives wonderful vividness to the picture. The sorely-persecuted youth was upheld against all foes, within and without, by One who is mighty, who is the covenant Shepherd, the fostering Guar-

dian of His people, and who is the Stone of Israel—not merely that which made the pillow at Bethel, but the rock of ages, the eternal foundation of every believing soul.

3. Proverbs x: 12: "Hatred stirreth up strifes; but love covereth all sins." Perhaps no verse of the Old Testament is more persistently misquoted than the second member of the foregoing parallelism. It is by multitudes regarded as equivalent to saying that if a man only has love in lively exercise, his sins will be forgiven and forgotten. Yet, as the contrast shows, the words cannot have this meaning. Just as hatred finds pleasure in awakening strife, so love delights to avoid every occasion of the kind, and makes mention of others' faults only when it must. It covers *all* sins, no matter how many or gross. The text is important, not only for its own sake, but as showing the place of love in Old Testament ethics.

4. In verse 15 of the twelfth chapter these cond member reads: "But he that hearkeneth unto counsel is wise." There is considerable gain here in making subject and predicate exchange places. The contrast intended is between the fool and the wise man. The former rushes on in his ignorant conceit, and perpetrates sad and ruinous errors. The latter, with a sensible humility, seeks and obtains the advice of others, and so escapes fatal blunders. Hence we should read, "He that is wise hearkeneth unto counsel." The best commentary on this verse is the remark so often made in regard to men who have thrown themselves away: "They were often warned, but they would not heed."

5. Proverbs x: 23. "It is as sport to a fool to do mischief; but a man of understanding hath wisdom." The second member should be, "And so is wisdom to a man of understanding." Thus we avoid the appearance of an identical proposition, and get the fine contrast that, as a fool has delight in mischief, so a wise man has in understanding. It is as much a joy to him as sin's pleasure is to the sinner.



## ON THE STUDY OF LATIN HYMNOLGY.

BY REV. SAMUEL W. DUFFIELD.

## No. III.

WE have now come to a more interesting and prolific time. To Rabanus Maurus, bishop of Mayence (*Mainz*) who died in 856, is attributable the noble hymn, *Veni Creator Spiritus*, of which there are several fine versions in the *Songs of the Spirit*, and in other accessible collections. In the old bishop's chapter on the Holy Spirit the very expressions are used—and in the same order too—which are found in the hymn. It is also printed in the older edition of his writings.

Cardinal Peter Damiani (1002–1072), however, took some of the beautiful words of Augustine, and wove them into the most exquisite of ancient verses. His *Ad perennis vitæ fontem* has received its proper rendering at the hands of Mrs. Charles. And he who reads it carefully will not wonder that Fabricius actually ascribed it to Augustine, or that Abp. Trench has considered it necessary to explain how this mistake occurred. It appears in the "Meditations of Augustine," a work now known to be a compilation from other authors. But it is noble in itself, as also is the *Apparebit repentina* quoted in the works of the Venerable Bede, and translated by Neale, Mrs. Charles and others. The *Lyra Mystica* has a version of the *Ad perennis*, and *Christ in Song* (p. 368) has the *Apparebit*. Except when otherwise noted, the collections of Latin hymns named in the first article contain all these texts.

It is when we come near to the twelfth century that the greatest of the hymns appear. Then S. Bernard of Clairvaux (1091–1153) wrote that pathetic and beautiful song of devotion addressed to the head, hands, feet, etc., of the Savior upon the Cross. To understand it, we must understand himself as we find his story in *Hours with the Mystics*, or in Morison's *Life of St. Bernard* [Mac Millan]. When we have come to see his fervent spirit, his pure piety and his self-devotion, we shall for-

give everything else for the sake of this wonderful hymn. It is the origin of Gerhardt's *O Haupt voll Blut und Wunden*, translated (admirably, too,) by Alexander, into "O Sacred Head, now wounded." Caswell's renderings of this hymn, and a portion versified by Dr. Ray Palmer ("Jesus, thou joy," etc.), are simply perfect.

At the same period lived, in the neighboring cloister of Cluny, two of the best hymn-writers of the age. One was Bernard of Cluny (twelfth century), who was an unknown monk and, probably, prior of the abbey. He composed the greatest "heaven hymn" of Latin sacred poetry, if we except the *Urbs beata Hierusalem*. It is in a difficult measure—a hexameter, with double and intricate rhymes. It is the original of Dr. Neale's "Jerusalem the Golden," which, however, is no translation, but only a paraphrase. It is to Neale and Trench that we owe the cento of a little more than a hundred lines which is now accessible to us. It can be found in their works and in Coles; *The Seven Great Hymns* and *The Heavenly Land*. I know of but two copies of the entire text. It is contained in the appendix to a book by Flacius Illyricus, the reformer, which embraces the testimonies of the Church against the corruptions that prevailed within her bounds. Some years ago, when I published *The Heavenly Land* [Randolph, 1868, N. Y.], I could find none at all. Since that date I have discovered three: one in the possession of Dr. Ph. Schaff, and the other (once Theodore Parker's) in the Boston Public Library. G. Moultrie, in *Lyra Mystica*, has given a good translation.

The other poet was Peter the Venerable (1092–1156) in connection with whose verses (*Mortis portis, fractis fortis*) we must take the story of his great-hearted devotion to the poor Abelard. It is quite fully told in Morison's *St. Bernard*. This hymn can be found in Trench and March, and there is a translation by Mrs. Charles. It is, I think, the suggesting original of Bp. Heber's "God is gone up with a merry noise."

We must not forget Robert II., King of

France (971-1031), nor his lovely *Veni Sanctus Spiritus*, which has been so often translated, and for which see the *Songs of the Spirit*. His struggles and trials in his kingship can be learned from any history of France.

Time fails us to tell of *Adam of St. Victor* (d. 1172-1192), highly extolled by Neale and Trench and Wrangham (in a recent full translation). He was the author of no commanding hymn, if we except the fine *Volat avis*. Hildebert (1057-1134), however, wrote the hymn, *A et Ω magne Deus*, of which fragments are found in Longfellow's "Golden Legend." For a long time it was ascribed to Abelard (1079-1142), but the only great achievement of that brilliant and unfortunate man was the *O quanta qualia sunt illa Sabbata*, a magnificent lyric which I have lately been able thoroughly to identify with his name. Its text is in Mone (No. 282), but in an imperfect shape. Its story is of the fearful struggle at St. Gildas; and of the hymns for Heloise and her nuns—for all of which, see Morison's *St. Bernard*.

The *Dies Iræ* of, perhaps, *Thomas of Celano* (thirteenth century) is too well known to need many words. This may be also said of the *Stabat Mater* of that "fool for Christ's sake," the strange *Jacoponus* (Giacopone da Todi, d. 1306), for whom consult Symonds: *Renaissance in Italy* [Holt, N. Y., 1883]. This *Stabat Mater* was the great lyric to which the Flagellants scourged themselves all through Europe.

Two other notable hymns remain to be noticed. One is the first of the "sacramental" hymns, the *Pange lingua, corporis mysterium* of *Thos. Aquinas* (1225-1274.) Neale has rendered it. There is a touching reference to it in the article on Father Junipero in *The Century* magazine, 1883. Another similar hymn is the "O bread to pilgrims given" (*O esca viatorum*). There are also other excellent anonymous hymns about this period.

The second hymn, or hymns, brings us to the name of Francis Xavier, the missionary. They both commence:

"O Deus, ego amo Te." Cf. translated them unapproach in his "My God, I love The cause," etc.

These hints and notes are sity extremely brief, but I h to suggest rather than to exp

## PREACHING THE HUMANITIES INSUFFICIENT.

BY REV. CHARLES PARKER

1. PREACHING the humanities insufficient, because it does not meet the intuitive cravings of Christianity is to be preached to the masses, and not to the few. The word was, Go and preach to the multitude. Christ taught a few fundamental lines adapted to the Gospel to a secular age is to strip it of its divine characteristics. The two men who went to the temple to pray are fit representatives—the first of the few, the last of the many. The first would have the fastidious talk about light, lucidity, the beauties of art, music, culture; but the second would only smite his breast more and cry more despairingly, "merciful to me a sinner." The sense of sinfulness is the crushing pressure coming on the conscience of man. Sin is not the result of education or intuition of conscience. The wail of the human heart, at the end of the cycles, has been, How can we be given? The saddest pages of history throb about this irrepressible conflict. Preaching the humanities is a soul-cry unanswered. It gives no answer when the wail is for bread. The endeavor to cure a cancer of the soul by showering fragrances upon the body. Sin is the cancer of the soul. Somehow, a large poisonous drop has found its way into the blood-current of the race. The anatomist, be he ever so skillful, cannot cure it, so kind or charitable must it be. The humanities are fatal to the consummate blossoming of Christian life, but are not su-

a direct remedial agency to relieve this universal malady.

2. In connection with this fact we notice, as a corollary, that the humanities do not include the fundamentals of the Gospel of the Son of God. A human, emasculated gospel is presented in its stead, a sort of rose-water moral code. A beautiful thing to look at, but powerless as a spiritual factor. The divine marks are out. There is no Gethsemane, and no Calvary, and no Pentecost, with that spiritual energy by which the weakest soul may become puissant for his moral recovery. The disciples going out to conquer the world with such a gospel! Christian truth has been taught by extremes, and it has been the misfortune of its representatives that they could not hold the truth in proportionate balance. The pendulum has swung between the supernatural and the human in the economy of salvation. This age, as a reaction from the too naked theology of the last, fastens its gaze upon the human in Christ, and the humanities which should be seen in the fruitage of a more symmetrical Christianity. Great good has been done, and no little harm. We have been brought more graciously into sympathy with the human Christ; but many, in the fascination of the human, have lost a Divine Christ. Is it not time to call a halt to this unbalanced and excessive appreciation of the human? The divine lines need to be restored. The humanities are ineffective without the divine. These facts should be the unchangeable base of our preaching: the divinity of Christ, the sacrificial death, the added glory of the resurrection, the Pentecostal dynamic, which alone makes the "gospel the power of God unto salvation to every one that believeth." Paul, in results as well as "in labors more abundant," who came so near to the Divine Source that he could say, "An apostle (not of men, neither by man, but by Jesus Christ and God the Father)" recapitulates the Gospel which he had preached in these expressive words: "For I delivered unto you first of all that which

I also received, how that for our sins, was buried the third day according to the scriptures." Relying upon truths, the disciples were more than conquerors. As haffy well says, in his note on the "Decay in Modern

"Thus the early teachers of the Gospel insisted on the details of the life of Christ, and indeed, if all the personal allusions were gathered together we should obtain from them a picture of Christ's life; it was the dogma of the divinity of Christ, which formed the real basis of Christian preaching, and it was this which formed the world."

The blood lines in the humanities are repulsive to the real humanities.

3. Preaching the humanities is the most productive method of keeping them into active service. The Church may be edified thereby, when they are in their proper relation, but they would receive little benefit from them. Such preaching might be likened to an attempt to melt ice by pouring water upon it. The first strongly moved before he will be permanent toward his fellows. He must have love for his neighbor. The fundamentals of the work of Christ must be laid on low ground before the measure of desirable results can be obtained. "daub with untempered plaster" we preach the "enamorment" to an unregenerate soul. The simple Gospel which Paul preached that early morning hour in the metropolis to the astonishment of the people: "Him ye have taken, whose hands have crucified: but God hath raised up. Repent, therefore, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But what an

higher humanities! "And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need."

Dr. Wm. Arnot, in "Lesser Parables of Our Lord," in his own unique way brings out forcibly the thought:

"A common street cry of the day is, Give us plenty of charity, but none of your dogmas; in other words, Give us plenty of sweet fruit, but don't bother us with your hidden mysteries about roots and engrafting. For our part we join heartily in the cry for more fruit; but we are not content to tie oranges with tape on dead branches, lighted with small tapers, and dance around them on a winter's evening. We, too, desire plenty of good fruit, and therefore we busy ourselves in making the trees good, and then cherish the roots with all our means and all our might."

In striking illustration of this fact, the great preacher of London goes right on, "preaching Christ Jesus and him crucified," and under such ministrations orphanages and charitable institutions spring up like magic, and the continued benevolence and philanthropy of his people is the wonder of the age.

*Conclusion.*—The humanities do not satisfy men, neither manifest God, nor develop more productively by iteration of themselves. Indeed, in the last analysis they are not an independent germ or plant, but only the tints on the proper fruiting of Christianity. Viewed thus, are not some personal reflections fitting? In that last tender but solemn hour with the disciples before Calvary, He said to them encouragingly, "I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain." Here is mentioned the divine authentication—fruit. This is the seal which is to be set to our ministry, if true. Who has it? If not, why not? If not, does it not become us to go to the closet and ask, Why? If the years come and go, and still the plaint, "nothing but leaves," is it not wise, nay, imperative, that our methods and the staple of our preaching be re-examined? An eminent divine said recently, that there is not any temptation so insidious and paralyzing

to the ministry as that which approaches on the intellectual and literary side. Have any been enamored by the humanities to step aside into this enchanted bower? God knows, and we know. God will have a ministry who shall declare the fundamentals of His salvation. To do this is the highest privilege, and not a conscription. If those bidden will not meet the requirement, He will go out into the highways and hedges for a ministry. God is not dependent upon us. His resources are boundless. "God is able of these stones to raise up children unto Abraham." "Hold fast that which thou hast, that no man take thy crown." We may lose the crown, but the crown will not be lost. God has an obedient soul near us ready to take it. The Established Church of England lost the privilege of carrying the simple Gospel to the multitude, but the privilege was not lost; the humble, devout Methodist took it. All churches, to-day, seem to have let go the privilege of carrying the Gospel as the power of God unto salvation to those who most need it; but the privilege is not lost. Lo! from the highways, hedges, slums, brothels, there come an army who are on fire with the single truth, that, "whereas they were blind, now they see"; and, with this might of God, they are gathering up from the churches the falling crowns.

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### CRITICAL ESTIMATE OF CERTAIN PREACHERS.

BY JOHN A. BROADUS, D.D.

No. VI.

RICHARD FULLER.

[RICHARD FULLER, 1804-1876, was born and reared at Beaufort, South Carolina, amid the finest possible domestic, social and educational advantages, together with frequent visits to Charleston, to the northern cities and watering-places, and to Europe. There was no more refined and cultured society in America than that of the sea-island and coast-planters of South Carolina, abounding in educated gentlemen and eminent politicians, with noble libraries and a passion for history and literature. Young Fuller was educated at Harvard, became a lawyer at twenty, and practiced several years with striking success. A severe illness, and the preaching of Daniel Baker, the great Presbyterian revival-

ist, led to his conversion; and some years later, in 1833, he began to preach, after a year spent in special ministerial studies. His ministry in Beaufort, 1833-1847, had some quite advantageous conditions. He preached in a highly cultivated community, but also preached much to vast crowds of negroes, and made many evangelistic tours in other parts of the state. He had ample command of books and time to study (his congregation being small), and the social stimulus above indicated, and he spent the year 1836 in Europe. Such had been his opportunities when, in 1841, at the age of 37, he suddenly became famous throughout the United States by his sermon entitled "The Cross" before the Baptist Triennial Convention at Baltimore, in which he specially sought to prevent the separation of Northern and Southern Baptists on the question of slavery—a separation which occurred four years later. From 1847 to his death he was pastor in Baltimore. A memoir by his nephew, Dr. Cuthbert, and three small volumes of sermons are published by Sheldon & Co., New York.]

The half-dozen foremost preachers of American history must, in my judgment, necessarily include Dr. Fuller. If any feel inclined to ascribe this opinion to denominational or sectional sympathy, they are invited to read his life and sermons, and, if possible, to talk with persons who often heard him.

I. Elements of his power as a preacher.

1. His sermons contain *much valuable thought*. He did not rely on mere rhetorical power, though that was his forte. He was a vigorous and patient thinker, equal in this respect to Bourdaloue or Adolphe Monod, and superior to Massillon, though not a *great* thinker like Saunier, Jonathan Edwards, or Robert Hall. In every sermon you find the results of earnest and patient thought.

2. He was a careful *student of the text*. He used the best accessible commentators, and took great pains to interpret correctly. He is not always free from the old laxity of interpretation (e. g., in his sermon on the "Lonesomeness of Christ's Sufferings," and is somewhat given to taking up various possible meanings and applying them all (e. g., "The love of Christ constraineth us," in the latter part of his sermon on "The Cross"). But, on the whole, he stands high among pulpit interpreters.

3. He was a great *master of statement*.

In the choice of words he had a singular felicity, the result of rare gifts and laborious study; and many of his sentences and paragraphs, whether written or unwritten, showed the most exquisite finish, reminding one of the great French preachers, whom he so lovingly studied in his youth.

4. He had a *royal imagination*. The thought often clothed itself in imagery, always striking, often splendid, sometimes overwhelming. The illustrations were drawn from many sources, but oftenest from history and religious biography, were gathered up with great care, and elaborated into the highest effectiveness. He loved to seize upon something that had just occurred, and turn it to account in speech or sermon. I recall instances of this which I have never heard equalled in thrilling power. Add, that he often quoted pithy sayings from the ancients, from Lord Bacon, from Bunyan, William Jay, and very many writers, an especial favorite being "Cecil's Thoughts."

5. Most of all was Dr. Fuller great in *bursts of passion*. He was a man of highly impassioned nature, and had studied to gain the power of exciting and controlling his passions. Think of a man who could preach the funeral of his own daughter, standing by her coffin, speaking with overwhelming power, and never once breaking down! Probably he carried this study too far, so that his real earnestness sometimes looked a little artificial, because you saw too plainly that he was reining himself here, and spurring himself there. In this matter, as in elaborated expression, he closely resembled the great French preachers. The necessity of *alternation* in passion was by him well understood. In platform speeches he would alternate with humor, rich, hearty, overflowing. In sermons, after some flight of passion, he would descend to quietness, or perhaps to an abrupt and startling statement, that suddenly changed the feeling of his hearers, sometimes using rough and even coarse words, as was done by Demosthenes and Chrysostom, not to speak of Luther. Then present-



ly we would find ourselves rising again. His passionate nature frequently produced a violent reaction, after preaching, into what unthinking people would regard as levity—a not infrequent experience of preachers. For years he was unwilling to see any person shortly after preaching—partly on this account, it is supposed, and partly to preserve his voice.

6. To all his forcible arguments, felicitous expressions, splendid images, and bursts of passion, corresponded exactly his *wonderful delivery*. For this he possessed extraordinary natural advantages, which were improved by unlimited labor, and used with conscientious care. He was a man of grand stature and great strength, and a model of grace in every posture and movement—not the grace of a pupil in elocution, but the grace of a gentleman. His head was large, and his features strong. Once, as he sat on a platform, presiding over a great assembly, a lady said, "His aspect is leonine." His voice was of great compass and power, of great flexibility and richness, thoroughly trained, and carefully preserved. In youth he seemed likely to die of bronchitis, but, triumphing over it, and exercising great care through life, his voice seemed scarcely at all impaired at the age of seventy. This wonderful voice seemed, without an effort, to express every phase of tenderest feeling, and to soar to all towering heights of passion. It was sometimes sweet as a silver flute, and its trombone tones would shake the windows.

7. Dr. Fuller was a man of strong religious convictions, and rich religious experience—a man whose ambitious nature was all absorbed in the passionate desire to save men's souls and to glorify the Redeemer. He strove with intense earnestness to make the most of his great powers in order that he might exalt Christ.

II. Faults. A great orator will almost necessarily have grave faults, and of these a critical estimate must take account, although it will be suspected by strangers to the orator of having exag-

gerated his excellences, and may be censured by devoted friends for even mentioning that he had faults.

1. As to thought, he did not fully keep up with his age, though he earnestly tried to do so. This is always difficult for one who approaches three score and ten, and in an age of transition can, perhaps, not be accomplished except by a man who, like Gladstone, is really changing his views with the changing times.

2. In the noble determination to "preach Jesus" (Dr. Fuller's favorite expression), he scarcely gave himself sufficient variety of topic and treatment. Everything in Christian discourse should have a real relation to Jesus, but that relation cannot be always brought into bold relief without producing monotony in the preaching of a settled pastor.

3. He often spins out his concluding remarks after promising to finish, as is observed even in some of the printed sermons, and was still more in his actual preaching. This is a natural and rather common fault in men of strong feelings; but it was barely endurable in Dr. Fuller; and in most of us, if often repeated, it becomes unendurable.

4. He knew that people expected him, on all subjects and occasions, to reach heights of lofty passion; and in attempting, from worthy motives, to meet this expectation, he was sometimes artificial. It is not natural for the most gifted man to be highly eloquent on all occasions. This also limited the variety of his preaching, for there are many appropriate and useful subjects of pulpit discourse which would be excluded by the desire to be highly imaginative and impassioned.

5. He lived during the transition from the age of grand oratory to that of conversational freedom. He began with the former, entering the ministry just after Robert Hall died. But, gradually feeling that the changing taste preferred a more familiar method of speaking, and having the true orator's sympathy with his hearers, he endeavored to com-

bine the two methods. The result was a slightly incongruous mixture. It was not familiar talk—sometimes rising into passion and even sublimity (as in Spurgeon and Beecher), but grand, dignified oratory, frequently descending into an inharmonious familiarity. It is much harder to descend easily from a high key-note than to rise from a lower one.

6. He sometimes used his wondrous rhetorical skill in ways which hostile or unsympathizing hearers confounded with insincerity, and even stigmatized as trickery. This was very unjust; but great men seldom escape unjust treatment, and Dr. Fuller gave some occasion for these accusations by well-meant expedients which were liable to be misunderstood.

7. He was often accused of not duly considering the feelings of other ministers. It is very doubtful whether there was any just ground for this charge. Some men are entirely too easy to be "hurt," dreadfully ready to suppose an intentional slight from some person of distinguished position or reputation, who probably was only very busy, intensely occupied with some thought or practical project, and meant no unkindness at all. Let us all beware how we indulge jealousy of our more distinguished ministerial brethren, and let us remember that almost every man is subject to be regarded with jealousy by some others, and ought to be in the highest attainable degree considerate and kind. When Dr. Fuller found that he had given any man offence, he would take the greatest pains to remove it, and would sometimes quite overwhelm one who had been complaining, by his words and deeds of large-hearted Christian love. Ah! he was a noble man, a devoted Christian, a glorious preacher.

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IT IS TO SAVE SOULS. — When Dr. Beecher was on his dying bed, a ministerial brother said to him: "Dr. Beecher, you know a great deal; tell us what is the greatest of all things?" He replied: "It is not theology, it is not controversy; it is to save souls."

## ROMANISM VERSUS RIGHTEOUSNESS.

JUSTIN D. FULTON, D.D.

THERE are reasons for believing that a great work can be done for Romanists, here and throughout the world. In Europe, Romanism, as a political power, has lost its prestige. Pius IX. said, and Leo XIII. recognizes the truth of this statement: "*The only country where I am really Pope is the United States of America.*" The fact that the Pope in Rome is no more to the King of Italy than is the Archbishop of Canterbury to the Queen of England, is full of significance. Rome cannot rest under this state of things. There will be a conflict. It does not follow that there will be bloodshed. "The weapons of our warfare are not carnal," though so Rome's have often been. The sword of truth pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow," and hence is "mighty, through God, to the pulling down of the strongholds." The influence of free institutions has already loosened the hold of superstition upon eighteen millions of Romanists. These have renounced Romanism, if they have not accepted Christianity. Italy is verging toward atheism. It is not the fashion there to become Protestant, but it is the fashion for men to proclaim themselves unbelievers. In America, it is to be feared that a similar result is being reached.

It is a serious business when we cut away a man's confidence in his religious creed and give him nothing better as a substitute. Strike the props from a poor cripple who depends on them for support, and every witness will cry shame on the inhumanity. No matter how cheap and contemptible the crutches may be, mechanically considered, they are serving the man who carries them. If, for a wrecked seaman, floating on a broken spar, you have a ship passage to offer to his desired haven, then very well. The comforts of a cabin are preferable to the perils of a raft; but do not take from the fellow so poor a thing as a spar, unless the ship stands

near in the offing. It is because Romanists substitute Mary for Christ, and tradition for Scripture, that they are arrayed against Christianity. It is needless, it is wicked, to ridicule Mary unless we offer Christ; or to decry tradition unless we give them the Scriptures. If Romanism is paganism revived, we must labor with Romanists as Christ and the apostles did with the pagans. We must preach to them the truth, believing that the truth gives freedom. Romanism imperils liberty, because it is an organized despotism, of which the Pope is supreme. In a republic Romanism must die that the republic may live, or the republic must die that Romanism may live. There must be an adjustment of Romanism to the behests of the free life of Christianity, or there must be a breaking up of the system. Monasticism, celibacy of the clergy, and the illegitimate practices resulting therefrom, will not long be tolerated.

It is known that the ecclesiastics in the olden time were freed from the care of wives and children, that they might be more devoted to the interests of the Papacy. They are always ready to execute the orders of the Pope and are freed from the peril which attaches to men of family, because they can so easily remove from one place to another.

Having no care but for themselves and their order, the Pope has taught them to abandon all the associations of life without feeling, and has released them from all secular power and jurisdiction that he may more securely retain them as his own vassals. Though Paul denounced this law as the doctrine of devils (1 Tim. iv: 1-3), Rome clings to it as the sheet-anchor of her hope.

"Any divine precept may be violated with impunity by the ecclesiastics; but to comply with the ordinance of matrimony is the unpardonable sin at Rome. No dispensation can be obtained for marriage. Open concubinage is allowed; flagrant adultery tolerated; and the forcible violation of females accounted as scarcely a venial fault. An unchaste lic is adjudged to sin more than an adulterous priest,

for this reason, because the lic may use that remedy which is prohibited to an ecclesiastic."  
—[PUFFENDORF, "Introduction to the History of Europe."]

The treatment bestowed by the press recently upon a priest proven to be a drunkard and a wanton, is full of encouragement. It shows that if Romanism is unchanged, and if licentiousness goes unrebuked by bishops and priests, whose confreres have made Rome the most licentious and immoral city in the world, that America will not tolerate such immoralities. Public opinion is a potential force. Under its influence the law steps in where virtue is imperilled, and protects the weak. Romanism, as a system, remains unchanged. In spirit and in purpose it is the foe of liberty, civil and religious. At the present time there is a fight going on in various portions of the United States between communities that love Christ and Romanists. It is well-nigh impossible to occupy neutral ground. Now, as in the days of Paul, they that glory in the cross are crucified to the world. They who kindled the fires of persecution on Wycliff and Huss are ready to light them anew on whoever stands up manfully for the faith in our day and land and opposes Romanism to the death. Schools are being closed, meetings broken up, graveyards disturbed, and life imperilled by those who seem determined to show that Romanism is not dead, nor tamed, nor changed. We are reminded afresh that Rome has never, by a single act, anywhere or at any time, favored, sanctioned or tolerated any tenet or practice that seemed to conflict with her interests. Wherever it is in the ascendant neither civil nor religious liberty exists. Its history is embodied in the words: "Jesuitism, priestcraft, ambition, persecution and inquisition."

*The antidote to this evil is the Gospel.* It is to be a hand-to-hand conflict. Heart must touch heart. Paul's life illustrates it. See him chained to a soldier, who yesterday was on Nero's body-guard. He improves his opportunity and preaches Christ on that day.

It may have been the only day with that man. He forgets himself and his chain, and thinks of the imperilled soul next to him. Strange, indeed, to the ears of these soldiers, fresh from the brutality of the court, must have been the sound of Christian exhortation and prayer; stranger still the tender love which bound the converts to their prisoner, wearing manacles for Christ's sake.

A dozen clergymen were asked if they had ever preached Christ to their servants, and, with a single exception, they confessed that they had not. They help to send missionaries to Rome, forgetful that every Romanist converted, every rum-shop closed, every school-house opened and presided over by a conscientious teacher, determined to inculcate the truth, weakens the arm of that foe that is to block, if possible, the wheels of progress in America. Christianity reforms men. It insists on a change of heart. Once redeemed, they are sent forth to preach Christ and illustrate the teachings of the Scriptures. Romanism takes man as he is, puts him into a system, and teaches him to depend for salvation, not upon what Christ does for him, but upon what the Church can do. A Romanist depends for salvation on another's faith, not on his own; on another's praying, not on his asking help in accordance with the command and promise, "Ask and ye shall receive;" on what a human organism can achieve for him, not upon what Christ accomplishes as Mediator and Savior. Our peril is in our unconcern. Rome believes that Americans are off their guard; that the soldiers of Christ sleep on their posts; that there is no fear of Romish machinations. Religion, in many of our churches, is little better than a diversification. It tolerates worldly practices, and makes worldly pleasures contribute to its prosperity. Cross-bearing is out of fashion. Few now travail in birth for souls. Few picture the perils of the lost. Romanism vs. Righteousness has been the rule too long. It is time to make righteousness

confront Romanism. Prophecy proclaims that Romanism is to be overthrown. "She shall make war with the Lamb, and the Lamb shall overcome her, for He is Lord of lords and King of kings, and they that are with Him are called and chosen and faithful." Let God's children follow Christ, and preach Him, and victory is assured.

## THE EFFECTIVENESS OF ILLUSTRATIONS DRAWN FROM HISTORY.

No. I.

By JAMES M. LUDLOW, D.D.

AN historical illustration has an immense advantage over the invented trope, whether it be a figure of speech or lengthened analogy, in that (1) the coloring being equal, a fact is always more *interesting* than a fancy. A child's eyes snap with the question, "Is it true?" and droop with disappointment when he learns that it is not. Every teacher knows that history can be made more permanently attractive than romance, and he is an unwise preacher who does not hold the attention of his hearers by "words which are as nails fastened." (Eccles. xii: 11.) (2) The free use of history, in illustration, imparts a fund of definite *information* on the line of what is noblest in human nature and most significant in experience, which will remain as a permanent enrichment of the mind. The preacher thus becomes an educator of his people, and especially cultivates in them a wise and practical habit as auditors, which will be helpful to their hearing of moral and spiritual truth. Whereas one who fascinates much with mere fancy dissipates the ability of the ordinary hearer to judge candidly, and his disposition to listen to commonplace truth; and the most useful truth is the most commonplace.

There are two kinds of illustration which the preacher may profitably draw from history.

1. Those which we may call rhetorical analogies, in which some secular scene is used to *suggest*, by its likeness, the meaning of a spiritual law. Thus,

if we were speaking of the divine discipline through toil and suffering, we might illustrate it by the story of King Edward allowing his son, the Black Prince, to fight without assistance in the battle of Cressy, saying, "Let the boy win his spurs!" The king's discipline suggests the similar discipline of God, but it demonstrates nothing regarding the latter. The most effective illustrations are

2. Those which are both picture and *proof*. Under Edward the Sixth, the Protestant religion, favored in everything, grew weak and fruitless; while, under the persecution of Mary, it became rooted in the hearts of the English people, and developed into the sturdy religion of the Anglo-Saxon race. This is more than analogy; it is proof that God uses adversity as His best training school. It is like an experiment in the laboratory, in which any beauty of colors and glow of lights are less impressive than the conviction they convey of the reality of the subtle forces which make them. An occasional proof-illustration will stand in lieu of pages of argument. It is as Vinet says: "We reason because we do not know how to narrate."

This form of historical illustration is especially commended by the fact that it is the method adopted by the Divine Spirit in teaching men. The Bible is not a digest of doctrines, nor a codification of precepts; it is chiefly history, religion teaching by example. The doctrine or precept first appeared in some event, which announced and explained it as no human language could have done: *e. g.*, the fall in Eden; true worship exposed in the light of Abel's sacrifice; the entire history of Israel an extended parable written out in the letters of tremendous facts; the Christian system first and fully set forth in the incarnation, life, death, resurrection and ascension of Christ. Surely we, who are only tutors of the lowest grade under the Master Mind, cannot afford to ignore this method.

The chief sources of historical illustration will be: 1. *The Bible*. These books

do not give us the entire history of religion on earth, but they contain a selection by the divine Spirit of those epochs, events, lives, characters, crises in communities and individuals, which seem to Him to best illustrate His purpose. The assumed lack of power in the Church will be found to synchronize with ignorance of God's manual. Our children are not versed in the Scripture as our fathers were. No scholarship, no eloquence, no "running of a church," however shrewdly, can compensate the lack of frequent and extended use of the Bible stories.

2. *The history of the Church*, since the closing of the Canon, is a rich vein of sacred illustration. Christian lives, in all ages, have together made "an epistle of Christ." The Romish Church is wise in this respect, and uses the annals of saintship to pour a glow upon the present faith of its communion. Many a servant girl knows more of the piety of the past than do some of our theological students. What riches of heart-love await us even under the rubbish of mediæval mistakes and superstitions! There are passages in the life of Augustine which are almost transfigurations of earthly experience with the glory of the heavenly. Bernard's Cloister may fill our hearts with sacred echoes. The forests of Germany and the rocks of the Scottish coast have not lost the impressive footprints of Nephilæ and Columba to those who can discern the spiritually heroic. What pictures of devotion we can take from the annals of modern missions!

3. But all *secular history* is the unrolling of the book of Providence, which, rightly read, "justifies the ways of God to man." No more stimulating study can the minister engage in than, as the critic of past and current events, noting the evidences of the divine breath which creates the varying spirit of the ages, and, with its manifold adaptations, ever "makes for righteousness" and faith.

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I dare do all that may become a man;  
Who dares do more is none.—SHAKESPEARE.



**PASTORAL AND SERMONIC HABITS.****Personal Experiences of Distinguished Clergymen.\*****No. I.**

**WILLIAM A. SNIVELY, D.D. [EPISCOPALIAN], BROOKLYN, N. Y.**

**THE** course of my preaching follows the order of the Christian year; and in preparing for my sermons I select my text usually from the Epistle or Gospel, or from one of the lessons of the day.

In my general preparation I use what I call a day-book method. I have a large blank book, and when a text seems to me particularly good I open an "account" with it, putting it at the head of the page, with whatever suggestions may occur to my mind at the time, and others from time to time as they occur. At the same time there is a variable element in this preparation, in adapting it to certain occasions and circumstances of my congregation. I believe the truest preparation for preaching is the study of the Greek Testament, to get at the actual meaning of the New Testament Scriptures.

My rule is to read in the early part of the week, and I usually get the sermon ready on Thursday; but of course that cannot be stated as a strict rule, owing to sudden demands for pastoral duty and general outside work.

I cannot tell how much of my time I devote to pastoral work. My aim is to visit my people at least once a year in the ordinary way. That is sometimes impossible, on account of the size of my congregation and the demand of other duties: for instance, devoting time to the care of the sick and those who are in affliction, and to those to whom a pastoral visit is a real thing—not merely a social call. My calls are always made in the afternoon.

I am not often called upon to officiate at the funerals of outsiders. My parish is very compact, and there are not many strangers within its limits. I am willing to go to the cemetery with communicants of my own church and mem-

bers of my own parish, but I do not feel under obligation to go to the cemetery with those who are strangers, and especially with those who never appreciated the services of the Church in their lifetime. It is a singular thing that people can get along without the Church while they are living, yet find it necessary to have it represented at the burial of their dead bodies.

As to recompense for such service: while I do not suppose any Protestant minister would expect any recompense, or demand it, at the same time I cannot see why it would not be a proper thing for persons to remember the minister on funeral occasions just as well as for wedding occasions, when they have no claim upon him by virtue of their relation as parishioners. That might not necessarily be a personal recompense; it might go into the poor fund of the church.

We have "prayer-meetings" in our church on Wednesday and Friday at 9 o'clock in the morning, and on every Saint's Day. On Wednesdays and Fridays we have the Morning Prayer and the Litany, and on Saints' Days we have, in addition to that, the ante-communion service. Our Lenten services are largely attended, and my afternoon congregations on the week-days of Lent are as large as the afternoon congregations on Sunday, and sometimes larger. They appeal particularly to the young, though there is a considerable element of the mature, the staid, well-established people of the parish attending those services.

During Lent we have two services every day, and in addition to the two services every week-day we have the Holy Communion at 11 o'clock on Thursday, and on every Sunday at 8 o'clock; full morning service at 11; Confirmation class at 3; and Evening Prayer and sermon at 4.

For a clergyman there is, literally, no protection against intrusive callers, except to lock himself up at certain hours and be inaccessible to the servant who attends the door. Yet that is a plan I do not like to adopt, because I feel there

\* In interviews for *THE HOMILETIC MONTHLY*.

might be some occasions when I might be really needed. My own people do not trouble me, for they know that from ten o'clock to one both I and my assistants are engaged in study.

I think the clergy of the Episcopal Church are not as much troubled as the clergy of other bodies with appeals for help by worn out clergymen. Cases of that kind are attended to by the regular organizations of the church.

As for book agents, I never subscribe for a book at my house, and consider that the offer of such an agent to sell me a book implies that I am not familiar with the names of such books as I want, and the publishers from whom I can obtain them. If I lived in the country, five miles from a village, their visit might be acceptable, because they might bring me something that I could not get in the ordinary way. But for a book agent to come to a city clergyman is almost a personal insult—more particularly as their object is, usually, to get the percentage that they make on the books.

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### A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE? IF SO, WITH WHAT LIMITATIONS?

No. V.

BY REV. HENRY WARD BEECHER.

A lecture on evolution, which I delivered in several Western cities during the last summer, has been so misreported, and these reports so hotly and wrongly commented upon \* it will be, perhaps, not amiss for me to submit, as my contribution to this symposium, an analysis of the lecture, especially so as in it I endeavored to make clear the changes in Biblical doctrinal interpretation, which, in my judgment, were demanded by evolution.

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\*This paper was prepared, in fact, as part of the letter published in the Dec. No. of THE HOMILETIC MONTHLY, in which I desired to set at rest these serious misapprehensions of my lecture. The editor thought it best that it appear in the Symposium on Evolution. This will explain the personal reference and the general statement of my belief, rather than an argument directed to the merits of the subject.—H. W. B.

The advance in scientific discovery has produced a new era of thought in every department of human knowledge and in none more perceptibly than in the department of theology. In Britain and in America multitudes of young men, intelligent, active, and influential, have been thrown, if not into absolute skepticism, yet into great complexity of doubt. I am in a position to know this fact. I am surrounded by multitudes of professional men—engineers, scientific men, on whose side the Church is losing its influence. Atheism and agnosticism are becoming almost infectious.

In applying evolution to biblical interpretation, it is my wish to vindicate the essential of Christianity and to separate it from its externals, and to show that while religious institutions, prophecies and ordinances may be changing, the new lines of thought, the essential spiritual substance of Christianity, rather corroborated and confirmed by the revelations of science.

I sought to show in my lecture here make a restatement of my belief (to the bearing of evolution on scriptural doctrine) that, if the general theory of evolution be admitted, and even the hypothesis of man's ascent from the animal kingdom, yet it would not destroy religion nor destroy the Church.

1. It would not work toward atheism, but that the evidence of the existence of a Personal God, wise and controlling, would stand as it has always done.

2. Nor would it destroy the evidence for divine design in the creation of the world. It would only shift it a step further back from the detail to the general principle; from each particular thing created to the construction of a world in which nature it was to work out plans for animals adapted to their conditions and environments.

3. That, in my judgment, evolution does not invalidate the fact or probability of miracles, nor set aside the evidence of a particular Providence, nor invalidate the grounds of prayer.

4. That it does not tend to destroy

churches, nor the worship and ordinances of the Church. That it might change the theories of church government, of ordinances, of the authority of the Christian ministry; but that the Church would continue to be the school in which mankind would need to be educated in morals and religion; the institution *par excellence* for the indoctrination of men in *character* and *conduct*. When the writer of the paragraph which was published in the December number of THE HOMILETIC MONTHLY declared that I said "*that it would be better for society if every church were rooted out,*" he totally misapprehended both my belief and utterances.

5. That the "Origin of Evil," which has perplexed the ages, receives a solution in the tenets of evolution.

6. That evolution, by the hypothesis of man's ascent from the kingdom below him, gives a philosophy of the doctrine of *sin* of a practical and rational character, that would come home to the experience of every man, would give to the pulpit new force and pungency. Sin is a voluntary doing of what is wrong, or voluntary neglect of what is right; it is the deliberate transgression of known law: but all violation of law through ignorance and weakness is *infirmity*. That, generically, sin is the product of the struggle between the animal nature of man and his moral and intellectual nature.

7. That an acceptance of evolution should not lessen one's belief in the necessity and reality of conversion, or belief in revivals of religion, not only as approved by experience, but as conformable to the best philosophy of human nature.

8. Evolution, as I interpret it, weighs fatally against the commonly accepted view of the Fall of Man in Adam, and the character and government of God as set forth in the "Westminster Confession of Faith"; and, to my mind, these views cannot coexist with the New Testament view of God as represented in the Lord Jesus Christ, and are condemnable just in proportion as men have formed the judgment and

spirit of our Lord and Savior Jesus Christ; and all statements of the atonement, founded upon the fall of all mankind in Adam, I reject, and am compelled to reject by my belief in evolution. What is called the *moral theory of atonement* is reconcilable with evolution.

9. Evolution compels the rejection of the verbal and plenary inspiration of the Sacred Scripture. This theory of inspiration I regard as the very high road to infidelity. I believe that the Bible is a record of God's inspiration of the human race; that in each period of the development of morals and religion the highest natures were inspired to give forth the truth thus far evolved; that from the beginning of the Bible to the end we have an ascending series of histories and teachings of the best truth known to that time as to man as an individual, in society, under civil government, and the best views of divine nature and government that had come from God's inspiration of mankind; that its truth on moral themes is the best evidence of its divinity, and the only ground of its authority; that this record concerns chiefly the unfolding moral sense of one nation, but that its truths are so fundamental that they belong as much to all nations as to that particular one of which they are the record.

Allow me now to add a few observations which may be deemed somewhat aside from the discussion, yet they have a bearing upon it.

1. These views of biblical doctrinal interpretation which evolution demands are not new—they are not new with me: they have underlaid my ministry, with varying strength and clarity, for thirty years: and then my sermons, always and everywhere, show how I have employed them in bringing men to the Christian life and building them up therein. I have not turned aside to the right or left, but have held, in the main, to the line of my present theology for half a century.

2. I believe that our idea of God is based not upon civil governments and monarchs, but upon the household and the fatherhood. That the idea of God

in human consciousness is the result of the best thoughts, of the highest faculties of the best men of every age, but especially of those ages in which the conceptions of love, benevolence, sympathy, and benign justice have reached their highest forms; and that no idea of God can be true whose core is not love, and whose love is not capable of such suffering as belongs to compassion or sympathy with men as they are developed by evolutionary processes, with all their limitations, temptations, and conditions.

3. I regard Jesus Christ as giving to human thought the highest conception which the mind can receive of the moral nature and personal disposition of God; and that He was the manifestation of God, subject, as man is, to the limitations of time, matter, custom, law and government. He is to me the equivalent of God in the flesh—Jesus Christ, in my thought and emotion, stands for God. I pray to Him, commune with Him, think of Him, see Him in the raptures of faith, and love Him with a depth and fullness and trust that no human being, nor all of them, could ever bring forth. There is not one fervid expression of the apostle's love and devotion that I do not adopt; and, though I may not rise to apostolic inspiration, "I follow after." Christ is my companion in life, the ideal of my God, the supreme object of a love that grows deeper and more commanding with every year. To know Him, to make Him the marrow of my theology, the power of my preaching, is my absorbing endeavor. If my zeal ever boils over and bears me into uncharitableness, it is when I see or feel that Christ is being hidden by false philosophies; that men are left unilluminated by that Light which should light every man in the world. All this I hold as consistent with my acceptance of the scientific theory of evolution. I should be glad to be in harmony with all Christian teachers, but I cannot buy that by sacrificing my convictions and inspirations of Him who loved me and gave Himself for me.

4. I regard the mediæval theology as bearing the same relation as a science of God—a theodicy—which astrology bore to astronomy, alchemy to chemistry, cosmogony to geology and evolution. A theology is gradually developing which is in harmony with the light of science. It begins with the knowable—the nature of man, his rights and duties, his needs and possibilities—in short, with ethics. By and by it will limit the borders of the unknowable, and love will limn this feature of the divine nature, that all men will have hope in God, and none be willing to let die out of belief Him in whom they live and move and have their being.

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### IS THE LONDON MUSEUM OPEN ON THE LORD'S DAY?

A REPLY TO PROF. DOREMUS BY WM. M. TAYLOR, D.D.

I HAVE read with much interest the remarks of Prof. Doremus in *THE HOMILETIC MONTHLY* for April; and while I do not agree with what he says about the opening of museums and galleries of paintings on the Lord's day, I am not disposed to enter into controversy on that subject. But I am rather doubtful about what he says in regard to Hugh Miller and the British Museum. The Professor knows that in his department one must be very sure of his facts, and I raise the question: Is it a fact that "Hugh Miller used to walk through the British Museum on Sundays and explain to the working people, when requested to do so, the wonderful geological specimens and forms of life to be found there, and told how their history corresponded with the story in the first book of Genesis?" Would the Professor oblige me by giving me his authority for that statement? I suspect its accuracy for two reasons: first, because the British Museum is not open on Sundays; it is a government institution and year after year attempt has been made to get an act of Parliament to open it and the National Gallery and other public museums, but thus far without success; second, the

British Museum is in London, and Hugh Miller's home was in Edinburgh and its neighborhood, so that it could not be said "he used to walk through the British Museum on Sundays"; and he was so *rigid* a Sabbatarian, as some would call him, in other respects as to make it almost impossible for him consistently with what he wrote on the subject of the Sabbath in his "First Impressions of England," to do as the Professor describes. He had a museum of his own in his own house, and it is possible that the Professor may be confusing the private with the public collection, though there is no evidence in his Memoir that he opened that on Sundays, even to his friends. But I raise the question in the interests of truth, not in those of either one side or the other on the subject of Sabbath keeping.

NEW YORK, April 1, 1884.

The above was submitted to Professor Doremus, and the following is his reply:

REPLY OF PROFESSOR DOREMUS.

In justice to myself and the readers of your MONTHLY, I beg permission to state that the article in your April issue giving my views of the ministry and the methods of church work was not *volunteered* by me, but *solicited* by your gentlemanly interviewer.

I am unfortunately\* represented as giving a confused story of Pascal's experiments with the barometer; also as uttering the statement that "The Roman Catholic churches in Europe are open all the while for worship, but our own churches are not open either for worship or instruction of any kind." Whereas, I alluded to the well-known

fact that our churches are rarely opened excepting on the Sabbath, or on the occasion of some religious festival. And in regard to the Italian tragedian, the types make me to say Paul instead of Saul, in referring to the tragedy of Alfieri, performed by Salvini (allow me here to add, that an intimate friend of Prof. Longfellow informed me that our world-renowned poet remarked to him that "Salvini's Saul was the grandest impersonation he ever witnessed on the stage").

Furthermore, when I ventured the opinion that our libraries, picture-galleries and museums should be open on the Sabbath especially for the benefit of the working classes, I referred to an incident narrated by Hugh Miller in his "Testimony of the Rocks," which I have often quoted in my lectures on the agreement between the Mosaic and the scientific accounts of the Creation. In his third lecture, entitled the "Two Records, Mosaic and Geological," he says that when he last passed through the wondrous galleries of the British Museum he met a group of intelligent mechanics, and explained to them the correspondence between the order of life as expressed in the opening chapter of the Bible, and the records from the rocks before them. Your reporter represents me as stating that "Hugh Miller used to walk through the British Museum on Sundays, and explain to the working people," etc. The great scientist was not engaged by the authorities of the museum as an exhibitor of its marvels, nor was he in the habit of performing the service of a "guide" voluntarily; nor could he have done so on Sundays, as the British Museum is not open on the Sabbath.

I regret that in consequence of these inaccuracies I am unfortunately exposed to unjust attacks from the clergy and from theatrical critics.

In answer to your reply permit me to say, I trust the day is not far distant when clergymen will have the courage to undertake the much needed work of "separating the good from the bad" in the theatre, esteeming it a missionary

\* Our rule is, to submit to the person interviewed either the reporter's MS. or proof, before going to press; but through some oversight this was not done in this instance, to our regret. It is but just, however, to our reporter (Mr. Manson) to state that he is one of the most expert reporters in New York, of twenty years' experience: the same who has reported a large number of the interviews published in the *North American Review*, the *Christian Union*, and other periodicals. His report in this case was written out from his notes taken at the interview.—ED.



labor which, instead of casting obloquy upon them, will add lustre to their names, and prove a blessing to humanity. Through the acknowledged power of "the stage" they will be successful in touching the hearts and brains of many whom otherwise they would rarely influence.

Doubtless it would be well, as you suggest, that scientific men should devote more time to the study of the Scriptures; but you will remember that I was asked to criticise the ministry and the methods of church work.

The late Prof. Guyot was a frequent guest at my home during his earlier years in this country, and I keenly enjoyed many hours of friendly and scientific converse with him. He frequently expressed his regret that our young theologians were not more thoroughly instructed in science.

A few days since, while exhibiting to a clerical friend the new chemical and physical laboratories of the "College of the City of New York," I was asked by him whether the instruction there given would be especially serviceable to students intending to follow his profession. I called his attention to the *spectroscope*, and showed him how we could detect the most minute traces of certain metals. I ventured the statement that, as Alexander of old desired other worlds to conquer, so the chemist of the present day was not satisfied with the examination of things *terrestrial*, but by the potent aid of this simple instrument sought to analyze *celestial*

bodies; that we believe we the fuel of the sun and of the bright stars; that we have books on "Chemistry"; that by means of prisms of this instrument we now exhibit the unity in plan of works in the uniform order of many-colored rays of the various spectra of the heavenly bodies, but the dark lines which cross said spectra discover the metals now burning in distant realms of space, as they burned on our globe. I stated that late Rev. Dr. Chapin remarked to me "I have read everything published about the spectroscope, but have not seen one: won't you show me a spectroscope?"

I mentioned to my clerical friend who is also a professor in one of our colleges, that I would strenuously urge our young theologians to handle these powerful instruments, and for them to witness their teachings. Then the great orator, in glowing language, pictured the triumphs of mind over matter. The college professor meets a limited number of young men in a room, where oratorical efforts were inappropriate; hence he lacks opportunity to develop this germinal talent he possessed it. But the clergy stand before the world, and are stimulated to present in words of eloquent power the revelations of the Almighty to man. The clergy, moreover, are "capital," and can command means to accomplish this instructional

*New York, April 8, 1884.*

### LIVING ISSUES FOR PULPIT TREATMENT.

*"Dare to be true; nothing can need a lie;  
A fault which needs it most, grows two thereby."* — HERBERT.

*The Bible is the world's best law book.*

#### National Illiteracy.

*Also, that the soul be without knowledge, it is not good.*—Prov. xix: 2.

EVERY patriot, and every lover of virtue and humanity should feel a deep interest in the motion now pending in Congress to extend liberal aid in the way of education throughout our national domain. Considering the plethoric condition of the U. S. treasury, the

alarming extent to which extreme poverty prevails in all the states, even New England and especially the South, and the admitted connection between ignorance, and crime and pauperism, it would seem that the measure proposed by Mr. Willis deserves support and prompt adoption. Still that it should meet with opposition from any quarter, and least of all

those representing the Southern states of the Union.

The statistics showing the extent of illiteracy in Massachusetts, embraced in Gen. Butler's last annual message to the Legislature, startled the community. True, it is the large foreign immigration into the manufacturing towns and large cities which causes so large a proportion of persons who cannot read or write; and that is largely true in all the Eastern, Western and Middle states. But that fact does not lessen the evil, or the danger; it only shows that we are importing, at a fearful rate, ignorance and social and moral degradation—the rankest elements of pauperism, crime and anarchy. The statistics of illiteracy throughout the country are appalling. Restricting the figures to the voting population, the result is sufficient to shake one's faith in the permanence of institutions at the mercy of such a class of voters. In 1880, 83,725, or nearly 20 per cent. of the foreign-born citizens of Massachusetts, could not write. In Rhode Island the proportion was much greater.

But it is in the South that the proportion of illiterates is most frightful. Excepting the border states (Delaware, Maryland and Missouri), there is not a Southern state in which the per cent. of male illiterates does not exceed that in Rhode Island, with over one-fourth of her population foreign-born. The proportion of white males in the other Southern states varies from 11 per cent. in Texas to over 23 in North Carolina. Taking the negroes into account the facts are still more alarming: the proportion of illiterates among them ranges from 69 per cent. in Florida to over 80 in Louisiana, and 81 in Alabama and Georgia. Representative Willis has carefully prepared a table of illiteracy, embracing the whole country, embodied in the report of the sub-committee to Congress, recommending the passage of the bill, which shows that illiteracy holds the balance of power in fourteen Northern and in all the Southern states. The report says:

"In the thirty-eight States there are 1,187,217

illiterate voters. Only one voter in five can write his name. In the Southern States, the illiterate voters in South Carolina are more than one-half; in Alabama, Florida, Mississippi, Georgia, North Carolina and Virginia, one in two; while Missouri, with one in nine, presents the best record. In the Presidential election of 1876, New York, New Hampshire, New Jersey, Connecticut, Indiana, California, Nevada, Ohio, Oregon, Wisconsin, Illinois, Rhode Island, Michigan and Pennsylvania were ranged on the side of illiteracy. In the last Presidential contest thirty of the States of the Union, with 298 electoral votes, were again within the domination of sovereigns who could not read the very charter of their liberties. The majorities which they gave could have been overthrown by a combined vote of their illiterate voters, even if those majorities had been five times as great as they were. In 1876, Mr. Tilden's majority of the popular vote was 157,394; in 1880, Garfield's majority was only 3,038. In 1876, 60 of our 76 Senators (three-fifths of the whole), and 259 of the 292 Representatives were in the grasp of illiteracy. In 1880, 58 of our 76 Senators and 292 of our 325 Representatives were in States and districts where illiterate voters hold the balance of power."

Such facts tell their own story and indicate the true remedy. The public school system must be pushed with more vigor. The "compulsory" feature must be rigidly enforced. More liberal measures must be devised to widen the blessings of all our educational agencies. The work of instructing the "Freedmen" of the South, undertaken by the Church and by various associations, should be encouraged and helped to the utmost. The state Governments should take the work in hand. And the National Government, with resources which burden and embarrass its administration, cannot afford to blink this momentous question, and should promptly and liberally supplement the efforts of the state authorities.

### The Overthrow of Justice.

*For he beareth not the sword in vain.—*

Rom. xiii: 4.

All good government is based on justice. Virtue, order, liberty, prosperity—individual or national—are impossible if justice between man and man be not maintained and administered with a strong and even hand. When murderers are allowed to escape; when vio-

lators of just laws go "unwhipt of justice"; when our criminal courts become a farce, and "criminal lawyers," by adroitness and technicality, and a free use of money control the verdict of juries, and the law ceases to be "a terror to evil-doers," we are on the high-road to ruin. Mirabeau's words have a ringing sound in our ears to-day: "We live in an age where wrong constantly triumphs over right, and where justice itself becomes a lie." And woe to a land where the people lose confidence in courts and juries, and in the constituted forms of justice! If virtue has not died out of the heart of man and out of the body politic, there is sure to come an outbreak, an upheaval, a volcanic explosion, which will either kill or cure. So was it in San Francisco years ago; so has it just been in Cincinnati. The atmosphere had grown too murky and heavy with pestiferous odors to be longer endured, and the popular heart burst through all barriers of restraint. All good citizens must deeply regret the loss of life and property, and the encouragement such an example affords to the spirit of lawlessness. But the terrible experience is not without

its compensations. It is a *pr* a warning that will ring through halls of justice and jury-rooms, lawyers' offices, and find an echo in the breasts of millions of our citizens who have mourned over the multiplications of the decay of justice, the triumph of corruption, bribery, and rascality in our land.

### The Opium Habit.

*At the last it biteth like a serpent and stingeth like an adder.*—Prov. x

We all know the evils that result from the love for alcohol; but more to soul and body is the love for opium. The Anglo-Saxon, by an iniquity, forced opium upon China. It is like the revolving wheel of punishment should punishment come by first exposing the Anglo-Saxon race to the deadly Chinese habit of opium. Physicians on every hand are raising their voices in warning. The habit is rapidly taking root in our country among the higher as well as the lower classes. It must be stamped out. We shall soon have a battle to fight of a magnitude with which that with alcohol is but a holiday parade.

## HINTS AT THE MEANING OF TEXTS.

*"The lighting a candle at a neighbor's fire does not affect our property in the wick and flame."*—DENHAM  
*"I have approached only to the shores of the great ocean of knowledge, and have gathered but a few shells from the strand."*—SIR ISAAC NEWTON.

### Funeral Service.

#### DEATH A GAIN TO THE CHRISTIAN.

*For to me . . . to die is gain.*—Phil. i: 21.

HOWEVER many and strong are the reasons why the Christian may properly desire to live on earth, it is still true that, personally, it is far better for him to die. And for the reasons we have not far to look.

1. Here, at the best, our *knowledge* is imperfect: "For we know in part, and we prophesy in part." (1 Cor. xiii; 9.) The longing for a more perfect vision is proper, and at times intense.

2. So with our *sanctification*. Oh, how imperfect here! How often does the soul have occasion to cry out with this same apostle: "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii: 24.)

3. Our "*warfare*" while he is here is "*accomplished*." We are "*about*" with enemies—must fight every step; it is watch, contention, wrestle unceasingly, down to the moment of death, and the very last act is a tremendous conflict with the king of terrors."

4. To live in this world is to live and to be dying. We are "sojourners" here—away from home. We feel solitary and alone; we have no "*home*"—home to our Father.

5. To die is to go to Christ, to enter upon our eternal possession; to experience the joy and blessing of that life in heaven, of which we have only a foretaste here; to be with Christ, and to dwell with Him

## Revival Service.

## THE SOUL'S ANCHOR.

*The hope set before us, which we have as an anchor of the soul.*—Heb. vi: 19.

1. No true sailor thinks of making a voyage without his anchor; so every man who undertakes the perilous voyage to the eternal shore must take his anchor with him. A *sham* anchor will be of no use. Sure as the winds will blow, and the seas will roll, and the breakers are ahead, the anchor will be put to the test. It will be too late to remedy his neglect or carelessness and supply the missing anchor when the ship is drifting on the rocks!

2. Like the sailor, the Christian voyager should *look well to his anchor in calm and sunshine*. It is not enough to ship one on board. The eye must be kept on it, to see if it be in its place and ready for immediate use in the moment of danger. *Converting* grace is not enough to live by! The anchor may get out of place, or the chains get twisted, and the windlass out of order. Alas! how many a voyager, in the hour of storm and sudden danger, when seas are ready to engulf, or his ship to drift to destruction, finds his hope a *dead* hope, or a *false* hope, a mere *sham*; or so overloaded with rubbish of one kind or another as to be utterly useless!

3. Like the sailor the Christian voyager is expected to *make suitable use of his anchor*! It has a specific place and use assigned it in the economy of salvation. What would be thought of a sailor who should attempt to *make a voyage astride of his anchor*? Both would go to the bottom speedily! And yet this very feat is attempted by many who bear the Christian name. *They seek to get to heaven on their "hope."* Their one concern is their old hope. It is the burden of their song. Day and night, year in and year out, they are searching for it, resting in it, rejoicing if they can get astride it, and mourning and in despair if they lose sight of it for a moment. Such abuse hope, pervert its use, and convert the whole voyage of life into a thing of tempest and raging seas and worri-

ment, with little calm and sunshine and rejoicing.

## NIGH TO THE KINGDOM OF GOD.

*And when Jesus saw that he acted discreetly, He said unto him, Thou art not far from the kingdom of God.*—Mark xii: 34.

1. *This scribe pleases the Savior.*

(1) He knew the Law.

(2) He put duty above formal observance.

(3) He had, therefore, a sound judgment about religion.

(4) We may fairly presume that he lived his creed.

2. *And yet he is outside of the kingdom of God.* Not far from it, near it, close to its threshold, yet outside.

(1) The conscience finds his system wanting. He still sins.

(2) His heart feels a want, God is great and high, and affection has no warm resting-place.

(3) His character needs something more than precepts to build it on sure foundations.

3. *How shall he step into the kingdom of God?*

(1) By adding to his creed a faith in Christ Jesus, as sin-offering, and high-priest, as man and God.

(2) By giving his heart to Christ Jesus, as a divine Brother, Savior and Master.

(3) By building his character on Christ's.

*Conclusion.*—This scribe means you who are true, honest, faithful, sound in doctrine of morals, but not a lover and friend and servant of Christ Jesus. Be persuaded to *step into the kingdom of God*.

## Christian Culture.

## WHOLE-HEARTEDNESS.

[BY J. D.]

*With my whole heart.*—Ps. cxi: 1.

David formed the noble resolution of praising God, and determined to do it with his *whole* heart.

I. WITHOUT WHOLE-HEARTEDNESS OUR PRAISE IS NOT ACCEPTABLE TO GOD.

He requires us, not ours. "He abhors the sacrifice where not the heart is found."

II. WITHOUT WHOLE-HEARTEDNESS IT

WILL YIELD NO HAPPINESS TO OURSELVES.

There is no true enjoyment in any service not rendered with the whole soul. No man is ever happy in any enterprise into which he cannot throw his whole being.

III. WITHOUT THIS WHOLE-HEARTEDNESS IT WILL NOT BE CONTINUOUS.

It will not run on day by day, week by week, through all the stages of life, but it will be broken, desultory and worthless.

#### WHITE LIES.

[BY DAVID H. WHEELER, D.D.]

*Say, I pray thee, that thou art my sister; that it may be well with me.*—Gen. xii:13.

Here is an admixture of truth and falsehood, or what people call a "white lie"—a homœopathic and not an old

bolus lie. Sarah was "the daughter of Abraham's father, but not of his mother." It has been well said that a lie that contains some truth is—

#### I. THE MOST DANGEROUS.

Abraham yielded to falsehood through fear. Just enough frailty to show his relationship to the human family.

#### II. A LIE, WHITE AS IT MAY BE, IS NEVER FINALLY SUCCESSFUL.

Abraham was imitating Egyptian policy, and the Egyptians beat him. He disgraced himself, and suffered bitter humiliation, and when his sin was discovered he had to endure rebuke from Pharaoh! The result of a false policy is always sad—not always immediately so, but in the end it is wormwood and gall.

### SERMONIC CRITICISM.

*"Thoughts must come naturally, like wild flowers; they cannot be forced in a hot-bed, even although aided by the leaf-mould of your past."*—ALEX. SMITH.

*"The deepest truths are best read between the lines, and, for the most part, refuse to be written."*—ALCOTT.

HINTS ON PREACHING AS SEEN FROM THE PEWS.—We give the points of an admirable address before a recent meeting of ministers in Boston, by SAMUEL B. CAPEN, Esq.:

"The first suggestion I would like to make is this: that many of our preachers overrate, intellectually, the average of their audience.

"2. You underrate the keenness of the perceptions of your hearers. I remember, in a great religious interest, a worldly man, who was very intelligent, said to me: 'Mr. ——— preaches so plain that he makes men angry sometimes, but they come back the next night to hear him again.' His very boldness made him attractive, and drew men toward him. Men want no diluted rose-water religion. They want something that is positive and real. You can preach anything, if it is only spoken in love, as from Calvary and not from Sinai. Being God's truth, and not your guess, it shall not fail of its mission. A man that has no backbone ought never to be a minister.

"3. Do not many of our ministers need more singleness of purpose?

"4. Will you allow me to say that there is quite a prevalent idea that many of the pulpits would have more power if the preachers had more method.

"5. A minister to succeed must be a cheerful man.

"6. No man can succeed as he ought without enthusiasm, and this is true especially in the ministry. Dr. J. W. Alexander was wont to say: 'Live for your sermon, live in your sermon.

Get some starling to cry, 'Sermon, sermon, sermon!'

"7. Many ministers fail, I think, in not making the points in the sermon DEFINITE.

"8. Many ministers fail by neglecting to use simple illustrations of the truth from daily life.

"9. I think there is a failure in the ministry of many because they do not have special classes for training the young.

"10. Many ministers fail to accomplish all they might by neglecting to explain the Scriptures in the ordinary reading of them.

"11. One of the needs of the ministry is to more constantly press home the truth as something to be accepted now.

"12. I do not feel it to be necessary to say, in this presence, and yet this paper would be incomplete if I did not say, that the need of the hour is for more ministers who are more Christ-like. We need leaders who shall be head and shoulders above the people. Two generations ago there was the greatest reverence for the minister on account of his calling, and one would hardly sit in his presence. That day is passed, but there is a similar reverence, deep underneath, for some of you; not because of your office, but for what you are. You need to feel more and more that to hold still more firmly by this leadership you must be still more like Christ. The office alone will not give you the power. When you preach, never forget that your words will go no farther than your own lives carry it. Back of the preacher will be the MAN; and what he is, and not what he professes, will always determine the force and power of the message."



**SIMPLICITY IN PREACHING.**—A great mistake is frequently made by preachers, especially young preachers, when they employ language that the common people do not understand. It is not to be expected that everything which a preacher says in the pulpit will be readily comprehended by every hearer. In the nature of things, this cannot be. It is very difficult, if not quite impossible, to so simplify certain thoughts that quite illiterate people can clearly understand them. Indeed it often requires the application of considerable strength of intellect to apprehend the precise import of some truths, even when presented in as simple forms of speech as they can be. But, while this is true, I am justified in pleading for greater simplicity of language than obtains in many pulpits. We frequently hear words used which are entirely unnecessary to express the meaning intended; words, too, which ministers of ordinary judgment ought to know cannot be comprehended by quite a number of their hearers. Hence, this question ought to be constantly before the mind of every preacher: "Will the common people understand me if I use such a term?" If it seem probable that they will not, then choose some simpler word or phrase. I know that it is very difficult, sometimes, to select those terms which are most suitable to express thought in the simplest manner, especially when speaking without a manuscript. But the habit may be acquired by diligent painstaking and constant thoughtfulness in reference to it. To this end, let there be a studious acquaintance with the various synonyms of our language, and judiciously use those words which most tersely convey the meaning designed. Remember that one word, the meaning of which is not understood by the hearers, often renders the whole sentence valueless. It is not the large, high-sounding words that truly indicate depth of thought, or greatness of mind. The greatest minds generally express themselves simply. Christ and Paul are notable examples of this. Spurgeon is another

eminent example. If we would be truly successful preachers, let us strive to so present the truths of the Gospel that the common people will not be in doubt as to the meaning of our message.

C. H. WETHERBE.

*Scriba, N. Y.*

**SELF-CONTROL IN THE PULPIT.**—An actor is quoted as having said:

"He who makes his audience weep is not he who weeps but he who *seems* to weep. To yield to unchecked feeling is to go to pieces."

Can this be applied to preaching? Must not the preacher feel what he pretends to feel?

AN INQUIRER.

Yes, to both questions. One of the banes of the pulpit is simulated feeling, pumped-up emotion. The preacher is as bound to feel what he pretends to feel as to be what he pretends to be. That weeping is justifiable as a mere rhetorical trick is no more true than that exaggerated statement, misrepresentation of fact, adding an extra cipher to one's figures, is justifiable for the same reason. We have heard of a tearful pastor upon whose notes for pulpit use was found, after his death, in various places this reminder: "Weep here." We wish this method had died with him; we are afraid it didn't.

But the actor's words apply to the preacher who has not too little, but too much emotion. Wendell Phillips derived his power as much from his superb command over his feelings as from any one thing perhaps. It is the preacher's duty to arouse emotion, but just as much his duty to guide and direct it, so that it may not evaporate in a mere outburst of grief or ecstasy, but lead to better living. Then what confidence can one's judgment inspire if he is "carried away" by his sorrow, or pity, or joy? It is not necessary for the preacher altogether to repress his feelings; but he must master them. He must ride the tempest, not be swept away by it.

**VIOLENCE TO THE CONTEXT.**—A sermon has been sent us for criticism, on the text, "I know and am persuaded in the Lord Jesus that nothing is unclean of itself." (Rom. xiv: 14.) Its theme is,

"*Thought determines moral quality.*" The sermon is an elaborate argument to show that nothing is good or bad in itself; but our thought concerning it makes it good or bad. A man may murder, thinking he is doing God's service, and that thought robs the act of criminality.

The context shows plainly that "*nothing*" applies only to the things under discussion—that is to say, to "meat offered unto idols," and to anything which is made unclean by a human agreement to consider it religiously or ceremoniously unclean. An idol is nothing; offering meat to an idol does not put idolatry into the meat. But to a man who believes that the idolatrous act has infected and polluted the meat, the eating of such meat is an unholy act. He is, by eating, forswearing the Christian faith in One Living God. If he does *not* believe that the idolatrous act has infected the meat, partaking of it is an innocent act. The sense is substantially the same in Titus i: 15, "To the pure all things are pure," refers only to ceremonial defilement.

**BEATING THE AIR.**—How much of human effort is a failure because misdirected. How many sermons are thrown away because they either had no specific aim or they fell short of the mark. It is not so much the amount of learning, thought, feeling, logic, eloquence there is in a sermon, that makes it effective, as it is the skill and force which aim and send home the blow. Not general ability and discipline, so much as *specific* discipline and direction, do the execution. A Remington rifle, of the utmost perfection, loaded to the muzzle, will kill nobody if fired into the air, or at a man of straw. An old writer expresses the idea forcibly when he says: "Not merely a strong mind but an able minister; not generally the capacity to strike hard, but to strike *specifically*; to know *what to strike and how to hit*. It is the want of this *specific discipline* which causes many preachers to spend their lives in doing little else than beating the air." How different would be the result of preaching if

ministers would, in the prep and preaching of every discourse to bear the trained skill of the man, the mechanic, the athlete. to bring down some live sinner. to hit.

**UNITY IN DISCOURSE.**—A patch unrelated parts may be interesting accomplish good, but it cannot be called a sermon. In a there must be unity—an idea through all—to parts mutually independent. Yet this connection lie on the surface. Like an Emerson, we seem to have a hundred crystals, each sentence perfect in and independent of what went and of what follows; but if you deep enough you will find unity. essay. On a dark night we see bright points in the sky; yet the unity a related whole, and had we eyes enough we could see the bond of In a discourse it is not necessary there should appear the details progress from one division to the The process by which we reach we need not exhibit. The truth come like the flash of lightning flash is sudden, but the gathering the forces that produce the flash be silent and long-continued, but the less present because silent discourse, whether apparent or unity must be real.

#### THINGS A PREACHER SHOULD REMEMBER

- \* \* \* That intensity is better than variety
- \* \* \* That the deceivings of education be guarded against.
- \* \* \* "That the Bible will always tell what you are to it."
- \* \* \* That a brave man is in danger tempted to utter a truth, simply because unpopular.
- \* \* \* That you be not chary of words; for to the afflicted the tongue of a hearted preacher sounds like a bell from heaven.
- \* \* \* "That no character is ever rightly understood until it has been regarded first with tolerance, but with sympathy as Dr. George Beard.
- \* \* \* That to intimate that "our Zion"—that is, "our" denomination true Church, and the *whole* of it, is an able untruth, *plus* cant.

## PREACHERS EXCHANGING VIEWS.

"The prayer of Ajax was for light."—LONGFELLOW.

"It is a great mistake to expect to find men in agreement with us. I will listen to any one's convictions; but pray keep your doubts to yourself."—GOETHE.

## Religion Made Easy.

How is it that men and women enter the Lord's visible kingdom at the present day with so much seeming ease? It was not so twenty-five or fifty years ago. Is there less involved in a profession of religion? Has the native character of man improved in this cultured age, so that, in passing from "death unto life," the change is not so great or radical? Or has the Church lowered her standards, and really come to expect and require less than in former times, of those who confess Christ and enter into covenant relations with His people? Few will deny the fact. Many pastors and Christians deplore it. It is alarming. How are we to account for it?

Only yesterday the writer heard from the lips of a leading Brooklyn pastor the following startling statement: "When I came to this church three years ago it numbered about 250 members; it now numbers over 800. And yet not one per cent. more attend the prayer-meetings of the church now than attended them two years and a half ago, and there has been no advance in the benevolent gifts of the church, or in pew-rentals." And we suspect the experience of this pastor is not an exceptional one.

Surely there is something radically wrong when such a state of things is possible. *What is it?* Different reasons, of course, will be assigned, and we have not space to do more than suggest our own views in few words.

I. *Too great haste in admitting members.* Hurrying professed converts into the Church as soon as they obtain a "hope." So it was in the church referred to above. We knew another church that admitted over 400 members in a time of great excitement, and six months after the pastor remarked to the writer that he did not believe there were a dozen genuine conversions in the entire number! David was awfully punished for "numbering Israel"; and are not our pastors sinning in the present

strife to see which can report the "largest church membership"? The doors are thrown wide open, and the crowd is all but driven in!

2. *The changed character of the prevalent type of preaching* is largely responsible for it. The "Law," so magnified in former times, and such a power in the hands of Edwards, Lyman Beecher, Finney, and others, is now virtually obsolete. Only the mild, the gentle, the winning features of the Gospel are dwelt upon by the majority of preachers; and it is not strange that those marked and profound experiences which used to characterize revivals are now seldom felt. Only the surface is moved; the "fallow ground" is not broken up; the seed has no root, and quickly withers; and many find themselves in the Church really unregenerated.

3. *The line that separates the Church from the world is well-nigh practically effaced.* It is really hard to discern it in actual life to-day, in city or country. Men may "belong to the Church," and still be devoted to the gayeties, fashions and pleasures of the world; may "gamble in stocks," "speculate" in all sorts of "futures," defraud in a hundred shrewd ways, recklessly involve themselves in bankruptcy and sacrifice their confiding friends; never enter the prayer-meetings; make a selfish use of their "talents," and, in all that is visible to the eye of man, be wholly "conformed to this world." Is it not so? Has it not come to be a grievous scandal? So thinks  
*Brooklyn, N. Y.*                      OBSERVER.

## The Rich and the Poor.

In THE HOMILETIC for Feb. (p. 292), Gen. Woodford denies that the erection of fine churches has had the effect of separating the rich from the poor, and appeals, in proof, to Roman churches, Mahomedan mosques and heathen worship. He is right. The same is true of cathedrals of the English Church. But I think the fault is in the

fine furnishing of churches, costly carpets and the luxuriously upholstered seats. Let the part for God's use be beautiful as art and money can make it; but let the seats be as they are (when there are any) in Roman churches and mosques and temples—uncushioned and plain—suggesting, not possession by rich people, but use by all people; not luxurious ease in listening, but practical use in worship.

I saw recently in the *Tribune* an item from Thos. Collyer, telling of the mingling of all classes in St. Paul's, London, and in St. Roch's, in Paris, where he saw the President of the Republic kneeling side by side with a white-capped servant girl. But they had only the bare floor and rush-bottomed chairs. If I could build a church to win the masses, it should be costly and rich, and grand as possible, in everything for God; but uncushioned, uncarpeted and plain. And the poor would not be afraid to come to it.

Washington, D. C. WILLIAM PARET.

### The Power of the Keys.

In no Protestant statement of the doctrine of absolution, or the "power of the keys," which he has thus far met with, has the writer seen any significance drawn from Matt. xvi: 2. Do not these words, "Get thee behind me, Satan," spoken to Peter, throw light on the meaning of the address to him, on the previous occasion, as recorded in Matt. xvi: 18, 19? In other words, does not the fact of Christ having so obviously spoken *beyond* Peter, in the one case, illustrate the fact, as Protestants claim, that he spoke *beyond* him, in

the other case? The point is Joseph Cook would say, a "but one." But the writer made it in a discussion. And he would like to know from some more scholarly author whether his argument was sound. I

Three Bridges, N. J.

### Why only a "Brother-in-law"

In the March number, Noah Chief Justice of the Supreme Court of New York, styles himself a "brother-in-law" of Dr. John Hall's class, from which I infer that he is of that numerous class who intellectually accept Christianity as true and good, but make no confession of faith in Christ by uniting with the Church. Could Judge Davis be persuaded to do so, why he is only a "brother-in-law." It would be helpful to ministers in the treatment of such cases, to have the reasons of such an intelligent and prominent layman for his non-compliance with the terms of the Gospel.

Delafield, Wis. LOUIS RICE

### Advertising Lists of Subjects

I find it of great advantage to have on cards a list of subjects in which there is general interest, and have them freely circulated; as, for example, the following, my present series:

Tobacco and Opium—Dancing—Card-playing—Impure Literature—The Theatre—Extraordinary Claims—Irritability—Evil company—Baseball—Gambling—Alcohol—on successive Sabbaths. In the summer I expect to give a series of "Ten Commandments," in which I shall treat of The Worship of Money—Profanity—Fornication—Drinking—Suicide—Marriage—Divorce—Corruption—Slander, etc.

Albion, N. Y. E. H. LATIMER

## AROUND THE EDITOR'S TABLE.

### Copyright and Cheap Books.

MANY clergymen, as well as other book-buyers, are much interested in the International Copyright measure now before Congress. Few question the justice of copyright; nearly all admit that the foreign, as the native author, should be paid for his labor. Why should we pay the paper manufacturer, the printer, the bookbinder, and refuse

to pay the man who supplies the element in a book—that element makes the book valuable? We know that not only equity, but policy, are on the side of fair dealing. To dispel the fear that International Copyright means high prices for books, we have published lately in the New York papers several letters, one of which we print below, as our answer to

of our readers who have written us asking what will be the effect of the enactment of copyright on the prices of books:

*To the Editor of The New York Tribune:*

"SIR: It is not at all certain that the copyright measure will pass at the present session. It certainly will not, except through systematic, persistent pushing. This is not a political bill, and this is peculiarly a year of political measures. Besides, there is reason to fear that many of the friends of the measure do not comprehend fully the force in the undertow of opposition. It is not wise, as renewedly discussed in some quarters, to load the bill with the manufacturing clause, principally for two reasons: (1) This may cause a long delay in the passage of a reciprocal bill through Parliament; and (2) it is not to the interest of American manufacturers. Even now America is the better market for books, and the future is on our side. No American author will think of supplying this market from England, but many an English author will think of supplying the English market from America. There is economy in manufacturing but a single set of plates. The tariff and the better market are with us. With these advantages it would be strange indeed if the American publisher could not outbid often his English competitor for both markets. Even now an American firm has not found it difficult to contract with so eminent an author as Alphonse Daudet for the exclusive control of the American and English markets.

"Will not copyright increase the price of books? Yes, somewhat, the price of new books, and it ought to. The vast world of books now published will not be affected by copyright. A new book cannot be sold at 10 cents with fairness to the author. If we cannot have cheap books and be fair, then let the cheap book perish. We can dispense with the cheap book better than with justice. No individual, no nation, can permanently profit by wrong doing. Nature is organized against it. In the moral and spiritual universe gravity is upward. Benefit in the long run is ever on the side of right. These are simple truisms, of course, but a strict application of them in commercial and political life will prove such novelties that it would be worth a reign of high prices to witness the result.

"But the public is exaggerating the danger from the English-printed book. It is the demand that determines the price of books. The American publisher sells copyrighted books at reasonable prices now, because it pays him best. The same motive will govern him after an extension of copyright, and it will operate equally with the English publisher. Then the relative demand for English and American books is rapidly changing in favor of the American. This country has outgrown its colonial and provincial literary dependency. There is many an American paper, or scholar, whose endorsement car-

ries more weight in securing the sale of a book than does the endorsement of the best known English or Continental paper or scholar. This was not always so. Who now, before purchasing, asks what English critics think of a book? The author who, in the rapidly advancing future, will hold the American market will be the distinctively American author. Every nation when it comes to itself must have a literature that gives expression to its life and manners, and brings into clearer light its ideals. The literature we need must develop along the lines of the growth of our national, social, spiritual life. It must breathe our air, grow from our soil. Is it brag and bluster to say that in a few years there will be a greater demand in England for American books than in America for English books? It would be an amusing, but not an impossible, turn to the whirligig of time, should we see the English publisher objecting to copyright in order to protect his trade. The future, doubtless, has many surprises more wonderful than that.

"It is objected that there is too much haste in pushing the measure through Congress (if only this were so!); that the formation of the Copyright League of 'six hundred,' and the introduction of the measure, are 'sudden.' The one who started this objection must have 'laid awake o' nights.' Sudden! Yes, as the flash of the lightning is sudden; but the gathering of the forces that produce the flash is not sudden. The force has been gathering for half a century which has resulted in the present organized attempt at copyright. Let us pray that this may not prove a flash of sheet lightning, but a thunderbolt, which shall cleave and blast to the roots the monster injustice at which it is aimed. The measure cannot be too sudden nor too thorough.

"I. K. FUNK.

"New York, April 3, 1884."

### The Defeat of the Whiskey Bill.

Many clergymen thought, as we did, that what is known as the Whiskey Bill was worth the trouble to defeat. We are glad to learn that in many churches petitions were circulated and signed, and then forwarded to Congress. A Congressman always respects public opinion. The result is an overwhelming defeat—a defeat so overwhelming as to surprise both friends and foes of the bill. The Whiskey business will not be permitted any special privileges; it is bad enough to place it on equality with other trades. It must pay its millions of taxes, just as other industries have had to pay theirs. What monstrous effrontery to ask to be relieved from them! Nor has it received the last



of its punishment for its insolent interference at the ballot-box and in our legislative halls. This defeat was large-

ly due to the influence of the c  
an influence which, wisely wield  
always prove well-nigh irresistil

### QUERIES AND ANSWERS.

"H. C. L."—What is the best work on meekness? A.: We refer this query to our readers.

"R. H. J."—A most excellent history of Christianity is, "White's Eighteen Christian Centuries." Price, \$2.

"L. S."—A.: We regard as among "the best works on the Sermon on the Mount," Tholuck's, price \$3, and Trench's, price \$4.

"MONTESQUIEU."—A.: The Spirit of Laws, translated from the French by Thos. Nugent, new edition, 2 vols., 8vo, \$6.00. Clarke & Co., Cincinnati.

"C. W. T."—Can you inform me if there is published a concordance of Shakespeare? A.: Clarke's (London) 8vo new edition: Little & Co., Boston.

"A YOUNG PASTOR."—A.: "The best topical sermons" published on Phil. ii: 5-11, that we know of, are in *National Preacher*, Vol. X., May No., and in Vol. XXXV., March No.

"A. U."—Who is the author of the quotation: "There are men who are as irresistibly attracted to error as the needle to the pole?" A.: Referred to our readers for answer.

"S. S. R."—Is there a Concordance of the Septuagint published since that of Fromius in 1718, and where can that be had? A.: None since, and we doubt if it can be purchased in this country.

"W. J. A."—A.: The identity of the mummy said to have been found in Egypt with the Pharaoh drowned in the Red Sea, according to the Bible record, has not been established. The wish is widely expressed that the sea, where it is supposed the Israelites crossed, might be dredged. There is little reason to doubt, if this were done, that sufficient mementoes of the catastrophe would be found to confirm the inspired account.

"J. L. ALGER."—What causes the discrepancy between 2 Kings viii: 26 and 2 Chron. xxii: 2, in reference to Abaziah's age when he began to reign?

A.: The former fixes his age at 22, and the latter, making it evidently an error, either of the or proof-reader. It is remarkable it should not have been corrected; it is to be hoped that this and manifest errors will be corrected in the revised version we are soon to have.

"Rock."—What is the best work on the history of Mormonism? The church claims that our encyclopedias are not correct in their accounts of Joseph Smith, Solomon Paulding, Wm. W. Phelps, etc. Their Elders claim truth in his tract refuting current statements. Why can't there be in some form a full history of the movement? A.: We refer to the Schaff-Herzog for much reliable information in reference to the whole of the subject.

"A. H. S."—What is the best course to pursue when the church is in conflict with the pastor, simply for proper management? (2) What is a reasonable time to wait for the repentance of a backslidden member before proceeding to discipline? (3) What should be done with a member (a Sunday-school teacher) who is habitually absent from Sunday morning service on the ground of preparing the lesson? (4) What specific rules can be laid down for the management of the cases mentioned. (1) Set up by a plain statement of the facts of the case. The obligation to the pastor's salary promptly is sacred as any other business obligation. If they take no heed, tender your resignation. (2) Much depends on the flagrancy of the case. First, "labor"; if that fail, after due deliberation, "tell it to the church." If a scandal is caused by the offense, then discipline. (3) Remonstrance, faithful admonition. It is commendable if it be a disciplinary course, especially if he is conscientious.

## THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. A Dangerous Habit. "How long halt ye between two opinions?"—1 Kings xviii: 21. Rev. T. K. Noble, San Francisco.
2. The Unchurched Multitude. "O taste and see that the Lord is good."—Ps. xxxiv: 8. Rev. David Swing, Chicago.
3. The Mission of the Lips. "O Lord, open thou my lips."—Ps. li: 15. J. P. Newman, D.D., New York.
4. The Call to Gratitude. "Bless the Lord, O my soul," etc.—Ps. civ: 1. John Hall, D.D., New York.
5. The Griefs of Christ. "A man of sorrows, and acquainted with grief."—Isa. liii: 3. Rev. Prof. Orris, Ph. D., Princeton, N. J.
6. A Living Creed. "Follow me," etc.—Matt. iv: 19. C. D. W. Bridgman, D.D., New York.
7. A Combative Christianity. "Think not that I am come to send peace on earth," etc.—Matt. x: 34 and Heb. iv: 12. Bishop J. F. Hurst, Brooklyn.
8. A Promise Unfulfilled. "And he answered and said: I go, sir; and went not."—Matt. xxi: 30. B. Manly, D.D., Louisville, Ky.
9. Apostolic Church Order. Acts xx: 28, and 1 Peter v: 1-4. John Hall, D.D., New York.
10. Recognition of Friends in Heaven. "Now we see through a glass darkly, but then face to face." 1 Cor. xiii: 12. J. O. Peck, D.D., Brooklyn.
11. Holding on to the Truth. "Hold fast the form of sound words."—2 Tim. i: 13. J. L. Withrow, D.D., Boston.
12. Why Christ was Tempted. "For we have not an high priest which cannot be touched," etc.—Heb. iv: 15. W. F. Watkins, D.D., New York.
13. The Crown of God's Attributes. "Be ye holy, for I am holy."—1 Peter i: 16. J. H. Barrows, D.D., Chicago.

## SUGGESTIVE THEMES.

1. Nature Obedient to the Voice of God. ("And God said: Let there be light; and there was light."—Gen. i: 3.)
2. The Efficacy of Parental Faith. ("Come thou and all thy house into the ark; for thee have I seen righteous... Noah went in, and his sons and his sons' wives," etc.—Gen. vii: 1-7.)
3. Christian Prudence. ("Ponder the path of thy feet," etc.—Prov. iv: 26.)
4. A Joyful Return. ("The ransomed of the Lord shall return, and come to Zion with," etc.—Isa. xxxv: 10.)
5. An Unfaithful Church a great Power for Evil. ("... they strengthen also the hands of evil-doers, that none returneth from his wickedness."—Jer. xxiii: 14.)
6. Moral Character of Words. ("Every idle [evil] word that men shall speak, they shall give account," etc.—Matt. xii: 36, 37.)
7. An Excited City. ("When he was come into Jerusalem, all the city was moved, saying, Who is this?"—Matt. xxi: 10.)
8. Ability no Measure of duty. ("But he said unto them, Give ye them [the five thousand] to eat."—Luke ix: 13.)
9. A Total Misconception of the Soul's Requirements. ("Soul, thou hast much goods laid up for many years . . . eat, drink," etc.—Luke xii: 18-21.)
10. The Universal Test of Discipleship. ("By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii: 35.)
11. The Secret of the Growth of the Apostolic Church. ("... and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts ix: 31.)
12. Waiting for Light. ("They cast four anchors out of the stern, and wished for the day."—Acts xxviii: 29.)

## GERMS OF ILLUSTRATION.

"Thought is the unseen nature, as nature is the unseen thought."—HEINE.

**The Smile of God** is the meaning of the name of a beautiful lake in Maine—Winnipeg. Is not all the beauty of nature but the smile of God

"**The Cry of a Lost Soul**" is the name given by the Indians to the peculiar and melancholy notes of a lonely bird heard only by night on the shores of the Amazon.

**The Gospel of Grace**, and what it has done for man, was well typified by Luther's seal. It was in three colors. Underneath all was a cross in black, for, said he, underneath the life of the Christian is death to the world. Upon the centre of the cross was pictured a heart of red, signifying life out of death. Encircling all was a white robe, expressive of peace and the pure joys of righteousness.

**A Consistent Christian Life**—what is its beauty but a reflection of the beams from the Sun of Righteousness? Prof. Tyndall states that the appearance of the rainbow is due to the fact that at a certain angle the sun's rays are

reflected by the drops of water in *parallel lines*. At no other angle are these lines parallel, and hence the effect is lost by the rays crossing and conflicting with one another. To this same parallelism of the rays is due the far-reaching light from the headlight of the locomotive.

**The Pearl of Great Price** is a figure which was made good use of by the Waldensians in disseminating their principles, then counted heretical, among Catholic gentry. They carried with them a box of trinkets or articles of dress, and having entered a house and disposed of some of their goods, they would cautiously hint that they had commodities far more valuable, *inestimable jewels*, which they would show if they were protected from the clergy. They would then give their purchasers a Bible or Testament.

**Reliance upon Christ** has been a favorite theme for both painters and preachers; illustrations abound, but the following may be new. In 1820, a member of the Chamber of Deputies,

France, narrated in a speech a story of the French ship *Le Rodeur*, which sailed from Bonny in Africa, April, 1819. On approaching the equatorial line, a terrible malady broke out—an obstinate disease of the eyes, contagious and beyond the cure of medicine. One after another was smitten, till only *one* remained unaffected. In the midst of their dreadful fears lest this solitary individual should also be afflicted, a sail was discovered. It was the Spanish vessel *Leon*. But the same disease had been there, and, horrible to tell, *all* the crew had become blind. Unable to assist each other, the vessels parted. The Spanish ship was never again heard from. But the *Rodeur*, steered by the one whose vision was unimpaired, reached Guadaloupe June 21. So has *moral* blindness fallen upon us all; but there is One whose sight is undimmed.

The Delusions of Sin have been often illustrated by the mirage, but the illustration gains remarkable power by the following incident related by Sir Samuel Baker: "Many years ago, when the Egyptian troops first conquered Nubia, a regiment was destroyed by thirst in crossing the Nubian desert. The men, being upon a limited allowance of water, suffered from

extreme thirst, and deceived by the appearance of a mirage that exactly resembled a beautiful lake, they insisted on being taken to its bank by their Arab guide. It was in vain that the guide assured them that the lake was unreal, refused to lose the precious time by swerving from his course. Words led to blows, and the guide was killed by the soldiers, whose lives depended upon his guidance. The whole regiment followed from the track and rushed toward the mirage. Thirsty and faint, over the burning sands they hurried; heavier and heavier their footsteps became; hotter and hotter the sun as deeper they pushed into the desert and farther from the lost track where the guide lay in his blood; and still the mocking mirage of the desert, the afreet of the mirage, lay on, and the lake, glistening in the sun, tempted them to bathe in its cool waters to their eyes, but never at their lips. At last the delusion vanished—the fatal lake had become burning sand! Raging thirst and despair! the pathless desert and the missing guide! lost! lost! all lost! Not a man remained in the desert, but they were subsequently discovered, parched and withered corpses, and the Arabs sent upon the search."

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

### Books of the Month.

*A. C. Armstrong & Son.* "System of Christian Theology," by Henry B. Smith, D.D., edited by William S. Karr, D.D. Both publishers and editor have laid the public under great obligation for the matter and the style of this noble octavo. Prof. Smith, as a scholar, thinker, theologian, and teacher of Christian doctrine, had few equals and no superior. His influence while living was widely felt, not only on the numerous students who came under it, but by the Church at large. His death, in the prime of manhood, was an irreparable loss, and the more so because his Lectures on Theology were not prepared for the press. We rejoice, however, that Dr. Karr has succeeded in giving so full and reliable an exhibition of his views and teachings in Theology. There is much in the present tendencies of religious thought and discussion to give special timeliness and emphasis to the mature, masterly and scriptural statements and vindication of the Christian system by such an acknowledged master in Israel.—"The Principles of Written Discourse," by Theodore W. Hunt. Same publishers. "Designed to be philosophic and suggestive, rather than technical or formal," and "especially prepared for use in our higher collegiate classes," we fear Prof. Hunt assumes far too much on the student's part, and aims too high to be of much practical use. He falls into the common fault, also, of abstract discussion and bewildering details of points and principles. It is too "dry," too purely "philosophic," to

interest the mass even of advanced students. "Richard Baxter," by G. D. Boyle, D.D. Salisbury. Same publishers. Few men higher in the religious annals of England than this famous Puritan divine of the seventeenth century. As preacher, author, and man of affairs, he left his mark on the theology and literature of the world. This brief and interesting history of this "Christian hero" is admirably written, and ought to have a place in every library, and in every Sunday-school.

*Charles Scribner's Sons* have given us a new book in Prof. Guyot's "Creation; or, Theological Cosmology in the light of Modern Science." We are glad to have, in compact, perfect form, so clear, mature and independent a presentation of the truth on this important subject. The work was prepared long before the "higher criticism" attempt was made to shake the authenticity of Genesis, and yet its conclusions all tend to confirm the Mosaic account despite the assaults of modern scientists. It is the best treatise on the genesis of creation we know of.

*Congregational Sunday School Publishing* has issued "The Last of the Luscombs," by Helen Barnard. A sensible, interesting and teaching needful and important lesson. In its literary and religious qualities, certainly above the average of books written for the Sunday-school.

*Cassell & Co.* "Energy in Nature," by L. Carpenter. The substance of this book

a course of lectures delivered by the author in 1881. Its object is to expound, in popular, yet accurate language, the meaning and consequences of that important principle known as the Conservation of Energy. The illustrations add greatly to the comprehension and interest of a most valuable work by one so competent to instruct.

*Phillips & Hunt.* "Preparatory Greek Course in English." By William C. Wilkinson. The aim of this volume—the initial one of a series—is to furnish in English the facilities for a knowledge of the classic Latin and Greek authors to those who are not college-trained. The present volume is confined to the preparatory Greek course for entering college. The aim is a worthy one, and the work is in thoroughly competent hands.

*American Baptist Publication Society.* "Commentary on the Revelation," by Justin A. Smith, D.D. There seems to be a passion for explaining this difficult portion of Scripture. The present work is a learned, careful, and, on the whole, judicious exposition. We do not think it better than Dr. Macdonald's, which the author does not name in his list of writers upon Revelation. The author's theory of interpretation may be called eclectic, and represents chiefly the views of Alford, Ellicott and Lange, and Moses Stuart and Disterdieck in matters of critical exegesis.—"Harmonic Arrangement of the Acts of the Apostles," by George W. Clark, D.D. Same publisher. The author's "Harmony of the Gospels," and "Notes on the Gospels," are already before the public. The relation between the Acts and the Gospels is very intimate, and it is desirable to study them in immediate connection. This carefully prepared volume will greatly facilitate the doing of it.

*The Presbyterian Board of Publication* sends us "A Pastor's Sketches," by I. S. Spencer, D.D. We are glad that a new edition of this remarkable work has been issued. Well do we recall the intense interest it awakened thirty years ago, when first published. Scores of editions of it were sold in this country, and it was equally popular abroad, not only in Great Britain, but on the Continent. Never did a book receive stronger commendations from the press and from eminent men of all creeds. It is a work of absorbing interest. The sketches are all from real life, and drawn by a master hand. To the pastor, as a guide in dealing with "anxious inquirers," with "skeptics," and all classes of men, it is invaluable. It has been lost sight of by our younger clergy; but it is just as interesting, as instructive, as real and powerful to-day as when first it saw the light. Before his death (only three years after publication) the author assured the present writer that he had received testimonials that God had blessed it to the conversion of more than two hundred souls. May God give it a glorious resurrection under its new auspices!

From *Carter & Brothers* we have "Hands Full

of Honey," and other sermons preached in 1833 by C. H. Spurgeon. It has been well said, "No man need trouble himself to either praise or criticize the sermons of Spurgeon." They have been read everywhere. He has no superior as an evangelical, effective preacher. These sermons are as fresh and full of thought and fire and power as any he preached when a much younger man.

*Funk & Wagnalls.* "Meyer on the Epistle to the Romans." The scholarship of Christendom has produced no better commentary on the New Testament than Meyer's. The ablest critics of England, Scotland, Germany and America commend it strongly. The "Prince of Exegetes" has given in this work the mature fruit of his extraordinary qualities and of his life studies. Orthodox, as against the "destructive" school of critics, independent and thorough in his investigations, and master of the entire literature of the subject, the work is invaluable to the student of the Word of God, and especially to the preacher. With rare judgment and insight he seizes on the gist of the text, and leaves the reader to form his own judgment and make the application. The careful and scholarly services of the American editor, Prof. Dwight, of Yale College, greatly enhance the value of this volume on Romans over the English edition, which forms the basis of it.—"The Clew of the Maze," and "The Spare Half-Hour," by Rev. Charles H. Spurgeon. "Standard Library Series." Same publishers. Whatever this wonderful man writes or preaches has *character* in it and a *purpose*, and is well worth reading and hearing. In the first part of this little book he lifts his voice in favor of "HONEST FAITH" as against "HONEST DOUBT." Brief, pithy and to the point are his words. It is admirably adapted to meet and refute the popular superficial, self-conceited skepticism of the times. The second part contains brief essays on various topics—some autobiographical, others descriptive, and all very readable.—"The Dance of Modern Society," by W. C. Wilkinson, D.D. Same publishers. Such a book is *timely* in no common degree. Christian parents and pastors are greatly troubled over the subject of "amusements." The rage for the dance has become intense and epidemic; and "The Dance of Modern Society" expresses the character of it. It is discussed here with boldness and vigor and telling effect, and yet with delicacy and admirable temper. Under Dr. Wilkinson's graphic, sparkling and caustic pen, the "dance," now so fashionable in "society," is stripped of its thin disguise, and is revealed in all its hideous moral features. If Christian ministers and parents can countenance it after reading this pungent and scathing book—well, we pity them.

*A. D. F. Randolph & Co.* "The Pulpit Commentary," edited by Canon Spencer and other eminent scholars. This American edition is from duplicate stereotype plates of the London edition. In England, 13 volumes in all have

been published. The present two volumes are devoted to the Acts of the Apostles, and are by Dr. A. C. Hervey, Bishop of Bath and Wells; and Professors Barker, Redford, Johnson and others. The exposition is by the former, who makes the Revised Version the basis of it. While there is little that may be called original or striking in the exposition, he has aimed to give the precise meaning of the text, and to expound it with brevity and clearness. The Homilies—800 in number—are of varying length and merit. Prof. Barker's are complete sermons, while the others are condensed—often brief skeletons and simple suggestions. The "Pulpit" may study them to profit; and yet the mass of them are not equal in interest, tact, and adaptation to those found in this country in our own Homiletic literature, and especially in THE HOMILETIC MONTHLY. As a "Commentary," it is certainly unique, and as a whole, will be a valuable acquisition to a minister's library.

*E. & J. B. Young & Co.* "The One Mediator: The Operation of the Son of God in Nature and in Grace. Bampton Lectures for 1882." By Rev. P. G. Medd. The writer's purpose, as he states it, "is to exhibit in outline the twofold mediatorial character which belongs to the Eternal Son of God, as the sole means wherethrough the *ad ext.* action of the Godhead has ever proceeded. Assigning to Him alone, as holy Scripture does, the great function of mediation between the infinite Godhead and the universe; regarding Him, as the personal wisdom and Word of the Father, as the channel through which the Holy Spirit, who is revealed as the life and power and energy of the Godhead, has ever flowed forth, both in the act of creation and upon things created, for their continual maintenance in being and for their development, we distinguish between His creative and His redemptive, or new-creative mediation."

The author further says: "It will be my endeavor to show that, in an inferior and preparatory way, the One Mediator, in His love and pity for our fallen race, as the One Being to whom of natural right the function of redemptive mediation necessarily belonged, was continuously exercising that redemptive function, though after a veiled manner, from the very first beginnings of human history until the fullness of the times was come."

The volume is the matured fruit of careful study, while its conclusions are of an unusual measure of independent thought. Upon various mooted questions touching the Christology of the Old Testament, the author has a definite judgment which in the main agrees with the majority of scholars of earlier and later ages. Upon a very few points bearing upon the nature and relations of the Son of God, his views would be questioned by many. But upon the whole, this elegantly printed and most scholarly volume will well repay the scholar's thorough study, and call for his after reference.

### Periodicals.

**SOME PRESENT QUESTIONS IN EVANGELISM.** By Prof. Wm. J. Tucker, *Andover Review* (March), 11 pp. A thoughtful and discriminating essay bearing on living questions in theology and Christian missions. The writer holds that no word expresses the intention of Christianity so well as Evangelism, which represents the outward and aggressive work of the Church, including missions. The object of the paper is to outline the direction and scope of some present questions in Evangelism. These questions relate both to method and doctrine. The growth of the Anglo-Saxon race—the custodians of Christianity—numbering 7,000,000 at the landing of the Pilgrims, and 100,000,000 to-day, he regards as the most important fact, in its religious bearings, since the Reformation. The immediate question is, whether the Church is making due progress at those points which can be carried only by aggression. The sharpest problems of Evangelism lie just where the line hesitates and wavers. The discussion of the methods of evangelistic work of the Church in cities is worthy of careful thought, and equally "for an advance from a constructive to a more aggressive policy" in all our missionary work.

**HEREDITY AND DEPRAVITY.** By Stuart Phelps, Ph.D. *Bibliotheca Sacra* (April), 15 pp. This article was found among the MSS. of the author after his lamented death by drowning last summer, and is edited by his father, Prof. Austin Phelps, of Andover. It is a valuable contribution on a subject that is attracting no little attention, both in the schools of science and of theology. We can only give the results of his reasoning: 1. The bodily organism in its original structure is an absolute inheritance, in its generic and specific and racial determinations; and also, with all reasonable probability, in its individual characteristics. 2. The theory of a limited spontaneity in the individual soul has so far withstood all attacks, and still holds its own as the most reasonable and adequate explanation of the facts. 3. Yet the soul inherits all those original characteristics which are naturally determined by the inherited bodily organism. 4. The soul inherits also many, perhaps many, of the authentic tendencies in thought. 5. The conclusions all tend to confirm the origin of those elements of character as the direct result of volition. 6. We derive, therefore, the principle that responsibility for character is limited to those qualities of the soul which are undetermined by this immense inheritance, and are the products of intelligent volition. And his conclusion is: "That while modern psychology eliminates from theology the doctrine of 'original sin' in its traditional modes of statement and defence, yet it retains a doctrine of depravity, and supports it by an overwhelming array of psychical facts."



# THE HOMILETIC MONTHLY.

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DISCUSSION OF LIVING ISSUES, AND  
APPLIED CHRISTIANITY.

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## SERMONIC.

### SACRIFICE AND RECOMPENSE.

BY REV. EUGENE BERSIER\* [REFORMED],  
PASTOR AT PARIS, FRANCE.

[Translated by Rev. G. F. Behringer, Brooklyn.]

*Then Peter began to say unto him: Lo, we have left all, and have followed thee. And Jesus answered and said, Verily say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—Mark x: 28-30.*

Two grand ideas may be drawn from these words: the one, of an absolute abandonment of the apostles to their

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\* Rev. Eugene Bersier, of Paris, is, without question, the ablest divine and the most eloquent preacher of the Reformation in France. His large ~~sermons~~ <sup>sermons</sup> are all from the very best French pulpits, and are by a master hand. To the most important circles in the French Republic. His sermons are models of pulpit eloquence: pure in style, elegant in diction, and perfect in rhetorical finish. They have been published in a large number of volumes and are widely read among all classes of French Protestants. In his theological tendency, Rev. Bersier is decidedly evangelical.—ED.

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

Master; and the other, of an infinite compensation promised by Jesus Christ to the apostles. It is to these two thoughts that I wish, with the help of God, to direct your attention to-day.

I. "*We have left all, and have followed thee.*" Let us first direct our attention to Him to whom these words are addressed. There is a tendency at the present time, to reduce the manifestation of the Gospel to the proportions of an ordinary historic fact. It is desired, so it is said, to render Jesus Christ more human, more accessible to our understandings; and, with this end in view, His divine origin is effaced, or explained away, by misconstruing all the passages in which His divine nature is maintained. Nothing else is seen in Him than the sublime originator of the law of charity. Indeed, I presume that soon even these declarations will be effaced. Yet there will remain two elements of which the Gospel cannot be expected to disappear. The first is, that Jesus Christ demanded of His disciples that they should give themselves up entirely, not only to His doctrine, but to His person, in sacrificing to Him all their possessions. The second is, that Jesus Christ is become, in

reality, the supreme object of their affections and of their thoughts, the same to whom they have sacrificed all. These two facts suffice to prove that Jesus Christ preached His divine authority, and that the apostles believed in it. If He had declared Himself to be a prophet merely, or even as the greatest of the prophets, as the supreme revealer of the divine will, these two facts would remain inexplicable. Jesus Christ demanded of His disciples an absolute sacrifice, an abandonment, without reserve, to His person. Is not this the language which He should speak who would reveal God to humanity?

Let us suppose the actual existence of a true religion; could we not affirm, beforehand, that it would claim us entirely as a living sacrifice? God may be denied; but if God exists, we ought to exist for Him. If God exists, He is the source from which all proceeds, the centre to which all must return. If He has not created us for His service, there is neither aim nor explanation to our existence; and the law of creation, instead of being harmony in unity, is nothing but confusion in chaos. But if God claims us, He wishes to possess us entirely. I challenge any one to fix a limit to this; to say to God: "Hitherto shalt thou come, but no further." So well has the human conscience understood this, that it has always put sacrifice in the centre of all religions. Have you reflected upon this? It is not a thing of the world, for nothing is more repugnant to human nature than sacrifice; and yet nothing is more widespread. Everywhere I find this law written in characters of blood. To obey this law man has recoiled before nothing; he has given everything, even himself, even the life of his own children. He has descended to the refinement of tortures which terrify us. He has made the bloody slaughter of a victim, and often the immolation of his kindred, the primary element of all his worship. We may, indeed, pronounce a summary condemnation upon this universal fact; we may call it folly; and we may believe that we have explained

everything; but I say, in speaking thus, we have failed to understand, we have misapprehended, humanity. As for myself, I recognize in these frightful errors the traces of a true instinct which nothing can ever completely efface. I see in them the spontaneous avowal of the human conscience proclaiming what it owes to God, and that, having offended Him, it owes him, at the same time, a striking reparation. I find in them a legitimate and profound aspiration to which the Gospel has magnificently replied in erecting the cross, by the which it has pleased God to reconcile the world to Himself.

Jesus Christ wishes sacrifice, and not only wishes it, but obtains it. He gains possession of human hearts even across the barriers of time and distance; He overcomes them; He tears them away from all the restraints of earth, in such a manner that the great declaration of Peter, "Lo, we have left all and followed thee," is become the motto of all true Christians.

And notice one thing: in speaking thus, Peter did not attach to these words all the meaning which he put into them later on. To him Jesus was nothing more than the Messiah, the Son of God—in a unique sense, it is true; but Peter had not yet discerned in Him the Lamb of God, of which he speaks later on in terms so touching (1 Pet. i: 18, and 1 Pet. ii: 21-25). If he can say to his Master, "for thee we have forsaken all," what will it be further on, when he will have comprehended His love; when he will have seen this love developing into sacrifice; when, in this sacrifice, he will have seen accomplished the redemption of the world and his own salvation? If, by this sudden intuition and heartfelt logic, which distinguish him among all the apostles, he understood so soon that the Son of God claimed him entirely, how will he feel when this Son of God shall be his Savior, when this Savior shall have bought him with His precious blood, when He shall have become man's ransom, and, according to the language of his epistles, his property, his voluntary slave? Then

you will see Peter transformed; from a disciple you will see him become an apostle, and from an apostle a martyr.

We know, my brethren, what Peter understood by this expression. If there is for us an evident truth, it is that sacrifice is supreme grandeur; this is "our reasonable service." If there is a truth that lays hold upon us, it is assuredly this. Nevertheless, permit me to add, if there be a law among us but little enforced in our days it is this.

Have you ever thought what it cost to be a Christian in olden times? Yes, simply to do what we are doing to-day: to pray together; to sing the praises of God together; to open this book and to search the words of Eternal Life. Have you read the history of the Church? I do not mean that of the first centuries, with their atrocious persecutions and their sublime devotions. I mean the history of our fathers simply, such as transpired about one hundred and fifty years ago, when, because they served God according to the dictates of their consciences, they were obliged to end their days in prison, in the royal galleys, chained to a ball with thief or assassin; when they were forced to see their children, the subjects of so many prayers, thrown into convents, and to think that their unknowing minds would be filled with aversion to their heretical parents, and with horror at the name Reformed; when, if it were at all possible to escape, they were obliged to flee from their home and country as criminals, and in foreign countries to endure the bitter experience of exile?

And now, to-day, are you not frightened in seeing how easy it is to believe and to profess one's belief? Where are our privations, where are our sacrifices? What does our faith cost us? What part of our fortune has God demanded of us? What affections have we renounced? What griefs have distinguished us from the rest of mankind? By what signs does one recognize in our lives those afflictions by which it is necessary to enter into the kingdom of God? I inquire, I look, I listen, and, shall I say it, in contemplating this audience the

word sacrifice appears to me strange, and I ask myself how is it possible to meditate here upon the great saying of Peter: "Lo, we have left all, and we have followed thee"?

I know your reply. You will tell me that the true sacrifice is spiritual; that God looks upon the heart; that the real separation is not in this or that act alone, but that it is in the direction of the whole life; that it may exist under the most brilliant exterior, or within the heart of all good things visible; and that, in such a condition of apparent goodness and prosperity, one can, in truth, sacrifice one's self unto God without reserve. It is not I who would repel this thought, for it is the expression of the most profound truth. Yes, true sacrifice is spiritual; it must indeed include the entire life. Yet it is necessary to add, *that* is not the truth, which, badly apprehended, would serve to deaden the soul in carelessness and lax security. Ah! let us beware of having a religion so spiritual that it may be volatilized in some sort and dissipate itself in the higher regions of the soul, and leave us unconverted and worldly. Is it not also true that our whole life should be an act of worship? And yet, under this pretext, have we not witnessed the abandonment, and its justification, of every candid profession of faith and of piety? Is it not true that our entire life should be a prayer? And yet, under this pretext, is not actual prayer forgotten every day, which is the death of the religious sentiment in man? You maintain, likewise, that the true sacrifice embraces the whole life. I agree with you. But how can I believe that it *does* embrace it; how believe that it *exists*, when we seek for it vainly in its details in the daily acts of this existence?

Again I ask, What does our faith cost us? What sacrifices have our convictions demanded of us? What separations, what privations, what wounds? Alas! I behold the sacrifices that are daily made unto vanity, to the desire of appearing well! I know that, to accomplish a success of the toilet, there

are women who do not calculate, who do not hesitate for a moment. In other matters I see the sacrifices which political ambition inspires; I behold what surrenders of conscience, what compromising alliances, what humiliations, what basenesses, some honorable men are capable of undergoing in order to arrive at power! And again, if these be not the questions at issue, calculate, if you can, the daily sacrifices to sin, to degradation, to corruption, from the frightful daily tribute which liquor levies upon the wages of the laboring classes, to the enormous amounts which support gambling, or the gilded and aristocratic debauchery of the *demi-monde*! Is there any calculation made in such things? Is there any disposition shown to avoid these open whirlpools with repugnance? Is there any indifference manifested to those insatiable voices, of which the book of Proverbs speaks, and which cry aloud every day? Are the appeals of sinful passion simply listened to? Does one never go further than this? Is there not every day repeated the declaration of Herod to Salome: "Whatsoever thou shalt ask of me I will give to thee"; yes, everything, even my conscience, even the dignity of my name? Behold, this is what is happening about us, and we Christians—what are we doing for the truth, for holiness, for justice; what are we doing for our Master? Ah! do you recall our hesitancy, our calculation, our irritability; the repugnance which these frequent appeals to our devotion excite within us? Do you remember our cruel refusals, the miserable arguments which we have often had the sad courage to employ to reassure our disturbed consciences? If God should again demand extraordinary sacrifices, it seems probable to me that the less He demanded of us the more we would hesitate to give unto Him. Do you know what we would refuse Him? It would be the sacrifice of that which annoys us, of that which tempts us, of that which corrupts our souls—the sacrifice of sin. Yes, our favorite idols; yes, these strongholds

which sin builds in our souls; behold, this it is that we would not yield unto Him. God comes to us as a liberator; that which He offers us is reconquered liberty; it is the dignity of conscience; it is peace and purity of heart; it is eternal salvation; and these are the benefactions which we hate! And when the tempter—he who comes only to destroy—obtains all those who serve him, we resist, at every step, possession of our heart by the legitimate King who wishes to free and to save us.

And here I wish we might direct our attention for a moment to the brethren with whom, in sorrow and in duty, we have often contended, that we might sincerely ask whether they have nothing to teach us upon the subject which engages us at this time. Behold, I say unto you, the Catholic Church: Are you among those who admire nothing outside of their own associations and systems; of those who believe that in human affairs it is necessary either to love or to hate, without taking into account the good which is mixed with the evil, the light which is mingled with the darkness? Or are you, on the other hand, ready to recognize, to love, and to imitate that which is grand under any system that shelters it—whether in the life of the sectary whom you condemn, of the unbeliever who mocks your faith; of the institution which hurls at you its solemn anathema? Well, then, I appeal to your conscience, and I ask you, "When you behold this young girl, to whom the world promised all its flatteries and all its enchantments, and who was raised in the lap of luxury and refinement, renouncing everything, forgetting even her own name, covering herself with a drugget and shutting herself up in some ragged school of the suburbs, or daily coming in contact with misery and sickness in hospitals, does this not speak unto you? Does it make no impression upon you? Does it not disturb your egotistical pleasures? And this young man, who, in the vigor of youth, forever renounces everything that could make his name illustrious, going to die with joy upon

some Asiatic coast, submitting to the voice of his chief, as the soldier to the call of discipline; do you learn nothing from his example? I know that one can easily relieve one's self of that which is admirable in these facts. I know that all this can be explained by these simple words: blind obedience and interested virtue. But are we sure that such explanations will always avail? Might there not be in them the result of constraint or of a calculation? Are we certain that that which inspires these souls is not often Christian sacrifice in its purest and most beautiful aspect?

But what say I? Is it only thence that I gather my illustrations? And our faith—that faith which does not secure our salvation save by the grace of God, and not by our merits—should this faith of ours be incapable of inspiring devotion? Let us hesitate to believe it. Wherever the Gospel is truly accepted, there are some hearts from whom God daily receives admirable exhibitions of self-denial. There are sacrifices which, without assuming an exceptional form, are none the less the manifest work of God's Spirit. And yet do I err when I maintain that this is one of our weak sides? It is the spirit of privation which we lack.

I do not by any means accuse our beliefs. They have elsewhere shown what they can produce, and the tree has proven its vitality by fruits which are no longer regarded. I do not accuse any one but ourselves. We divide the Gospel into two parts: Jealous of the rights which it confers upon us, we are less concerned about the obedience which it demands; and we claim our liberty when we ought to begin by serving Him who alone can make us free. To this false tendency may be added the enervating influence of this century, the subtle egotism which the comfortable life of our times has evolved. This is enough to permeate our hearts with a paralyzing torpor that renders them incapable of great sacrifices. Deny it if you can; cite the facts which can put me to silence. Until then I shall

suffer; until then I shall humiliate myself in deploring this prodigious inconsistency of a faith founded upon a sacrifice but unable to beget sacrifice. Who knows whether this word sacrifice does not arouse within us a secret repugnance? The spirit of this century, at its opening, was incarnated in one of the poets, who taught us, in the most impressive manner, to return to the pantheistic adoration of nature. It was Goethe, that representative of pagan serenity, who filtered into so many souls the enervating influence of moral indifference, and who substituted for the religion of conscience the antique culture of the beautiful. Goethe entertained such a repugnance toward the cross that he dreaded to encounter it, and avoided the highway where he would be sure of meeting it. Children of this century, weakened by its enervating influence, is not this our history? We are afraid of the cross. Its privations and self-denials are to us words rather than facts. And it is because we have avoided its sacrifice that we have remained insensible to its joy and sweetness.

II. The sweetness and joy of sacrifice. This is the second thought which we meet in our text. Jesus Christ Himself announces the same in the most expressive manner. Listen to Him as He declares that absolute sacrifice carries with it an infinite compensation: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life." Explain these words. There are few passages that have suffered more from misunderstanding than this one.

How many times have I heard these words from the lips of unbelievers? They have used them at times to attack the penetrating view of Jesus Christ, who appeared to them to have spoken of a worldly kingdom and of an earthly prosperity; at times to reproach Him for having drawn to Himself disciples by the gross allurements of recompense.



Thus Jesus is charged with believing in a visible and approaching triumph, with having shared upon this point the carnal ideas of His disciples, with having indulged in the dream of the terrestrial domination of a triumphant Messiah! And how do you understand His entire teachings? What are these impressive parables in which He compares the destiny of the truth He preaches with that of a grain of mustard seed slowly germinating in the earth, and with that of the leaven gradually penetrating the whole lump? What mean these repeated declarations upon the nature of His kingdom, which is not of this world, and which ought not to establish itself by external means? What signifies His continual effort to dissipate the carnal vision of His disciples, reminding them that He is going toward suffering, toward the cross, and that His supreme aim is to save souls? I do not urge this point. But of what use to establish the evidence and to refute a proposition which cannot be sustained save in tearing the Gospel to pieces?

I come now to the second objection so often repeated in these days. The promise which Jesus holds up to the eyes of His disciples is rejected as an attraction of an inferior kind. Is it for a worldly recompense that the truth should be served? Is it not necessary to love the truth for its own sake? Is he worthy of being a martyr who sees in truth nothing but the advantage which its advocacy may procure for him? To this objection I reply: Do you say that a mercenary spirit is incompatible with the truly good? Do you affirm that he alone exercises his will in the Spirit of God who obeys Him in love, and that he only truly loves who does not calculate? Do you say that research, moved by a hope of reward, degrades the human conscience? We, likewise, say so, as strongly as any one else can say it. But the Gospel has declared this long before our time; and if there be a book that stigmatizes the mercenary spirit, it is assuredly this. *In the eyes of Jesus Christ, what is the*

happiness of heaven? It is love; and the love which Jesus Christ manifests consists in giving one's self without reserve. In an impressive parable, Jesus Christ condemns the laborers who, after having worked all day long, bitterly complain that their master has made them equal to those who did not come until the eleventh hour, and that both receive the same wages. (Matt. xx.) What does this signify, unless it be that heaven is open to all who repent, and that it is not offered as wages to those who would presume to pay for it? All the teaching, yea, rather, the whole life of Christ, is a commentary upon that admirable saying which Paul utters: "It is better to give than to receive." And, finally, have you reflected that the doctrine of salvation by grace, so profoundly evangelical, of that salvation which is the gift of God and the source of the new life, is the most direct and positive condemnation of that self-interested piety which seeks in obedience naught but its fruit, and in sacrifice naught but its recompense?

All this, my brethren, it is necessary to proclaim aloud, because it is the Gospel; and we ought not to leave to the enemies of our faith the strange honor of combating us with our own weapons. To the objection which I have noticed, there is a side profoundly true and profoundly Christian. And who of us has not suffered in hearing, in the name of Christianity, the proclamation of the grossest doctrine of self-interest? "Suffer in this world," say some, "in order that you may not suffer in the next." "Expiate in time, that you may not expiate in eternity." "Do good, because it will open heaven unto you." All this means: "Treat God as a creditor, to whom you ought to pay certain works of mortification and suffering, and who, at this price, will give you eternal happiness." But if you do more than your duty the excess will revert to others, and you will thus acquire supererogatory merit, which the Church will dispense in the redemption of souls. Ah! I understand what an aversion such a doctrine creates in

him who has learned to know the attraction of the good, in him who has tasted the supreme joys of disinterested love. Is this the Gospel? Then let us say aloud that there is nothing in it; let us say that there is nothing in it but its opposite; and that the Son of God shed His blood upon the cross only to create mercenaries!

But if, passing beyond this thought, some one should oppose every idea of reward, of future reparation, under the pretext that such views debase and degrade conscience, then we protest. We protest, and wherefor? Is it by calculation? May God preserve us! Calculation—we hate it! But we protest, in the name of the Gospel, in the name of conscience and of the human heart—in the name of the Gospel, which, if it condemn the mercenary spirit, causes the idea of the future life, of judgment, and of supreme reparation to intervene; in the name of conscience, which affirms that happiness should be eternally united with the good; in the name of the heart, which thirsts for love. But some one will say, “Put an end to these dreams! Man ought to love the good for its own sake. The approval of his conscience is sufficient.” And I respond: No! to say that is to falsify human nature. What! the approval of our conscience is to suffice? But are we the proper judges? Are we in ourselves our own aim and end? To affirm this is to make egotism the rule of the moral world; it is to make each one to be his own god. Poor god! whom each person could serve after his own manner, and who would not demand this from the great majority of mankind, I assure you. Poor god! whom each one could bribe at pleasure, and who would offer as a recompense to those who respect him, the immense satisfaction of a monstrous pride. No; I cannot be my own end and aim, because I am not my own cause. My Judge is above me, and this Judge is the God who has created me for His service.

On the other hand, to believe that happiness is eternally united with holiness; that God causes recompense to

succeed sacrifice—is this obedience to the mercenary spirit? But it is justice which demands this; indeed it is the law which you obey every hour, every moment of your life. Is it violated? You protest. Is it realized? Your soul throbs with a profound feeling. The martyr who dies, his heart inflamed with love, does he calculate? Does he dream of his recompense? No, I tell you. He dies to serve justice. But if you could make him believe that the truth for which he sacrificed himself is not eternal, that in the eyes of God it is a matter of indifference, and that a like oblivion awaits those who love and those who hate, tell me, would there be any martyrs at such a price? Conscience believes in reparation, and he who says reparation says eternal life. Extinguish this hope, and conscience commits suicide.

And do you believe that the heart can accommodate itself to your glacial doctrine, and always love without hope of return? Doubtless it does not calculate; but it believes that its enthusiasm is not lost in emptiness. What is more disinterested than the love of a mother? Does she love her child in order to be rewarded? Ah! when she is informed that she will die before that child is able to respond to her affection, and to recompense her with a word, will she love it less, or will she employ for its sake less of all that remains to her of the ardor and the love of life? And is not this the case every day and in every class of these martyrs of maternal love? Yet will you accuse a mother of loving less, because, in turning to the future, she dreams with a trembling joy of the day when the affection of her child will respond to her own affection, when its heart will understand it, and when she will find in it the power and recompense of her love? Her recompense, did I say? Well, then, be consistent! Call it mercenary, accuse her of devotion to her task, because of self-interest. Lead her to the tribunal of the human conscience; and if she return thence condemned, you will have led thither the Christian who seeks in the

love of God his joy and his reward; who finds therein his true life, and who thirsts for eternity because he thirsts for eternal love!

Let us then venture freely, joyously, to repeat with Jesus Christ that a sacrifice, without reserve, meets infinite felicity in heaven. Let us dare to hope in eternal happiness. Let us venture more; let us dare to say with Jesus Christ, that unto him who serves God, God will provide already here below compensations without number. It is Jesus Christ who declares this: Jesus, the son of Man; who, in the days of His flesh, holding communion with His Father, had need of communion with men; who Himself chose a disciple as the intimate confidant of his heart; who deemed it necessary to ask His apostles to comfort Him in His agony by watching with Him; Jesus, who knows that our heart has need of His sympathy, and that, being men, this sympathy ought to be human. Ah! my brethren, the Gospel is more than human; it is more than those systems which exalt our nature to-day, but to despise it to-morrow, and which, under the pretext of serving our dignity, disregard the most profound aspirations of our souls. The Bible is the most human of all books, and this trait alone should suffice to show that it comes from God.

For this character, so profoundly human, which we find in the thought of Jesus Christ, does it not impress you in the expressions into which this thought is translated? He might have spoken of sacrifice in abstract terms; but He employed a mode of expression which all can understand: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . with persecutions, and in the world to come eternal life."

These are doubtless naught but images; but behind these images there are impressive realities. Behold in times of persecution those who expe-

rienced the bitter grief to see houses forced, their domestic altars profaned, all their sacred treasures scattered to the winds! Is not the history of our fathers? Behold soldiery conducting their orgies on the hearth which is sanctified by prayer at the holy place where our fathers bowed the knee, where our fathers prayed at the cradle of their children. Do you understand what sufferings they endured who bore these on their backs and left behind them the ruins of their homes? Exiles of the faith, where will you go, and what will this earth, is not worthy of you, offer to you after? They will go there, my brethren, where God has called them. They will carry to distant shores the seed for which they have sacrificed their lives. They have shown such an admirable example of their fidelity. Despoiled of all, they have enriched the nations who opened their doors unto them. On their journey they sowed everywhere the seed of moral life and earthly prosperity. They have laid the new, as in the old world, the foundations of numerous churches of free and powerful governments. They have shown such a way that their descendants have inherited one hundredfold the fruit of their sacrifice. And just as the persecutions of Jerusalem, scattering throughout Syria exiles of every number, could not but enlarge the numbers of the Church, in like manner the religious proscriptions of the Jews caused the departure to the new world of a great people, who carried with them the reunited destinies of the Church and of liberty. Is not this a promise and an impressive realization of the promise of Jesus Christ?

And now do you know in what sense this word can be realized in the midst? "Persecutions" threaten longer. Nevertheless, let us not fall upon this point and fall asleep in an indolent optimism. Blind must be that person who does not see in the sentiments of the popular masses of our epoch the infallible sign of the struggles which await us. Indeed must they be who believe

the violent and brutal measures that, in certain countries, are executed against the Catholic Church will not soon, by a logical fatality, be directed against all the doctrines and beliefs which displease the sovereign people. God alone knows whether this future is near. However that may be, in all times, even in those that seem to us most peaceable, Christian faith carries with it the idea of sacrifice. It frequently causes in the family life the separations here foretold by Jesus Christ; it alienates from us hearts whose affections were necessary; it creates about us a formidable isolation; it excites against us a serious opposition of raillery and of a subtle and malicious hostility, more formidable, perhaps, than open persecution. No one knows all the moral sufferings, all the divisions, of which it is the cause. Every day witnesses the realization of the austere word of Christ: "I come not to bring peace, but the sword." Ah! the opposition, the derision of strangers, which it endured. But to alienate the hearts of those upon whom one depended, to meet from them defiance and indifference, to feel one's self misunderstood by them, to see one's heart's best intentions perverted, what grief and what temptation! Indeed it is to our brethren who are called upon to suffer such cruel trials, that the grand promises of our text are addressed. For every one of their sufferings God has provided a compensation. From this time forth they will find more than they have lost. There are other ties than those of flesh and blood; there are other affections than those of which nature is the source. The Church is a family also, the only one upon which death has no hold. "The Father, from whom all the family in heaven and earth are named" (Eph. iii: 15), according to the admirable expression of St. Paul, is the living hearth of souls, the only one whose fires have never been extinguished. In Him we know ourselves, we find ourselves again, we love ourselves, we possess ourselves for eternity. By Him we partake of the communion of saints in the past, the

present, and the future; we enter upon that vast current of faith, of prayers, of ardent sympathy, which circulates from soul to soul, growing in force and sweetness. And is not this a magnificent recompense for all your earthly separations, the anticipated possession of that love which is already, as one has said, heaven upon earth before being heaven in the heavens?

Have you noticed the vast place which the Gospel accords to joy? Have you observed how many times this word and this idea are repeated? In the very first sayings of Jesus this word finds a place upon His lips; it is found in the beatitudes of the Sermon on the Mount. Everywhere the apostles repeat it, and the record of their acts is all radiant with it. And this infinite joy, which came to enlighten and invigorate the world, as the warm light and air of a spiritual spring, to what is it always closely allied? To sacrifice—that is to say, to that which the world calls grief. Behold here the reason why the Church sings when she can no longer speak; and never has she sung so well as in the days of the most atrocious persecutions. She has sung in the amphitheatre of the Coliseum; she has sung in the catacombs; she has sung upon the scaffold. Listen to the poor harmony of our old psalms, not laboriously repeated, as in our days, by a few picked voices in sad and drawling tunes—more in keeping with a funeral service than with the triumphant cheerfulness of Christian worship; listen to them in the prisons and in the galleys, and in the recesses of Cevennes, where the voice of an heroic people was heard, mingled with the roaring of torrents and the sighing of mountain winds. It was joy which quivered in those unaffected and strong verses. And what occurred there has been repeated wherever souls have been found worthy to suffer for Jesus Christ.

Where are there, outside of ourselves, outside of God's family, outside of God, similar joys, so firm, so powerful—above all, so victorious? Our adorable Savior has said: "Do men gather grapes

of thorns or figs of thistles"? This is never seen in nature; and unless God stretches out His hand, as by a miracle, the thing is impossible. But in grace it is a daily fact. Yes, since the thorns and thistles which the sin of Adam has germinated in our soil, crowned the blessed head of Jesus and pierced his virginal flesh, thorns have produced grapes, and thistles have brought forth figs; and just because they thus grew, have these fruits a taste more exquisite than if they had grown upon their own natural branches. If all the substance of our joy is in grace, does not all grace proceed from the passion of Jesus? Yes, henceforth and forever, to be afflicted with Jesus is the sweetest thing of the world; and those among our brethren, the most experienced, have assured us of this fact.

And to you, whom God Himself has, in his mysterious ways, deprived of all that made the joy of your life and the power of your hearts; to you, from whom he has taken brothers and sisters, wives and husbands and children, and whom he has called hereafter to journey alone, have I not the right, in conclusion, to apply these words to you, and in them to find consolation for you? Yes, I will venture to say it: if by love and submission you have accepted the divine will, if you have turned this forced and cruel sacrifice into a voluntary sacrifice, if you have said: "Father, not my will, but thine be done," to you also it will be given to find here below joys which you never thought yourself able to experience. I have seen the Christian woman whose life had been twice devastated, widowed and deprived of her children, at first withstanding desperately, then bending under the hand of God, and then, in her profound grief dreaming of those who bewailed a similar grief; and I have seen her heart open to the innumerable miseries of the world, welcoming the orphans, thinking of those who forgot the world, creating for herself by charity a new family, and enlarging her life by the measure of suffering which it encountered. And can I forget that this same word *widow*,

which, for the heathen and un-Old Testament, was a mark of without possible relief, became primitive Church the collective of the Christian women who were to the magnificent ministry of consolation? Admirable transformation who console are the most afflicted lives that are the most despoiled ones that enrich the world. It is the darkest night that the radiantness of immortal hope arises. The desert has flourished like the rose under the blow of the divine rock has opened for the flow of gushing waters.

Yes, the earth itself has its consolations for those who are employed in divine work; but you know well that it does not satisfy. Too much suffering, too many shadows, too many imperfections, too much of sorrow and much of bitterness, yet mingled with our lives. These joys, by which God so largely recompenses our sorrows on this earth, are an admirable proof of His fidelity. We should thank them with a profound acknowledgment. We should seek in them the power they contain. But we should remember that, after all, they are but the premises of that happy life by which Jesus Christ crowns his promises and which He calls eternal life. There only will there be repose and joy, without alloy, there only we shall see God as He is. Amen!

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### ABIDING STRENGTH AND GLADNESS

BY RICHARD S. STORRS, D.D. [CONGREGATIONAL], IN THE CHURCH OF PILGRIMS, BROOKLYN.

*Strength and gladness are in his presence.*  
1 Chron. xvi: 27.

WE sometimes hear a strain of music which seems to be carefully, artistically elaborated, in which, with all its sweetness, we do not feel the expression of spontaneous liberty, or recognition of a great motive. In the same way, too, we may detect, amid all its brilliancy, a lack of this vivifying



power of an inward impulse. On the other hand, we do sometimes meet with a vigor in speech and in song both vital and immediate, which reveals a feeling the most strenuous, spontaneous and abiding. We find it in the passage from which we have taken the text: a song that breaks from a full heart, leaping with lyric motion in the loftiest and most unartificial freedom of style: "Sing unto the Lord all the earth! show forth from day to day his salvation. Declare his glory among the heathen; his marvelous works among all nations. For great is the Lord, and greatly to be praised. Glory and honor are in his presence; strength and gladness are in his place."

A song like this throws light on the whole Hebrew economy of precept and worship. By some it has been regarded as an austere, repellent system, severe in temper and shadowed by an ever-watchful and recompensing God, guarded by a law vast and terrific in its sanctions; a burdensome bondage in which the swing of perfect liberty was unknown. But Hebrew worship was largely festal. Praise was prominent. In this it surpassed all other religions before or since the time of David. The Psalms, it is true, breathe a penitential spirit and voice the feelings of a contrite heart, but, pre-eminently, they are jubilant and grateful in their temper. Their inspiring joy shoots up from a vigorous root. That joy had its throne in the temple and in the sanctuary; in the rude, humble tent where rested the sacred ark, as well as in the palace of the king. In the midst of powerful and envious empires the national unity of God's people preserved them; a unity inspired alone by their strong, radical, religious life. Nothing else would have enabled them to withstand the adverse circumstances of their condition.

Now we all need enthusiasm and vigor in our work. It is, however, a rare thing to find these as an abiding, continuous experience. Youth, of course, has freshness and freedom. Its ardent hopefulness colors everything, just as we find when, looking at distant objects

through a lens not perfectly achromatic, we see them fringed with prismatic tints—a rainbow brilliancy which does not belong to the objects themselves. There are objects in life that lose their illusive and enchanting brightness when viewed in the sober inspection of maturer age.

Health, too, has its influence in imparting enthusiasm. On a bright and bracing day we walk the street with resounding foot. The sunlit skies and the crisp air help to quicken and enliven our spirits. Contact with a friend we love warms our soul with new emotion, and pours the elixir of life into languid veins. A great thought, or the perusal of a delightful book, may stir our intellect to fresh activity. A new key to the mystery of life is given us by momentary contact with an illuminated mind.

But society is complex. Cares are multiplied and minute in this our hurrying and exacting life. By no voluntary act of ours can we maintain this tension, any more than we can stretch a wire a hundred yards without a sag. With added years and with narrowing friendships we see less of pleasure ahead to anticipate. We come to feel the need of something to alleviate the weariness of life. Just here is seen a reason for the universal impulse to seek for artificial stimulus. It is not a love for the drug or dram itself, so much as a craving for something to lighten the load that presses on the spirit—a burden which is most sensibly felt as society grows more and more artificial. It is in just such communities that suicide is most common.

Can we as Christian disciples find in our religion that ennobling and enlivening element which was found in the Hebrew? If not, ours is narrower and more limited than the Hebrew. Yes, we do find strength and gladness here. We do find, not a transient glow, an occasional enthusiasm, but an abiding joy, as we come under the power of the religion of Christ. Do you ask, How this is to be maintained?

1. We find it in the entire relief from

solicitude as to the future, which the grace of Christ imparts. If we do not accept that grace, the weight of that great eternity at hand must rest on us with even more of burdening power than on the heathen. Their conception of this solemn and august truth was not as vivid as ours is. It did not bring so urgent a pressure as it does to us, before whose eyes Christ has unfolded the awe-inspiring panorama of the future. He offers an absolute assurance of heart as to the good we are to gain and the loss we are to avoid. We may say with all the emphasis of Paul: "I am persuaded that he is able to keep that which I have committed to him until that day." The willingness of Christ to be our care-taker is proved by every word and act of His life. He made a final expression of that readiness in hanging on the cross. Nor is His ability less distinctly declared. He is both willing and able. He is one with God. In His custody we are secure. The witness of the Spirit in the heart, the progress of Christ's kingdom in the world, and the exhibitions of heroic fortitude in the history of the Church, all confirm our confidence. "He is able to keep that which I have committed unto him." With the gleam of a Roman sword flashing over his heart, Paul could utter this sublime ejaculation of faith; and we, too, can utter the same. In Christ we are safe. God's punitive vengeance would strike Him, if that were possible, before it would reach us. "Who shall lay anything to the charge of God's elect?" When there is eliminated from the view of the future all fear and doubt, the soul gains a mighty and an abiding impulse. We are not holding to the world with one hand and clutching the Cross with the other, dividing the spirit by its antithetic relations; but, wholly and heartily united to Christ, we enjoy the deepest and sweetest exhilaration of soul possible: a gladness that ever breaks forth in song. It has been seen in the illustrious examples of missionary heroism and in the triumphs of martyrdom. It has been caught up and echoed through

the ages. It will finally mingle with the celestial song!

2. We realize this abiding strength and gladness as we remember that we are working out God's will concerning us in all that is done or borne by us. As He watched over Christ in the flesh, so God's favor watches over us. No craft of traitor and no rage of demon can touch us. What we do or endure for Him is as truly worship as is the song of seraphim above. The two mites, which were the widow's living, become a parable and pattern of charity. Paul toiling with his hands, a tent-maker, is honoring God as truly as when on Mars Hill he addresses philosopher or senator. This thought lifts the soul with joyous power, dignifies and enriches life. Nothing is below God's notice and regard. Love is more than genius: love gives to work the beauty of praise. Every act, however trivial—eating, drinking, walking, or talking; every bargain made, every letter written, every errand done or directed, may be thus exalted with the added lustre which love imparts. All life thus becomes a song, each day a stanza, each year a canto, rounding finally in the ethic completeness of heaven.

3. We are educated by what we do. There is a reflex influence in loving toil. The thought of developed character and of virtues daily nourished within us, is calculated to give abiding joyousness and strength to life. Pain brings patience. Peril teaches courage. We learn, not by reading so much as by doing; not by hearing, but by attempting and enduring. We dig for roots, and find gold. We fish for oysters, and find pearls. Our richest revenue, our most inestimable reward, is to grow into likeness to Christ—a moral advantage that is far beyond in value the intellectual furniture that study brings. A celestial element is added to all human acquisitions; a divine increment day by day to strength and character, as faith and fortitude, patience and promptitude, are developed within us.

4. Lastly, life eternal is thus linked to this. A light supernal cheers and

lifts up our spirits as the swing of the sea lifts and carries forward the waves till they flood every inlet and beach along the winding shore. We are released from apprehension as to the future. We see all things working together for our good, around us and within us. Let troubles come, let shadows darken: strength and gladness are within the tent of our soul, as the ark, with its precious contents, within David's tent, was hidden behind the curtains.

Brethren, we do not rightly estimate the believer's privilege. We go moaning and whining, instead of walking on the high places. We go with weights, and not with wings, over the bleak and barren paths of life. But if character have this abiding strength and gladness, freshness and exuberance; if each of us have this *shekinah* of glory within the soul, we shall show to men of the world that we have what they have not. We have more than a knowledge of the truth in its verbal exactness. We have Christ in us the hope of glory. We have an enthusiasm more continuous than the ardor of youth, or the glow of health, or the inspiration of genius. We have a gladness that Christ has brought: "My joy I give unto you." Not as the world giveth, give I unto you. Possessing this, we shall exercise an alluring influence over men that nothing else can impart. This abiding power is what the world wants. Its fruits, seen in character, ennoble society and link earth with heaven. They make earth bright and vocal. Culture, art, science, mechanic skill, cannot work this transformation. Wealth is powerless. The miser, housed in marble or freestone, is wretched to the centre of his being. A woman may be robed in rubies and diamonds, and yet, with a malicious spirit within, be only a decorated image, destitute of all nobleness of womanhood. God's grace can renovate human character, and introduce the elements of enduring strength and gladness. Having laid the foundation of joy below, He will complete it in its celestial excellence in the palace which

is eternal in the heavens. Let us, then,  
 "Trust His saving love and power;  
 Trust Him every day and hour;  
 Trust Him till our feet shall be  
 Planted on the crystal sea."

## CHRIST, THE SOWER OF THE GOOD SEED.

BY DEAN VAUGHAN, IN THE TEMPLE CHURCH, LONDON, ENGLAND.

*He that soweth the good seed is the Son of man.*—Matt. xiii: 37.

LET us try to grasp the idea of the text. The good seed are men, and the Son of man, Jesus Christ, sows them. And then let us try to draw out of it a fragment or two of its teaching.

Christ has taken the universe of humanity for his field. He claims it as His own, and He is himself at work upon it. He is sowing it for a harvest. It is no enthusiast's dream; it is no fanatical enterprise. The difficulty is recognized; the opposing forces are recognized; the certainty of long delay is recognized. The very figure of seed-time and harvest presupposes all these; and there is one peculiarity not at first sight obvious, but to which Christ devotes a whole chapter of prophecy, so as to make it perfectly plain that it was all foreknown and foreseen, namely: that inside His own field, mingling indiscriminately with the stalks and plants of His own sowing, there will always be an alien, antagonistic growth counteracting the work He has taken in hand, and to be suffered so to do till the end come.

Where shall I begin, or where end, in illustration of this sowing? Bibles might have lain on dusty shelves; the Gospel have been preached to drowsy audiences, and the world have gone on its way unheeding. The seed is the Word; but there must be a heart found for it to fall upon. Even the wayside is not everywhere. But there is a seed sown in the field, which is the world—silently sown and growing secretly, yet which works powerfully and irresistibly under certain conditions. The true sons of the kingdom live for the kingdom always, represent its characteris-

tics, have already their citizenship in heaven.

We know, too, there is a spurious growth side by side with the genuine. "Children of the kingdom," at the best, live very imperfect lives. How it warns us of the responsibility of professing! Christ prophesied that the tares should mix themselves everywhere among the wheat, and grow up with it until the harvest.

Let us take more distinctly into view the actual sowing of this seed by the Son of man. The seed was not good till He made it so. These children of the kingdom were by nature what St. Paul calls "*children of wrath, even as others.*" Fallen in the taint and bias of the world-old transgression, sinners many times in the individual appropriation of that far-away and dimly-seen original lapse and ruin, the Son of man has evangelized them with His message of pardon and reconciliation, has prevented them with His blessing of goodness, put them into the Church, which is His household, and educating them there with His twofold offices of instruction and discipline, till at last, by means more or less marked or gradual, He has wrought in them a personal faith and a heart's devotion, grasping His mighty gift of grace, and giving Him in return that poor yet acceptable recompense of a life that would live in Him and for Him henceforth and forever.

Wonderful, magnificent, stupendous thought, when we ponder it: who that is less than divine shall be supposed capable of such an office? Multiply this one office of his by the number of all the rest of his offices; nay, but take it by itself, think of each separate Christian life all over the world and all through the ages as sown by Christ himself in His field, which is the world. See the multitude of lives, see the multiplicity of the faculties and the circumstances of each one, see the manifoldness of the divine dealing with each. See each one of all these "*sons of the kingdom*" placed exactly where he can answer the purpose and correspond to

the character of a grain of the heap, dropped into the very spot very furrow which is its suitable place; yet not left even then, not even there to go through this evolutionary process, or to work its beneficent of itself, by itself, alone—no, watched over by the incessant solicitude even in nature makes each leaf, and germ of as much account as were the only one, watched over the nicest adaptation of means to both as to its own growth in grace as to its influential growth for others made to decay as regards the natural and to spring and live day by day a little by little as concerns the spiritual till at last it shall be ready to finally the chains and prison-house of the corruptible, and to clothe anew with the resurrection beauty and strength and glory. *that soweth the good seed is the Son of*

Brethren, with what dignity do thought invest these lives! Each of us feels himself a small unit in the overpowering sum of humanity; his life common, and by doing so often makes it unclean; cannot do anything but accident in his circumstances; certainly sees no divine truth and no divine love exercising its agency or in his profession. How different would it be if we could reach serious self-application that one "*He that soweth the good seed is the man*"!

Each one of these lives is a drop of grain contributed to the world's harvest home. While the little separate lies isolated amidst the multitude in the corn-heap, it abides alone; it must be solitary as to anything Christ calls companionship, though there be thousands and tens of thousands of like grains to itself above, beneath, and around it. So is it with man beings till the Son of man comes to them. They are units, they are hermits, they are hermits and recluses, they are anything of heart to heart communion or soul to soul influence till they come to Jesus Christ and to God.

Him, saying: "Here am I, sow me; sow me in thy field which is the world; let me die the death to self and sin, that I may be in thy hand and in thy keeping for the good of thy field." Then first shall we live the life which hath and which is immortality. Then first shall we know love; the love of God first, and then the love of the brethren, and then the love of mankind.

Lastly, I would draw from the heart of this whole congregation one responsive echo to the mighty word of the text: "*He that sows the good seed is the Son of man.*" Where, if not in His Church, shall Christ receive the honor due to His name? The world passes Him by, even upon His cross; thinks lightly of Him and will have none of Him; and yet, poor world, thou hast great need of Him! There is that in thee, wouldst thou but know it, which sighs and cries out for Him. Never wilt thou know peace till thou take it from Him, from that outstretched hand which has still the print of the nails in it! But the Church confesses this want of the world, and has come together into one place for the very purpose of drinking of the life-giving stream. Oh! let it honor Him; honor Him by one united voice of thanksgiving to Him that so loved that He died and that He lives for us; honor Him by seeing Him still as the one Sower of the divine seed—seed of the Word in hearts—seed of men, Christian, holy, humble men in that field which is the world. Let us say to Him, "Thou art worthy, O Lord, to be seen, honored, and glorified, and blessed. Thou hast loved and hast redeemed us to God by thy passion. Thou livest to make intercession: Thou shalt come again to take us unto Thyself." Blessed are they who, having not seen, can love—yea, who cry to Thee in all the capacities of a soul created for adoration, created for communion, created for love, "MY LORD AND MY GOD."

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WHAT IS ELOQUENCE?—Eloquence is logic set on fire. This is what is wanted to melt and burn away the empire of Satan.—VINET.

### GOD'S GREAT SACRIFICE.

By T. D. WITHERSPOON, D.D., IN THE FIRST PRESBYTERIAN CHURCH, LOUISVILLE, KY.

*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Rom. viii: 32.*

THERE is an ignoble element in our nature which tends to render that which is familiar more or less commonplace. There are countries in the north of Europe where the sun does not rise for six months of the year, and on the morning of his annual reappearance, we are told that the people climb at early dawn to the summits of the tall cliffs that overlook the cold northern sea, and there amidst ice and snow await the coming of the king of day; and when at length his warm beams illumine the horizon and bathe the peaks around them in crimson, they lift up a psalm of thanksgiving to God that resounds through all the glens and fiords of their wintry home. But with us, where the sun rises every twenty-four hours, the event is so commonplace that we scarcely give it a moment's thought. And so there are truths the most wonderful that can be conceived, and yet so familiar to our ears that they make no impression upon us. One of these is contained in the former part of the text: "God spared not his own Son, but delivered him up for us all." We have been familiar with it from childhood, have heard it a thousand times; it is one of the commonplaces of theology. But suppose a cultivated heathen, a man of refined sensibility and generous emotion, without that prejudice against the Gospel which seems to be characteristic of all cultivated heathen, to hear for the first time this great truth of the God of heaven giving His eternal Son to die for the sins of the world, what an impression it must make on him!

This is the truth which the apostle here states, for the sake of emphasis, both positively and negatively. God spared not his own Son, but delivered him up for us all.



I. Let us dwell upon the negative aspect first: God spared not His own Son. How many and what weighty reasons that He should spare Him: (a) He was His Son, and all the feelings of the Father's heart cried, Spare Him! (b) He was such a Son! Every element and quality that could endear. (c) And then He was His only Son. Heaven was emptied; the royal palace was desolated; He who made all its light and joy was no more. Think to what He was delivered up! Consider the ignominy, the shame, the suffering, the accursed death. How could He thus deliver Him up! I know there is a current metaphysical view of the Godhead which includes intelligence and will, but excludes that wealth of emotion which makes the beauty of human character. But against all such conception I place the manifold declarations of sacred Scripture and the fact that man's nature is made in the image of God; and I contend that the giving of Christ to death involved a personal sacrifice akin to that made by an earthly parent in giving up a child to the grave. A sacrifice, too, commensurate in its intensity and power with the infirmity of the nature that is subjected to it. Take all this into consideration, and what an emphasis in the words of the text!

II. But let us pass from the great fact stated to the apostle's inference from it: "How shall he not with him also freely give us all things?" The argument is manifold and irresistible. The greater always includes the less.

1. Since the gift already bestowed is inconceivably the most costly that could be demanded, the giver will not withhold less costly ones that may be required to secure the end contemplated in bestowing the first. 2. This first gift is the test and measure of a love so boundless that no barrier of unworthiness or difficulty can arrest its course. It has scaled the mountain, and will not be deterred by the molehill. 3. The first gift really includes all the rest. As the stream contains only what was in the fountain-head, so all spiritual blessing is an outflow of

Christ. He was "made unto us wisdom, righteousness, sanctification and redemption." The Spirit stands, so to speak, by the fountain, and parts its waters into different streams; but the old hymn expresses the delightful truth:

"Thou, O Christ, art all I want;  
All in all in Thee I find."

CONCLUSION. — Here is security for those who would enter upon a religious life. He who has done so much for your salvation will hold you up and help you to the end. Here is comfort, too, for those in anxiety in reference to temporal want: "No good thing will he withhold from them that walk uprightly." Be of good cheer: all things are yours, whether life or death, or things present or things to come, all are yours; and ye are Christ's, and Christ is God's.

### SACRAMENTAL MEDITATIONS.

BY MORGAN DIX, D.D. [EPISCOPALIAN],  
IN TRINITY CHURCH, NEW YORK.

*I thirst.*—John xix: 28.

CHRIST is nearing the end. God alone can fathom the mystery of this, the Passion of His Son. Yet we may reverently study the scene.

1. *There was physical thirst* coming from physical torture. It was suffered with full consciousness, for He refused the wine and myrrh that might have dulled pain. His thirst was intense. Think of a sunken ship and a boat-load of survivors floating hither and thither unseen, surrounded by the black and pitiless sea, moaning and crying for water; or those who traverse a vast desert, where the sun seems a ball of fire, the air tremulous as the blue flame of a furnace, and the journey a torrid purgatory; or of the burning fever which makes the sick man cry out that his flesh is dry as a potsherd and his tongue cleaveth to the roof of his mouth. These give some idea of the thirst occasioned by crucifixion.

2. *There was spiritual thirst.* The believer knows what it is to thirst for the vision of God. "As the hart panteth for the waterbrooks," etc. But the aw-

ful cry, "Eloi, eloi, lama sabachthani!" was wrung out of an experience unspeakably more profound than we can analyze. We have a yearning for the salvation of souls, deep at times, but not to be mentioned with the infinite longing and thirst for man's salvation shown by our Lord.

Take heed, sinner, lest thou know an eternal thirst, having rejected Him who died for thee. What an emblem of the hollow, honeycombed souls, filled with sour spite, jealousy and envy, is the sponge filled with vinegar and put to the lips of the Redeemer, as He reached the full measure of His humiliation!

Ought we not to thirst? Blessed are they who thirst for righteousness. "If any man thirst, let him come unto me; whosoever drinketh of the water I give him shall never thirst." May we never more thirst for the perishable things of flesh and sense, but "take of the water of life freely."

3. "*It is finished.*" (John xix: 30.) The closing moment is reached. There is nothing more to do or bear. Time and eternity, death and the grave wait one signal, the single word of Jesus, "*tetelestai.*" O Divine Master! declare unto us the meaning of this Thy sixth voice. We have heard Thee, in Thy priestly prayer to the Father, say: "I have finished the work thou gavest me to do," tell us now the meaning of this Thy dying cry!

1. Finished was Christ's life of humility and pain; the toil at Nazareth, the indignities from unbelieving kinsmen and neighbors and countrymen; finished, the weary journeys when He had no place to lay His head, days of toil and nights of prayer; finished, conspiracies and treacheries, the agony of the Garden, and the sorrow of the Cross.

2. The guilt of an unbelieving nation had now reached its culminating point, and Jewish hate its fullest measure in the imprecation, "His blood be upon us and upon our children." All the blood from righteous Abel down to Christ was a witness against them. Their cup of wrath was full.

3. Finished and complete was the

work of the Old Covenant, the ancient religion. The veil is now rent in twain. The mysterious presence of Jehovah no longer hallows the temple. All are empty shadows and masks. The "one sacrifice" is complete.

4. Finished that sure word of prophecy to which men had been told to take heed as to a light in a dark place. Now the night is far spent, the day is at hand, the day-star rises in men's hearts.

5. Finished the first act of the sacerdotal and sacrificial work of redemption. Now new heavens and a new earth are to appear, and the former to be remembered no more. The kingdom of God is at hand. The Sabbath is to be indeed "a high day"; never was there one like it before. The shadow of death is turned into the morning. The darkness is past and the true light now shining.

Here, beloved, is rest in the finished work of Jesus—peace, perpetual and sweet, both here and through eternal ages.

#### BEFORE THE SON OF MAN.

BY REV. HENRY SCHELL LOBINGIER, IN  
CENTRAL [CHRISTIAN] CHURCH, CHICAGO.

*But who may abide the day of his coming?  
and who shall stand when he appeareth?*  
Mal iii: 2.

*Watch ye, therefore, and pray always, that  
ye may be accounted worthy to escape all  
these things that shall come to pass, and  
to stand before the Son of man.*—Luke  
xxi: 36.

THE coming of Christ was the trial-test of the world. Men never needed Him more: were never less prepared to receive Him. It was the age of force. Cæsar was the representative man. Society was not in condition to hear Christ favorably. We say the time was ripe for His coming. As to necessity, yes; as to preparation, no. The fact that He arrested and held attention is simply a tribute to His power. This was the historical "day" of Christ. Few were able to abide it. Few could stand when He appeared.

I. RIGID REQUIREMENTS OF HIS STANDARD. Christ's coming is represented as

attended by healing, comfort and blessing. Era of peace and good-will. Attended by "Bright harness'd angels" and chorals from heaven. Charming picture. But these results not immediate. God's promises conditional. Christ's blessings secured through means. Trials few could endure. Many called, but few chosen. True, He said His yoke was easy and His burden light. Relatively so. Not easy to live by Christ's standard. Consider the popular objection: "You preach an ideal life; we cannot live it." That is to say, Christ taunted men with their helplessness! What is the nature of these requirements?

1. *Consecration.* Implies self-surrender. Doctrine of the Cross but faintly understood to-day. By some not understood at all. Lies at the threshold of Christian living. Conditions of discipleship may imply abandonment of wife, children, parents, home, life itself.

2. *Purity.* Involves thought of the heart, speech, actions. Not confined to the "overt act." Christ raised the white standard of chastity higher than ever before. How many are equal to this?

3. *Non-resistance.* Must not give blow for blow. "Overcome evil with good." Law of the New Testament. Not the law of nations, or of the world. Who can abide by this?

4. *Forgiveness of injury.* Goes beyond passive indifference. Exacts positive affection. We are actually to love our enemies. Must pray for them and do them good. Illustrated on the cross. Who is sufficient for these things?

II. DUTY OF STANDING BEFORE HIM. Christ does not judge the world in person to-day. Does this through the Gospel. Every time we hear it we stand before Him. Every time we witness His ordinances we are brought face to face with the Son of man. But how? Either condemned or justified. Christ is the great Refiner of men. It is our duty to stand before Him:

1. *Because His is the only perfect standard.* Tried by other rules there is no assurance of right. Christ being im-

maculate, His standard is perfect. He makes no mistakes.

2. *Because it is the only way to secure His favor.* Once men put Him on trial; now the order is reversed. He demands that every man be put to the test. In this way a man will show his quality. To refuse to submit to Christ's judgment is to confess cowardice.

3. *Because by this we reach our proper place.* The scientific principle is here applied. It is a species of "natural selection." It is the "survival of the fittest." Christ's look has a mingling of severity with tenderness. To hate sin, and love the sinning one—this is a Christ-like prerogative. To separate the one from the other—this is a Christ-like work.

To stand before the Son of man implies: (a) That your life is in harmony with His. It will be no time for reckless bravado. No man can look Christ down. (b) Watching and prayer. Had He not prepared Himself in Gethsemane, Calvary might have been impossible. If we wrestle alone at the midnight hour, watching while the world sleeps, and crying to God, we too may stand, at the dawn, calm, firm and victorious. (c) His favor and divinest blessing. Imagine the smile and the welcome as He greets the ransomed soul!

"And when before the throne  
I stand, in Him complete,  
I'll lay my trophies down,  
All down at Jesus' feet."

### TRUTH UNCONQUERABLE.

BY A LAYMAN.

*Wherein I suffer hardship unto bonds;*

*\* \* but the word of God is not bound.*

—2 Tim. ii: 9.

When Paul was in bonds it must have seemed to the infant Church as the beginning of the end. If he were put to death, would the Church survive? To reassure their fears, he writes reminding them that he is but an instrument in the hand of God. The power is not in him, but in the Word, and "the word of God is not bound." So with all truth. Its progress may be retard-

ed, but not stopped. "Truth crushed to earth will rise again; the immortal years of God are hers."

1. *A longing for truth is implanted in the very nature of man.*—History is full of instances of men's devotion to truth, even to cold mathematical truth. Socrates could have saved his life by sacrificing his convictions; but he refused, declaring it would be a violation of truth. The passion for discovery and invention is, in a great measure, but an indication of this love of truth. Even the worst of men, who do not scruple to deceive others, insist upon "getting at the truth," even in matters that do not affect them personally. Truth brings light to the mind, and the mind seeks light even when the heart loves darkness.

2. *Whatever opposes truth is self-destructive.*—Only in truth is harmony to be found. Error is contrary to law, to nature. It is perpetually clashing with and destroying itself. It is anarchy. "A house divided against itself shall not stand." It is the result of sin, and God has ordained that sin shall develop the seeds of its own death.

Says Milton :

"'Gainst all the threats  
Of malice, or of sorcery, or the power  
That erring men call chance, this I hold firm:  
Virtue may be assailed, but never hurt;  
Surprised by unjust force, but not enthralled;  
Yea, even that which mischief meant most harm  
Shall, in the happy trial, prove most glory.  
But evil on itself shall back recoil  
And mix no more with goodness; when, at last,  
Gathered like scum and settled to itself,  
It shall be in eternal, ceaseless change,  
Self-fed and self-consumed. *If this fail,  
The pillared firmament is rottenness,  
And earth's base built on stubble.*"

3. *Truth is unconquerable because born of God.*—As long as God reigns His law must be supreme in the universe. Every truth of science, art, philosophy, religion, is but a revelation of His character. It does not depend upon men, even the wisest. The martyrs die, but their blood becomes the seed of the Church. Socrates is poisoned, but the truth he uttered survives the gods of Greece. Savonarola perishes, but the impulse he had given the truth in Italy is not lost. Nor is it merely the *great* truths that are

immortal. *All truth is from God.* He who fights the truth of science—not its hypotheses—is as surely fighting God as he who opposes the truths of revelation.

Of all truth, the most vital to man is the Gospel.—1. It is the clearest revelation of the nature of God, especially in His dealings with man. "The pure in heart," not the learned, not the philosopher or the scientist, "shall see God." 2. The Gospel concerns man's highest interests here and hereafter; satisfies his deepest longings; ministers to his fullest development. 3. Its rejection entails the most disastrous consequences. Scientific truth, historical truth, may be rejected and the consequences be comparatively trifling. But the rejection of the Word of God makes chaos of this world and eternal misery of the next.

## MISSIONARY ORDINATION SERVICE.

### The Principle of Christian Missions.\*

By A. J. F. BEHREND, D.D., IN TOMPKINS AVENUE CONGREGATIONAL CHURCH, BROOKLYN.

*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.*—Rom. xv: 1-3.

THESE words outline the philosophy of Christian Missions.

There is an "ought" here, before whose imperative even Christ bowed, an obligation transcending all positive statutes, essentially divine. There is reasonableness here, for the obligation has regard to the neighbor's good. The energy thus exerted is, by implication, effective, inasmuch as Christ Himself leads the way in its exercise. Yet is it efficient without overriding personal responsibility, for the end is edification, upbuilding in personal character.

1. Here, then, is the obligation of

\* Preached April 25, 1884, at the ordination of Rev. Mr. Dwight as missionary to Western Turkey, in connection with the American Board of Commissioners for Foreign Missions.—ED.

the Church to evangelize the world: the specific commission, so often quoted and expounded, is only the application of a universal principle antedating and underlying it—the strong ought to bear the infirmities of the weak. The obligation meets us only when moral life appears; but there it is of primary and absolute authority. Great prominence is given, in some departments of modern science, to what is called the “struggle for existence,” and the consequent “survival of the fittest.” Nature is regarded as a great battle-field, where the warfare is fierce, merciless, and incessant; where strength is invested with the right and the certainty of sovereignty. And it has been claimed by not a few that this law of nature is no less supreme in human life and history. The strong are entitled to rule, and before their behests the weak are to be dumb. We cannot, however, quite make up our minds that personal force is entitled to rule. It seems to us that the world needs wise men and good men, even more than strong men. We do not despise greatness, but we feel that it ought to be the handmaid of reason and of righteousness. Our native intuitions therefore teach us that, whatever may be true in the realm of nature, where moral law is not operative, in human life strength is secondary and subordinate. It has no title to sovereignty, except in so far as sovereignty is secured in obedience to what is reasonable and right—and that is simply reaffirming the apostle’s thought that strength is under the obligation of service. Our pre-eminence makes us debtors to the race. Our superior advantages are a disgrace, and will prove a curse, bitter and blighting, unless we employ them to the utmost in the service of truth and of righteousness.

There is an apparent approach to this principle in the Spencerian doctrine of the sociological law and limitation of morality. There is an industrial and political fellowship before which every man is compelled to bow; and, as the nations are brought more closely together, the imperatives of this fellow-

ship become more authoritative. The trades supplement each other. Disaster to one means suffering to all. Civil war may stimulate trade for a season, but the overproduction thus encouraged is followed by the inevitable industrial retrenchment and financial embarrassment. Selfishness is thus confronted by inherent and necessary limitations, and even prudence suggests the law of universal benevolence. But this prudential benevolence, this “egoistic altruism,” is altogether different from the principle of Christian missions. It is, after all, only a refined selfishness that bids you not trample on the weak, because in so doing you injure yourself. Benevolence, on such a basis, will always be cold, narrow, calculating: it never can be spontaneous, warm and unstinted. Ours is no such mercenary service. We are summoned to a larger and a richer life. We are under the obligation of love, as interpreted by the eternal Son of God in His voluntary sacrifice for man’s redemption. His glory was incapable of increase. His power could not be augmented. He came to give His life a ransom for many. The law that the strong *ought* to bear the infirmities of the weak is no mere temporary enactment, imposed for disciplinary ends; it has its origin in the essential life of God, and its most impressive illustration in the ministry and mediation of Jesus Christ. Worldly wisdom counts the obligation a sentimental dream. It had only sneers for the Christ, as both a fanatic and a fool. It regarded the martyr as a maniac. It cannot understand the spirit that supports the foreign missionary enterprises of the Church. The principle is one and the same with that under which our Lord endured the cross—the principle of love, the law that the strong *ought* to bear the infirmities of the weak.”

2. But while we emphasize the indefeasible obligation of Christian missions, we insist equally on their supreme reasonableness. We are under the law of love, and our commission bears the seal of the divine authority.



The pressure is both from without and from within; but it is a double pressure, commanding the approval of the calmest reason. For the divine authority is never arbitrary, finding its sanction merely or mainly in omnipotence: every command has its sufficient, reasonable ground, even where the same cannot be clearly discerned by man's thought. And love is never a blind, unreasoning, involuntary instinct of nature. It always contemplates the worth of its object, and how that worth may be maintained, guarded and increased. You do not love a dew-drop as you love a flower; you do not love a flower as you love a nightingale; you do not love a bird as you love a child. As the object of your affection rises in the scale of being, your love changes in kind and in degree. Love is the first and the greatest of the fruits of the Holy Spirit; it is of divine origin, and of spiritual nature; and the Spirit of God always enlightens the reason and quickens the conscience by His presence. So that love must be both intelligent and righteous. It never works blindly. It has good reasons for what it does, and it never loses sight of definite ends. Sacrifice, for its own sake, it never demands or encourages. It does not bear the infirmities of the weak simply for the sake of bearing them. It summons us to please our neighbors only for their good to edification. It is not every whim that we are to humor. It is not every wish that we are to gratify. It is not every weakness that we are to condone. We are to seek our neighbor's upbuilding in all that is good. We are so to bear his infirmities that he may shortly be able to walk alone, and be helpful to others. In a word, the spirit of Christian missions is one of faith in man, as well as of love for man. He is recognized as outranking all other orders of existence, because created in the image of God, and redeemed by the God-man, Christ Jesus. The principle of love is justified to the reason by the high doctrine, appearing in the very first pages of the Bible, articulate in all its subsequent

utterances, most impressively illustrated in the incarnation, and solemnly sealed in the resurrection from the dead and the ascension into glory: that man, though framed in body of the dust of earth, is the heir of eternity, and the child of God. Sadly has he fallen, but he is not beyond rescue. He cannot be what he ought to be, and what he may be, until the grace of Christ has renewed and sanctified him; and therefore love impels to any sacrifice and endeavor that may place this grace within his reach.

The providence of God is a living endorsement of this doctrine. The history of Christian missions vindicates the adaptation and the adequacy of the Gospel of Christ to the moral wants of man. There is a gospel of progress by colonization and elimination. The ruder races are to be gradually weeded out and supplanted by a more vigorous stock. The Indian must go to the wall, the prey of civilized vices, for whose conquest he is wanting in moral energy. The tribes of Africa are doomed. The civilizations of India and of China are corrupt and effete; they are not worth saving, and their populations must disappear before the steady march of the Anglo-Saxon, to whom belongs the world's future. Over against this ambitious and heartless speculation is the fact that Christian missions have won their most signal triumphs among the tribes and races that a worldly wisdom had come to regard as hopelessly debased, and as doomed to extinction—among fetichists and cannibals—in Australia, New Zealand, New Guinea, the Sandwich Islands, Madagascar, and last, but not least, in the Micronesian Islands—that standing miracle of Christian evangelization, where the "Morning Star," representative of our American Sunday-schools, has for many years been making its annual visits with ever-widening beneficial results. The Bible declares that man is made in the image of God, and as such is capable of redemption; and the wondrous transformation is going on before our eyes; this is the twofold and

unanswerable vindication of the reasonableness of our endeavor.

3. Here the question may be raised, Is there any necessity for interference with other religions and civilizations, for an active and organized propagandism? Why not trust to the inherent forces of human nature, in the confident assurance that these will be sufficient, ultimately, to renew the face of the earth? The law of progress is elastic; why seek to reduce it to rigid uniformity in method and result? Why not leave China, India and Africa to work out their own regeneration in their own way, as we have done? Because *we have not done it*; because our Anglo-American civilization owes its origin, its energy, its conquering superiority to elements that were brought into it by the missionaries of Christianity. Until they came, our ancestors were ignorant, superstitious, cruel. That human nature is under a constitutional law of ethical progress is the purest of assumptions, contradicted by all ethnic testimony. All history shows that until the time of Christ the moral degeneracy of the world was rapid, continuous, and universal; and since then, the path has been an upward one only for those nations who have received the Gospel. Elsewhere the darkness still deepens, and no native prophets appear, clear of vision and strong of hand, to lift the millions from the grave of spiritual death. The Brahmo Somaj of India, under the leadership of Keshub Chunder Sen, has seemed to not a few prophetic of a near national self-regeneration. It repudiates alike Christianity and Hinduism, presenting as its creed a strange mixture of Oriental philosophy and Christian ideas. It reminds one of the ancient Gnosticism, in which both Christianity and the Greek philosophy were supposed to have found their higher interpretation and final reconciliation. The Indian gnosticism finds its chief value in the confession that the East needs a new religion. National pride succumbs with difficulty; it would save at least a few fragments from the ruins of the Indian

temples, incorporating them with the new Christianity to which Asia is to give birth; but the stone has smitten the colossal image of Indian heathenism, and there can be no cessation in the mighty moral and spiritual revolution until the Christianity of the New Testament is dominant throughout the great peninsula. And what India needs, Japan and China and Africa must have. They will not regenerate themselves. The forces requisite to produce such a result are not lodged in human nature. They must come from above. They must be carried abroad by those who have been made partakers of the heavenly light and life. The Gospel of Christ, in our hands, is the flaming torch that is to dissipate the world's darkness, and the mighty hammer under whose blows its chains are to be broken and its prisons demolished.

4. I have tried to set forth and vindicate the unconditional obligation, the inherent reasonableness, and the historical necessity of Christian missions. The strong ought to bear the infirmities of the weak. Such is the order of history, the law of reason, and the life of God. But the principle does not regard its beneficiaries as objects merely of pity, but as subjects of moral discipline. They are weak, not by misfortune, but by guilt. The actual preaching of the Gospel does not inaugurate for them the period of moral probation; the law is written on their hearts, conscience is active in the accusing and excusing thoughts, the truth is held down in unrighteousness, and they are without excuse. Heathenism discloses no organic law of ethical progress; it is not a stage in religious development; it is an equally fatal mistake to imagine that the unevangelized nations are innocent children of nature, or the irresponsible waifs of misfortune. They are men, and we must deal with them as men. Their slumbering and paralyzed manhood, drugged and weakened by deliberate wickedness, must be roused and quickened. Their spiritual personality, their original, constitutional and indivisible moral

accountability must be persistently recognized and addressed. They can enter the kingdom of heaven only through the strait gate, where the eternal law convinces them of sin and judgment. Remembering this, our task is immensely simplified, and the simplicity of method prepares the way for greater intensity and concentration in execution. It is not our business to inaugurate for any man the period of moral agency. With that, and with all conditioned upon it, we have absolutely nothing to do. Nor are we summoned to assume the moral, educational and industrial activity of those to whom we carry the Gospel. They must, as men like unto ourselves, under the leadership of Christ, work out their own salvation. It is our sole business to make men the disciples of Christ. It is not our duty to educate them, or to emancipate them, or to civilize them, but to Christianize them. Culture, political liberty, industrial improvement, will follow; but none of the products of Christian civilization will come to stay until Christianity has taken root; and then they will come without foreign pressure. It was a timely utterance of President Angell, at Detroit, a few weeks since, made all the more impressive by the history of our American missions, when, speaking in behalf of China, he said: "The great empire will not receive and keep your locomotives and telegraphs until she has bowed the knee to your Christ. She will not yield her ancient civilization, until she has surrendered her religion." We believe in schools, in literature, in deliverance from political tyranny, in social improvement; but all these must be the spontaneous outgrowth of something deeper and more radical—the life of the Holy Ghost in the souls of men. The tree must be planted before the fruits can be eaten.

5. And yet the simplicity and directness of our task also adds to its difficulty. For it is easier to carry a child than to teach it the use of its own feet. It is easier to do something for your neighbor than to spur him to help him-

self. It is easier to feed a beggar than to induce him to eat the bread of his own earning. It would be easy to cover the globe with a network of schools; to set up a printing press in every city and town; to build a church for every thousand of the world's inhabitants. That would require only money. But the change would be nominal and apparent only. The hidden life must be stirred to mighty and continuous action, and that requires wisdom and patience even more than generosity. And so the question, than which none can be more momentous, recurs: "Is there sufficient energy behind the law whose authority binds us, whose reasonableness commands our hearty approval, whose necessity is apparent?" Is there any good hope of success? The task to which we are summoned is one of unparalleled boldness, requiring the loftiest faith, the most unwearying patience, the most untiring and generous enthusiasm. Neither Alexander, nor Cæsar, nor Napoleon dreamed of such an empire as that to whose establishment Jesus Christ calls us. Is there energy adequate to the aim? Yea, verily. For He who commands us to this service is He who bore our infirmities, who died to save the race, and who rose again, fathoming our misery and guilt, leaping from the cross and the tomb to the throne of universal and eternal dominion. And by that sign we conquer!

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AN OPEN FIELD AND NO FAVOR.—Monsignor Capel is here, endeavoring to convert America to Romanism; the American churches have several missionaries in Rome to convert to our faith the Romanists. The Moody and Sankey hymns may be heard within easy ear-reach of the Vatican. India, also, kindly sent us Mozoombar, of the Brahmo Somaj, to make known to us the excellences of a reformed Buddhism—this in return for our several hundred Christian missionaries in India. All well. We ask for the truth fair play. That which is of God must triumph.

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.\*

## Justification by Faith.

(Lesson for June 8, 1884.)

BY O. H. TIFFANY, D.D. [METHODIST],  
NEW YORK.Rom. iii: 19-31. Golden Text: *Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.*—Rom. v: 1.

“JUSTIFICATION” is the term used in this epistle to express that act of God by which He is pleased, on certain conditions, to overlook sin, and regard the sinner as though he had heretofore been righteous (not justifying the offence, but the offender). When the term is applied to men, it expresses the condition of one so regarded of God.

“All have sinned and come short of the glory of God.” “By the deeds of the law there shall no flesh be justified in his sight.” “But now the righteousness of God, without the law, is manifested; even the righteousness of God which is by faith of Jesus Christ.”

Christ is thus presented as the meritorious cause, and faith as the instrumental cause of justification: “Being justified freely by his grace, through the redemption that is in Christ Jesus.” “Now we know that what things soever the law saith, it saith to them who are under the law.” “All have sinned.” All participate in the consequences of sin, because we all are lineally descended from a sinner, and we are to receive justification by virtue of a spiritual relation to a Savior. Spiritual union is accomplished only by a spiritual act—that is, by faith.

Faith is thus more than mere credence or belief (we may have every conviction of the truthfulness of a doctrine without any realization of the fact which it expresses), since the intellect conceives of truth, while the spirit alone perceives it; and this spiritual perception of what the soul conceives as true, is faith. Spiritual perception is experience, realization — conscious contact which satisfies that “God hath set forth

a propitiation through faith in his blood.” Faith becomes the connecting link between Christ and those for whom He suffered; so that if we believe on him “whom God hath set forth to be a propitiation, through faith in his blood,” there is a declaration of the remission of sins that are past, through the forbearance of God.

It is no part of the purpose of this brief sermon to attempt a discussion of the processes in the divine mind, or to inquire how it was possible for God to be “just and yet justify the ungodly,” or how “by the righteousness of one the free gift came upon all men unto justification of life”: but rather to indicate the tests by which we may determine whether we have entered upon a relation so important and an experience so wonderful as the “being justified freely by his grace through the redemption that is in Christ Jesus.”

On this matter the fifth chapter is most earnest and emphatic, declaring that, “being justified by faith” we have:

1. *Peace with God.* This may refer to the relations of the soul, or to its conscious experience. We were “enemies to God by wicked works”; “aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world; but now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ: for he is our Peace.” (Eph. ii: 12.) “For through him we both have access by one Spirit unto the Father.” (v. 18.) We had feared Him as our Judge; now we rejoice in the light of His countenance. We had looked with suspicion, if not with dread, upon Providence; but, now that He is our Peace, Providence is a father’s plan for his child’s welfare, to be accepted by the child with unquestioning approval.

The experience of the soul is peace. The great questions, Whence am I? and whither am I going? which have always amazed and confounded men, are all

\* We regret that the sermons promised us by Dr. Monod, of Paris, and Dr. Newman, of New York, have failed to reach us in season.—ED.

answered by our union with Christ. Assurance of the favor of God dispels the disquietude which had agitated the mind with anticipations of judgment; a confidence springs up in us, when God's truth is thus proven in the experience, which dislodges all fear for the future, basing its expectation on the facts of present experiences. We appreciate the force of the argument (v. 10): "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."

2. *Stability.* This is a "grace wherein we stand." (a) There is stability in the view of Christian doctrine. Experience of Bible truth results in knowledge. Opinions previously held had no corresponding inward experience; now doctrines are formulas which express the facts of experience.

(b) There is stability in the results obtained. All previous effort had achieved at best only partial success in quieting our fears. We had been fighting sin with our own weakness, and were often defeated. The powers of our souls were arrayed against themselves; disaster must inevitably follow. But the infusion of divine strength enables us "to stand in the evil day, and having done all, to stand."

3. *Joy.* This is a necessary consequence of what has preceded it: "we rejoice." The causes of sorrow and of grief are gone; sin, which had led us to indulge unsubstantial and unreliable hopes, has ceased to control our minds; the sorrow that arose from sin vanishes as its cause is removed; and there is, moreover, a positive joy in the soul. "Where sin abounded, grace doth much more abound." "Sin has gone behind God's back; in the great deep; as far as the East is from the West." Peace and purity have become our portion. We have joy in this consciousness, and there is also a joy of anticipation: "we rejoice in hope of the glory of God." And this

4. *Hope* is not a delusion, but is based on present realizations. "Maketh

not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." God thus has given us a pledge or earnest of future and more glorious realizations, of which the heart of man has not conceived. (v. 17.) "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.

If these four facts have become real to us, we may be well assured that we are "justified freely by his grace."

### The Blessedness of Believers.

(Lesson for June 15, 1884.)

By J. O. PECK, D.D., [METHODIST,]  
BROOKLYN.

*And we know that all things work together for good to them that love God, to them that are the called according to his purpose.—*

Rom. viii: 28; see also verses 37-39.

THERE are so many sermons in the Sabbath-school lesson of to-day, that I can only extract one from the twenty-eighth verse. This text is a tonic. It is clear mountain air—an invigorating sea breeze. Protracted conflicts with self and Satan and the world, with adversities and sorrows, often leave us discouraged, paralyzed. Then we need some invigorating truth, some divine assurance of help, such as the text affords. "And we know that all things work together for good to them that love God." That assurance changes the aspect of every conflict of life. We shall not be injured, but benefited; shall not lose, but gain; shall not be defeated, but conquer. This conviction inspires courage, kindles enthusiasm, and girds with strength. I pour the joy and power of this great truth into all Christian hearts.

ALL THINGS WORK FOR GOOD TO CHRISTIANS. What a grand, uplifting doctrine! You can do and bear anything now. This is your marriage dower in Christ. The sinner and unbeliever have no part in it. It belongs to the children of the kingdom alone. Hence we notice:

I. *The promise is only to them that love*



**God.** In a special sense God says, "I love them that love me." He loves all men, to the degree of providing, offering, and urging upon them eternal salvation in Christ; but He loves His own obedient children more than this. They belong to His family; they are children and heirs; they have "claims" upon His special providence and gracious aid. The text is a special promise "to them that love God."

It is not difficult to discern them that love God. Simulation is rarely permanently successful in the eyes of men. The Scriptural criterion is too plain: "He that hath my commandments and *keepeth* them, he it is that *loveth* me." "If a man love me he *will* keep my words." Obedience is the infallible test of love. To belong to the Church, Catholic or Protestant; to be baptized, by sprinkling or immersion; to be confirmed or converted; to say prayers, or be a devotee in all external worship, is no proof that we love God, unless we keep His commandments from the heart; and those who do keep the commandments are known by their fruits.

It is not doubtful what the trees are when they are in blossom. That pure white blossom is the cherry; that pink and white one is the apple; that delicate pink one is the peach. But when we eat the fruit we *know* the tree. That luscious Crawford peach never grew on a crab-apple tree. When we eat the fruit of a man's life, year by year, we know his character. But, granting that we may be mistaken, God infallibly knows them that love Him. He administers the moral government on His unquestionable knowledge of who fulfill the conditions.

This special graciousness to them that love Him is open to all, and, therefore, is not partiality, but righteousness. It is the necessity of moral government. A righteous ruler must limit moral benefits to moral obedience. If God made "all things work together for good" to bad and good men alike, there would be no moral principle in His government. It would be only "mush magnanimity." Nay! such divine co-

operation would sanction the wickedness of men. His moral government must be consistent with His holiness.

As He loves His own eternal purposes of truth and righteousness, He must especially love and honor them who are fulfilling those holy purposes. God simply assures His obedient children that their obedience shall have its reward; that He will make all things work together for their good. Providence is in league with holiness. God has foreordained that a Christian life shall be the most happy and useful life always and everywhere, for all worlds. We can work on and suffer on, knowing that in all things we are more than conquerors. This is the prescriptive boon of "them that love God."

II. *Mark the wealth of the promise:* "All things work together for good." The God that rules the universe subordinates all things that constitute the experiences of our lives, so that under His control the outcome is certain to result in essential good. Glorious doctrine! We are not alone in life's vicissitudes: our Father is present every moment. We are not helpless, for an Almighty Deliverer is by our side. Envoyed thus in God's care, Satan will be foiled, our enemies defeated, our weakness transfused by divine strength, and we shall be more than conquerors. The gain and loss, the joy and sorrow, the achievement and defeat—all things—are made to work together for good.

Light is beautiful, but light alone cannot form the exquisite picture. Shadows must lie there—a dark background on which the light can pencil its beauty. God cannot form the beautiful rainbow until He has unbraided a beam of white light into the sevenfold colors of the prism, which borrow from and lend to each other enhancing loveliness. Thus also He knows how to blend the bright and dark things in human life to produce the most holy characters. Be patient and trustful, for He is making you after a beautiful pattern, even the image of the Only Begotten.

The cutting and polishing of dia-

monds is done by friction. God puts His jewels on the friction-wheels only to polish them. He knows how to bring out the beauty of holiness. "For whom the Lord loveth he chasteneth."

The darkness that comes across our sky is often but the shadow of a great blessing coming from heaven and passing between us and the sun. The thunderbolt that prostrates some sheltering tree lets heaven shine on a spot of earth where it never shone before. It seemed a cruel fate that tore Joseph from his father's love and sold him into slavery; but it worked for good when he became lord of Egypt, and saved from starvation his father's family. The banishment of the aged John to lonely Patmos seemed cruelty; but when there, God revealed to him the visions of the Book of Revelation.

There is great force in the original verb, "work together." It teaches that there is a beneficent power laying hold of and co-ordinating all things for the largest good. Shakespeare saw this:

"There is a divinity that shapes our ends,  
Rough hew them how we will."

One loves to live and work under the strength and inspiration of this thought. God's eye follows, and His hand holds me. He is working with me in all my life. There can be no disaster, for my Father is at the helm. His wisdom and power grasp and economize for good all that comes to me. Not that in some far-off eternity these things "shall" work for good, but that *now* they actually do work for good. I am getting the largest dividends of essential good in the present life; for God never passes His dividends. They come as regularly as my needs, and as precious as the incense of heaven. He who knows where sweetness is, who made the flowers to secrete it, and who taught the bees to find it, knows where spiritual good is; has co-ordinated all things to work together so that those that love God shall suck honey out of the rock.

I once visited a great carpet factory. I saw the wool seized by iron teeth, combed and carded, pressed under huge iron rollers and condensed into rolls,

spun into yarn, dipped here in blue, there in black, yonder in crimson, there in orange, till vast piles of bobbins of every color of yarn met my eye. But I could not see how these piles of colored yarns, bright and sombre, could be woven by the swift shuttles into a carpet of such exquisite pattern and beautiful effect. All seemed confusion and without intelligent design.

Then the superintendent took me above the noisy looms and flying shuttles, to the next floor, where he showed me a diagram of perforated cardboards, the exact pattern of the carpet designed—a plan unseen by the weavers below, but a plan connected with the looms and controlling all the shuttles of varied hues, thus guiding the weaving of all the threads into a web of marvelous beauty.

The lesson was quickly grasped. This world is a vast factory; the events and experiences of life are crude materials seized by the iron teeth of trial, combed and carded, pressed under heavy rollers of sorrow, spun into warp and woof by the whirling spindles of duty, dipped here in the bright dyes of joy and prosperity, there in the dark hues of suffering and affliction. Confusion and mystery seemed everywhere. Then the Master took me up into the sanctuary and showed me the beautiful plan of the text, by which, unseen by the weavers below, the apparently random shuttles of life were weaving all the threads into a glorious robe of righteousness for "them that love God." Blessed be God! above the clatter of the looms and the flying of the shuttles, He is guiding and controlling all by a plan of infinite goodness!

"The angels are on our side,  
And God is over all."

The doctrine of the text is not a pleasing fancy, a beautiful dream, but a glorious certainty: "For we *know* that all things work together for good." How do we "know?"

(1) We know the fact (not the philosophy) because it is the declared purpose and promise of God. Heaven and earth shall pass away; but not one syl-

lable of His word shall fail of being fulfilled. Every attribute of His being is pledged to the fulfillment of His word. His enemies shall never exult that His promises have gone to protest on earth. The streets of gold and walls of jasper and gates of pearl will all be sacrificed before one promise to the children of God shall fail of being honored. The covenant in the lesson is good for its face-value in the four quarters of the globe, to every child of God. We are not deceived who trust His word.

(2) But we know that this doctrine is true by the experience of them that love God. Call to the witness-stand the living disciples of Jesus. Do you know that suffering, adversity, trial and affliction have been sanctified of God, and have worked together for good? Yes, an hundred times. Do you know that the fires of sorrow have purged your gold of dross; that your souls are stronger in faith, purer in love, and richer in grace, as the result of God's administration of the better things that have come to you in life? Yes! all have worked together for good.

The breaking up of the family circle on earth has often been the means of reuniting all the loved ones in heaven. The treachery of earthly friends has often driven us to closer communion with the faithful and true Friend in heaven. The wreck of mortal hopes has often enriched our immortal hopes. The vanity of this world has led us to seek more earnestly for the solid realities of the world to come.

(3) We know that the doctrine is true by the recorded testimony of good men. One said: "Before I was afflicted I went astray; but now have I kept thy word. Thou art good and doest good; teach me thy statutes." Read the biographies of them that love God: they are full of this testimony. It is the light shining on the evening cloud of their lives. Bishop E. O. Haven once wrote to me: "I never had a trial or disappointment that was not transmuted into good."

Forbearing to quote more of the ten thousand testimonies of holy men and

women now in heaven, permit me to conclude with the magnificent testimony of Paul in the other verses of the Sabbath-school lesson. Nowhere else does he seem to ride in a triumphal chariot, as in the eighth chapter of Romans. It is his paean of victory. From first to last verses he rides as a conqueror. His words ring like the trumpet announcing the coming of a king, with every enemy prostrate in the dust or chained to his chariot wheels. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs: heirs of God and joint heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Life and death, earth and hell, principalities and powers, make way for this advancing, exultant conqueror! He recalls all his perils, and sufferings, and stripes, and chains, and dungeons, and persecutions but to shout, "For we know that all things work together for good to them that love God!" He inventories all his trials and losses and afflictions as the capital of his riches in glory, now. And as the glorious security and certainty of his salvation burst in resplendence on his soul, he cries, "If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay! in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

things to come, nor height, nor depth, nor any other creature, shall be able to

separate us from the love of God which is in Christ Jesus our Lord."

### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

June 1.—*Missionary Service.*—THE MORAL DISCIPLINE OF GIVING.

*But rather give alms of such things as ye have, and behold all things are clean unto you.* (Luke xi: 41.)

THERE is something very striking in the wording of this text. What has moral purity to do with alms-giving? How can giving be made a means of disciplining the spiritual man, purifying and elevating the character? Note the occasion on which Christ spoke these words, and the habits of the Pharisees, who were His chief hearers.

I. They had a *retrospective* action. The class addressed were notorious for injustice, extortion, wrongful gains, grasping avarice. Life with them consisted in hoarding. Giving alms—alms, of all things they had—would cultivate in them a sense of justice, constrain them to make restitution where they had wronged any one, and give them new and higher views of life.

II. They had also a *prospective* action. *Giving from right motives, on Christian principle, is an exalted means of grace, a factor of immense force in disciplining the soul into a spirit of Christ-like benevolence and self-denial, and into habits of generous and holy living to the glory of God.*

1. Right giving is *honoring to God*; an act of worship; as much so as praise or prayer. Money becomes sacred, of priceless worth, possesses moral character, when freely given to the Lord to advance His cause, or to His needy children in the name of a disciple. 2. There is a *blessing in it* to the giver, as well as to the receiver. "It is more blessed to give than to receive." There is a sublime philosophy, as well as a glorious truth, in this Christian maxim. Giving cheerfully, largely, habitually, gratefully, as unto the Lord, has served to work wonders in the hearts and lives of many of God's people. Giving has studded many a crown in glory with

stars of brightest lustre. 3. Giving strikes at the roots of selfishness in the human heart, and lays the foundation of a truly noble and Christ-like character.

CONCLUSION: A truly Christian character must be a liberal giver. A stingy spirit is incompatible with the letter and spirit of Christianity. Tested by these words of the Master, multitudes of professed disciples are sadly wanting in some of the essential principles of right living.

June 11.—WHEN GOD WILL BE FOUND. (Ps. lxvi: 18; Ps. cxix: 2.)

There is a great deal of praying that is merely a form, a habit, prayer of the lips only. There is a great deal that is "an abomination to the Lord," because the heart is not right, the spirit, the motive, the character, is not conformed to the known will of God. Absolute as the promises are, they are all conditioned; and God will not hear prayer, will not reveal Himself in mercy, so long as the conditions are disregarded.

Our space will only admit a glance at two or three particulars.

1. *Obedience* is one of the essential requisites of prayer. "Blessed are they that keep his testimonies." So long as I knowingly refuse obedience to every precept and principle of God's moral law and the Gospel of Christ, no amount or vehemence of praying will propitiate the divine favor. I must lift up *clean hands*, or He will turn away in righteous anger. The life must be conformed to the praying, or it will not enter into the ears of the Lord of Sabaoth.

2. *Whole-heartedness* is another requisite. They that "seek him with the *whole heart*" will find Him, and no others. God is a jealous God. Divided affections, faint desires, languid graces, half-hearted endeavors, meet with no gracious response from Him. He puts too high a value on His favor and blessing to bestow them on such seeking.

Just as this condition is, it is as severe as it is imperative. Who is equal to it? The *heart*, the *whole heart*, in prayer, or prayer is vain. How often does God find it necessary to try His people and prove them and keep them waiting, till their hearts wax warm and in dead earnest, and their whole being, quickened and stirred to its depths, goes out to Him in prayer?

3. A *cleansed heart* is a third requisite. "If I regard *iniquity in my heart*, the Lord will not hear me." An obedient life, earnest and supreme desire, are not enough. An *evil heart*—of unbelief, of cherished sin, of impure desire, of malice, or envy, or worldliness—may spoil it all and make our very prayers a snare and a cursing. Oh, it is a fearful thing to come before God in prayer! By our very prayers we shall be *judged*, now and at the judgment.

CONCLUSION: In the light of these considerations, is it any marvel that no more prayers are answered?

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JUNE 18.—PETER'S FALL AND REPENTANCE. (Matt. xxvi: 69-75.)

I. Peter, a few days before this shameful denial, had said: "If all shall be offended in thee, I will never be offended." But our Lord knew better. (vs. 31-35.) He fled like the rest after Christ's arrest. But, waxing bolder, he went to the palace of the high-priest and crowded around the fire. Suddenly charged with being a disciple of Jesus, he denied thrice, and even with an oath, that he ever knew Him. It was a sad and dreadful fall. And in one so confident, so ready to protest his allegiance and determination to die with the Master, if need be! But, though honest at heart, he was impulsive, fickle, and did not know his weakness. His example of perfidy and moral weakness is recorded for our warning. "Let him that thinketh he standeth take heed lest he fall."

II. Peter's repentance was immediate, profound, and made manifest to the world in his future life. It needed but a look from Jesus to fire his soul with penitence. Humbled, but not crushed;

taught a lesson never to be forgotten, he no longer faltered. He was the first to enter the empty sepulchre. To him, first of the apostles, did Christ appear. Thrice had he denied his Lord; and so thrice Christ put to him the searching question, "Lovest thou me?" He became the leader of the entire Church, and to him was accorded the honor of martyrdom.

CONCLUSION: 1. The true Christian is not above the power of temptation. He may fall, as Peter did, and David did, and Solomon did, and a host of other good men. Knowing our weakness and susceptibility to evil influences, our constant prayer should be, "Lead us not into temptation." 2. Christ alone can quicken and restore the backslidden, fallen disciple. A look, a word, a touch from Him, will melt and humble the heart. And nothing else will. No sense of shame, no memory of broken vows, no power of resolution, no reproach of the brotherhood.

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JUNE 25.—BURDENS CAST UPON THE LORD. (Ps. lv: 22.)

I. There is an endless *variety* of burdens laid upon us in this world: burdens of care and toil; burdens of trial and affliction; burdens of weakness and dejection; burdens of want and fear; burdens of duty and endurance; and for all there is one relief, and only one: "Cast thy *burden*"—"thy burden"—for there the emphasis is to be laid; every soul has his own burden—personal, peculiar: "cast thy burden upon the Lord and he shall sustain thee."

I will classify these burdens under four heads: Burdens of the flesh, burdens of the mind, burdens of the heart, and burdens of the conscience; or, if you please, physical, mental, social and spiritual burdens.

1. Burdens of the *flesh*. (a) Natural weakness. (b) Sickness, pain, suffering. (c) Sensual desires, corrupt affections, a nature groveling in the dust. (d) Wasting toil, poverty, deprivation, obscurity, oppression.

2. Our *mental* burdens. (a) Ignorance. (b) Mystery. (c) The darkness of Provi-



dence. (d) Knowledge itself is the occasion of sadness, grief, solicitude; for "he that increaseth knowledge increaseth sorrow."

3. *Social* burdens, or burdens of the heart. Their name is "legion." (a) Burdens of affection. (b) Of disappointment. (c) Of bereavement. (d) Of trial—trials of nature, of faith, of duty—and they are often so heavy as to crush us to the earth, or fill us with fear and trembling.

4. *Spiritual* burdens. (a) The burden of sin, once felt, can never be forgotten. Every voice condemns; but chiefly:

—"On the heart the burden lies,  
And past offences pain the eyes."

(b) Spiritual desertion. (c) Burdens of fear.

II. The encouragement we have to cast our burdens upon the Lord.

1. We may do it. There is no grief, or trial, or sorrow that afflicts us, that we may not carry to God with the hope of deliverance. He will not "break the bruised reed, nor quench the smoking flax." (2) Help in bearing our burdens is sure, if we seek aright. "*He shall sustain thee.*" He does not promise to rid us of the burden, but to *sustain* us under it, and that is better still. Burden-bearing is not evil, if God gives us strength to endure. Many of the sweetest experiences of the Christian grow out of his "burdens." So was it with Paul. God did not remove the thorn in his flesh, but He made His grace sufficient for him. And millions of happy souls are in heaven to-day who bore heavy burdens every step of the way. God's strength did not fail them. And none of us need sink under our burdens. God is ever at hand, and we have an almighty helper in Him.

#### THE SECRET OF SUCCESSFUL WORK.—

"We wonder at the patience of the artist as he sits in his darkened room year after year, and adds with slowness and trembling one hair-breadth line after another to the canvas. But he could not thus protract his assiduities unless his labor were his pleasure."

## THE GERMAN PROTESTANT PULPIT OF TO-DAY:

Its Characteristic Elements of Strength and its Elements of Weakness.

No. I.

BY THEODOR CHRISTLIEB, D.D., PROFESSOR OF THEOLOGY, AND UNIVERSITY PREACHER IN BONN, GERMANY.

If a thousand different birds should warble together in a large garden, what would be the key-note of their music? Still more difficult would it be briefly to characterize, as I am requested to do for the readers of *THE HOMILETIC MONTHLY*, the 18,000 pulpit voices of Evangelical (Protestant) Germany, in view of the endless variety of their gifts, tastes, styles, and especially of their theological tendencies. True, their natural peculiarities and churchly customs, classical education and theological training have developed certain common characteristics among the great majority of these preachers—all of which we shall presently consider. Yet, where shall we look for the harmony of the fundamental tones, if within one and the same national church, upon the same Christian festival-day, and often in the same city, perhaps from the same text, one preacher will glory in the incarnation of the Son of God, or proclaim the victory of the Risen One; whereas another, believing only in the son of Joseph and in the continuance of his spiritual life after death, will hurriedly pass over the fundamental truths of salvation in order to conceal his unbelief by the ever-varying coloring of his word-pictures? Alas! the varied homiletic instruments and musical tones do not always, as they should, harmonize into one grand symphony of praise to Redemption, influenced and directed by the Chief Shepherd, and animated by one and the same Spirit. No, the varied spirit and contents of the sermons delivered render it difficult to characterize in brief the German pulpit of to-day. This appears more prominently in view of the constitutional differences existing between the several tribal families, espe-

cially between the Northern and the Southern peoples, or between city and country preachers and their respective sermons.

For a long while past this has been the case in Germany. A retrospect of the historical development of the German Evangelical (Protestant) pulpit will show this. Since the days of the Reformation how many phases of its growth have been developed! After the bold and vigorous, faithful and powerful testimony of the Reformers came the period (about 1580–1700) of a staid, rational development of homiletic methods, on the one hand—i.e., the orthodox-polemical sermon of a confessional dogmatism, and on the other hand, the more practically orthodox, biblical and edifying preaching of John Arndt, Valerius Herberger, Henry Müller, Christian Scriver, and others. Then, as a reaction against the doctrinal pulpit controversies of the eighteenth century, there followed the preaching of Pietism. This tendency sought to develop a mechanical confession of the faith into an experimental knowledge of salvation, a dead orthodoxy into a true and living faith, and insisted upon personal conversion and sanctification (Spener, Francke, Rambach, many preachers of Wurtemberg, and others). Alongside of this appeared the churchly, orthodox sermon, opposing the representatives of Pietism as mystics and fanatics. Then, from about the middle of the eighteenth century, both these contending parties were overcome by the rationalistic pulpit, which, as to its outward form, developed tasteful sermonie methods (Mosheim), but which, in spite of all the opposition of the preachers of the "Supernaturalistic" school, more and more dispensed with the essence of faith, until, at the turning-point of the century, the lowest development of Protestant preaching, viz., the naturalistic and utilitarian sermons of the period of the "Illumination," was reached.

These several conflicting tendencies, existing in the eighteenth century, have

continued to exert a very strong influence upon the preaching of the nineteenth century. In the first decades of the present century there was manifest an evangelical sermonie revival, both material and formal (Herder, Schleiermacher, Claus Harms, Therman), especially in the renewal of a biblical faith in divine revelation (Lavater, Menken, Gossner, L. Hofacker, G. D. Krummacher, F. W. Krummacher, and others), and in full conflict with decaying Rationalism (Reinhard, Von Ammon, Röhr, and others).

Since the middle of the present century the points of difference between the contending parties have been more sharply emphasized. On the one hand, we meet with preachers who powerfully and popularly present the evangelical faith under the influence of the confessions of the Lutheran Church (e.g., Löhe, in Neudettelsau; Ludwig Harms, in Hermannsburg; Munkel and Petri, in Hanover, and others); also a more moderate school: Ahlfeld, in Leipzig; Uhlhorn, in Hanover; Caspari, in Munich, and many Lutherans in the United (Lutheran and Reformed) church of Prussia, and elsewhere. In addition to these, gradually diminishing in number, there are sundry preachers of the Reformed church, strictly confessional: Kohlbrügge, and more recently Geyser, in Elberfeld. On the other hand, among the great majority of ministers of the United church, and also among those of the Lutheran and the Reformed churches, there is less emphasis laid upon confessional and denominational distinctions, and more upon the general biblical and evangelical characteristics of the sermon. And this is illustrated in every possible manner of treatment: at times, void of rhetoric and in a simple form—condensed, thoughtful, brief, essentially didactic, and at the same time evangelically edifying (Nitzsch); then elevating, spiritual, psychologically profound, earnestly impressive, with apologetic fervor (Tholuck); now more strictly biblical, interpreting the text in relation to the complete organism of Scripture

revelation, and thence throwing light upon the present condition of society (Beck, in Tübingen, and also Rudolph Stier); again captivating with rhetorical art, in lofty manner, with short and striking antithesis (Kögel, in Berlin, and Brückner); here laying stress upon a smooth diction and an elegant style (Beyschlag, in Halle); there, after the manner of former pietism, placing in the foreground simple and earnest repentance and conversion, faith and regeneration, without oratorical adornment (Kapff, in Stuttgart, and many ministers of Wurtemberg); now presenting the Gospel in a clear and attractive manner, with a poetic flavor, rendering it acceptable also to the cultured classes (Gerok); and then penetrating into a profounder study of the prophets and of the Apocalypse (Rink, in Elberfeld). Over against these two chief divisions, confessional and evangelical, are the rationalistic preachers of the "Protestant Union" (*Protestant Verein*), that delight in emphasizing the ethical and humanitarian principles of Christianity at the sacrifice of the facts and doctrines of redemption (Schwarz, in Gotha, and Schenkel, in Heidelberg).

According to this presentation, the homiletic map of Germany of to-day would be drawn as follows: in the South—Wurtemberg, almost entirely of a Scriptural faith, and frequently pietistic; Baden and the Palatinate, predominantly rationalistic; Bavaria (proper), Lutheran and confessional; Hesse Darmstadt, Nassau and Alsace, divided between Rationalism and positive Evangelicalism. If now we cut a broad section through Central Germany, we shall find in the Rhine province and in Westphalia the positive, evangelical sermon prevailing; in the former, of a Reformed; in the latter, of a Lutheran coloring. In the province of Saxony (Prussia), and especially in Silesia, "liberal," i.e., rationalistic, preachers are found side by side with Lutheran and confessional, as well as with numerous ministers of a positive biblical and general evangelical tendency; also in Silesia, the strict confessional preachers of the

"Separatists," or "Independent" Lutherans. This strict Lutheran and confessional preaching largely prevails in the Kingdom of Saxony, although in many places Rationalism persists in manifesting itself. The latter continues to predominate in several of the Thuringian dukedoms, as in Gotha, Weimar, and elsewhere. In the Electorate of Hesse the sermon is, for the most part, positively evangelical, upon a Reformed basis; only recently several Lutheran and confessional preachers have appeared among the rest.

In Northern Germany there predominates, on the whole, an evangelical Lutheran tendency, from Hanover to the Russian frontier, and even beyond into the Baltic provinces of Russia. The preachers of Hanover are nearly all positively Lutheran; also in Frisia, though mixed with the Reformed. Rationalism appears here and there in these two provinces, as well as in Brunswick. In Oldenburg, Holstein, Hamburg, Rationalism is somewhat more strongly represented in the pulpit, and predominantly in Bremen. In Mecklenburg and Pomerania a strict Lutheran confessionalism prevails; in the latter portion, mixed with a general evangelical tendency. In Posen and Brandenburg the sermon is almost exclusively positive and evangelical, with a Lutheran coloring, save as to Berlin, a strong majority of whose preachers are Rationalistic. And, finally, East and West Prussia are divided between the evangelical Lutheran and the rationalistic tendencies.

This brief sketch will therefore show that the overwhelming majority of the German ministers\* of to-day are positively evangelical. They are numbered by thousands, the rationalists by hundreds. And even the latest phase of Rationalism, as represented by the disciples of Ritschl, counts but very few preachers in the pulpit. Many

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\* I mean the clergy, not the educated classes, a great majority of whom are rationalistic, and must continue to be so as long as our gymnasia and universities remain in their present condition.

who, as students in the university, are filled with such ideas, soon relinquish them when they assume the practical duties of their office. And the older forms of Rationalism, still somewhat strongly represented in the "Protestant Union," do not seem to be on the increase. Hence there is found in the German pulpit of to-day, with all its manifold variety of tendencies, *more unity in biblical, evangelical, positive religion than has existed for one hundred years!* I do not say, however, that the congregations also are, to a large extent, composed of living believers. This is altogether a different question, to which we shall presently recur. But in the great majority of the State congregations (Established churches), the Gospel is proclaimed to-day. And likewise in the comparatively few "*Independent*" or "*Free*" churches. A complete work, like the one of Stöckicht ("*Die Christliche Predigt in der evang. Kirche Deutschlands*": Wiesbaden, 1876, *et seq.*, 3 vols.), though it excludes the rationalists, plainly shows this evangelical unity.

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## THE MORAL AIM IN FICTION.

### No. I.

BY JULIAN HAWTHORNE.

THE producers of modern fiction, who have acquiesced more or less completely in the theory of art for art's sake, are not, perhaps, aware that a large class of persons still exist, who hold fiction to be unjustifiable, save in so far as the author has it at heart not only (or chiefly) to adorn the tale, but also (and first of all) to point the moral. The novelist, in other words, should so mould the characters and shape the plot of his imaginary drama as to vindicate the wisdom and integrity of the Decalogue: if he fail to do this, or if he do the opposite of this, he deserves not the countenance of virtuous and God-fearing persons.

Doubtless it should be evident to every sane and impartial mind, whether orthodox or agnostic, that an art which runs counter to the designs of God toward the human race, or to the growth

of the sentiment of universal human brotherhood, must sooner or later topple down from its fantastic and hollow foundation. "Hitch your wagon to a star," says Emerson; "do not lie and steal: no god will help." And although, for the sake of his own private interests of the moment, a man will occasionally violate the moral law, yet, with mankind at large, the necessity of vindicating the superior advantages of right over wrong is acknowledged, not only in the interests of civilized society, but because we feel that, however hostile "goodness" may seem to be to my or your personal and temporary aims, it still remains the only wholesome and handsome choice for the race at large: and therefore do we, as a race, refuse to tolerate—on no matter how plausible an artistic plea—any view of human life which either professes indifference to this universal sentiment, or perversely challenges it.

The true ground of dispute, then, does not lie here. The art which can stoop to be "procuress to the lords of hell," is art no longer. But, on the other hand, it would be difficult to point to any great work of art, generally acknowledged to be such, which explicitly concerns itself with the vindication of any specific moral doctrine. The story in which the virtuous are rewarded for their virtue, and the evil punished for their wickedness, fails, somehow, to enlist our full sympathy; it falls flatly on the ear of the mind; it does not stimulate thought. It does not satisfy; we fancy that something still remains to be said, or, if this be all, then it was hardly worth saying. The real record of life—its terror, its beauty, its pathos, its depth—seem to have been missed. We may admit that the tale is in harmony with what we have been taught ought to happen; but the lessons of our private experience have not authenticated our moral formulas; we have seen the evil exalted and the good brought low; and we inevitably desire that our "fiction" shall tell us, not what ought to happen, but what, as a matter of fact, does happen.

To put this a little differently: we feel that the God of the orthodox moralist is not the God of human nature. He is nothing but the moralist himself in a highly sublimated state, but betraying, in spite of that sublimation, a fatal savor of human personality. The conviction that any man—George Washington, let us say—is a morally unexceptionable man, does not in the least reconcile us to the idea of God being an indefinitely exalted counterpart of Washington. Such a god would be “most tolerable, and not to be endured”; and the more exalted he was, the less endurable would he be. In short, man instinctively refuses to regard the literal inculcation of the Decalogue as the final word of God to the human race, and much less to the individuals of that race; and when he finds a story-teller proceeding upon the contrary assumption, he is apt to put that story-teller down as either an ass or a humbug. As for art—if the reader happen to be competent to form an opinion on that phase of the matter—he will generally find that the art dwindles in direct proportion as the moralized deity expatiates; in fact, that they are incompatible. And he will also confess (if he have the courage of his opinions) that, as between moralized deity and true art, his choice is heartily and unreservedly for the latter.

I do not apprehend that the above remarks, fairly interpreted, will encounter serious opposition from either party to the discussion; and yet, so far as I am aware, neither party has as yet availed himself of the light which the conclusion throws upon the nature of art itself. It should be obvious, however, that upon a true definition of art the whole argument must ultimately hinge: for we can neither deny that art exists, nor affirm that it can exist inconsistently with a recognition of a divinely beneficent purpose in creation. It must, therefore, in some way be an expression or reflection of that purpose. But in what does the purpose in question essentially consist?

Broadly speaking—for it would be

impossible within the present limits to attempt a full analysis of the subject—it may be considered as a gradual and progressive unification, not of this or that particular individual in contradistinction to his fellows, but of human nature as an entirety. The evil into which all men are born, and of which the Decalogue, or conscience, makes us aware, is not an evil voluntarily contracted on our part, but is inevitable to us as the creation of a truly infinite love and wisdom. It is, in fact, our characteristic nature as animals: and it is only because we are not only animal, but also and above all, human, that we are enabled to recognize it as evil instead of good. We absolve the cat, the dog, the wolf, and the lion from any moral responsibility for their deeds, because we feel them to be deficient in conscience, which is our own divinely bestowed gift and privilege, and which may be defined as the spirit of God in the created nature, seeking to become the creature's own spirit. Now, the power to correct this evil does not abide in us as individuals, nor will a literal adherence to the moral law avail to purify any mother's son of us. The precept of conscience is always negative, never positive; and obedience to it neither can give us a personal claim on God's favor nor was it intended to do so: its true function is to keep us innocent, so that we may not individually obstruct the accomplishment of the divine ends toward us as a race. Our nature not being the private possession of any one of us, but the impersonal substratum of us all, it follows that it cannot be redeemed piecemeal, but only as a whole; and, manifestly, the only Being capable of effecting such redemption is not Peter, or Paul, or George Washington, or any other atomic exponent of that nature, be he who he may; but He alone whose infinitude is the complement of our finiteness, and whose gradual descent into human nature (figured in Scripture under the symbol of the Incarnation) is even now being accomplished—as any one may perceive who reads aright the progres-



sive enlightenment of conscience and intellect which history, through many external vicissitudes, displays.

## THE EFFECTS OF BRAIN OVERWORK. No. III.

BY WILLIAM A. HAMMOND, M. D.

### HOW PREVENTED AND RELIEVED.

It sounds like a truism to assert that the best way to avoid the condition induced by an overworked brain is not to overwork the brain. And yet, this is the very fact that it appears almost impossible to inculcate upon the majority of brain-workers. It is true that there are many persons who put this organ to work of a character and extent beyond its natural powers, and who apparently suffer no great degree of inconvenience therefrom. But in nearly every case, this immunity is only temporary; sooner or later the day of reckoning comes, and then the punishment is exactly proportioned to the offences.

The great difficulty that individuals have to contend with is, that there is no uniform standard of brain-work to which all can adapt themselves. Brains differ in power, and hence each one has a standard of its own, which should be ascertained and rigorously adhered to. I do not mean to be understood in saying by this, that there are not times when the brain may be overtasked without serious injury. Such periods occur in the life of every actively intellectual man, and the necessities of existence and often the welfare of the world, require that he take whatever risk attaches to them. The brain that is habitually kept at its normal degree of action is certainly, other things being equal, better prepared for such emergencies than the one that does not receive its due proportion of rest; and the deleterious consequences are always at their minimum.

The physician is often asked for advice or medicine that will permit a person to overwork the brain and yet suffer no ill consequences from the indulgence. It would be just as sensible to ask that something should be given

him which would allow him to put his naked hand into boiling water without getting it scalded. There are medicines that mask the bad effects for a while, but there are none that prevent them. Every person should ascertain for himself what his limit of brain-work is, and should not habitually exceed that limit. The signs to which reference has been made in the foregoing papers of this series will give him sufficient warning of any transgression.

As to the treatment of the effects of excessive mental exertion, reference can be made here only to certain broad hygienic principles that are applicable to the cases, leaving the medical treatment to be such as each individual instance requires and which can only be marked out by the physician who examines the patient.

In the first place all excess must at once be stopped. Unless this is done no treatment will be of any avail. Persons who will readily recognize this principle as regards other organs than the brain appear to be incapable of seeing its applicability to this the most important of all the organs. I sometimes say to these persons, "If you were a surgeon, and a man were to come to you with a burnt hand, and you applied a healing ointment to it, you would scarcely expect the application to do any good if the patient immediately stuck his hand into the fire again? The same rule is applicable to the brain. If you go to hard work again, if you do the things which brought you into trouble, be very sure you will not get well." Of course this is the most common of all common sense, but it is sometimes difficult to get it into their heads.

Exercise in the open air is a powerful curative agent. The use of the muscles requires that the blood should go to them, and hence the head is relieved. I do not think that any form of exercise is as good as walking. Horseback riding comes next; rowing next. No exercise within the walls of a house can take the place of that in the open air, though, of course, it is better than none.

Bathing daily in as cold water as the system will tolerate with comfort, and subsequent friction of the whole body with a coarse towel is an admirable agent for determining blood to the surface of the body, and thus of relieving internal congestions.

The food should be nutritious, digestible and ample, though not excessive in quantity. All the powers of the system are required, and they are not available unless the individual be well fed. Tea and coffee may safely be left to the person's own inclinations and experience, and the same is true of tobacco in moderation. Alcoholic liquors generally act injuriously by still further increasing the tendency of blood to go to the head.

Mental recreation cannot be dispensed with. This is obtained in various ways. Reading good novels is one of the best. I recollect the case of a distinguished clergyman who not long since consulted me for insomnia, the result of brain overwork, and who was cured by my sending him into the country with a trunk full of interesting novels. A good play at a respectable theatre is perhaps even better than a novel, for it takes the individual more out of the rut into which he has got. Concerts, lectures, and society generally, are almost equally efficacious.

It has been said that one if not the chief reason why English clergymen so seldom suffer from brain overwork is, that when they are young curates they all play croquet or lawn tennis, and that when they are old they do not neglect to avail themselves of their opportunities for social intercourse.

The world is not amused enough. There is too much seriousness, and till the brain-workers learn that the organ they depend upon needs not only rest but change, they will suffer from the ills to which I have briefly drawn attention.

THE history of hierarchies seems to show that all religious errors consisted in making the symbol too stark and solid, and, at last, nothing but an excess of the organ of language. — *Emerson*.

## PASTORAL AND SERMONIC HABITS. Personal Experiences of Distinguished Clergymen.\*

No. II.

THOMAS ARMITAGE, D.D. [BAPTIST],  
NEW YORK.

I do not keep a list of subjects or texts on which to preach, but exercise my best judgment as present necessity demands; my rule being that of answering the highest edification and utility in every respect for the time being. I find that it is necessary, sometimes, to change my subject, either because my mind has become clouded, or there is a change in my congregational circumstances, or because the kind of congregation is not likely to be present for which I specially prepared, or, finally, because of the state of my health and spirits.

I never use any scraps, and make no collections of anything in that line, although now and then I may use an incident which comes in my way. I pay little attention in the pulpit to current events. The wants of my hearers on Sunday are different from what they are during the week. They want a gospel which will heal the wounds of the week that is past, and give them strength for the struggles of the coming six days, and not nonsense.

I generally take time well by the forelock, and never study for the pulpit on Saturday. That day, as far as I can command it from outside duties, is my Sabbath. I am generally through with my preparations by Thursday night.

When called upon, I attend the funerals of people outside of my church and parish, on the simple ground of kindness and humanity, and use such opportunities by offering, as far as possible, words of condolence to the bereaved. I have never received any remuneration for such service, except, once in a great while, a present.

I regard the first and highest order of pastoral work as work in the study and the pulpit. As to the visitation of the sick, the burial of the dead, the consola-

\* In interviews for *THE HOMILETIC MONTHLY*.

tion of those who are in trouble, I do all of it for my own congregation that its necessities demand, feeling that they are entitled to my time in the way that will best contribute to their advantage.

One point I would like to express myself strongly upon: the annoyance of calls—never from my own people, but from persons who have no claim upon my time. The annoyances that a city pastor of a large church suffers in that direction are indescribable. Whenever any of my own congregation call upon me, my time is theirs with cheerfulness, and I leave any work to attend to their necessities. But the nuisances come in the way of perpetual beggary of all sorts—in the denomination and out of it—for money for nameless purposes. Most of those who make these appeals tell you that it is for “the work of the Lord,” but you haven’t any knowledge that the Lord is doing that sort of work, though you are made pretty well aware that they are in it, and may have originated it. What the Lord has to do with it, I don’t know; but if the Lord sends them here, it must be as a test to my patience and endurance. It may be providential in that direction. Some men seem to think that ministers in New York have nothing to do but to spend their time in grinding their axes. They want you to give letters of introduction for public office, to assist them in political aspirations. They want you to give them lists of church members, especially wealthy people, that they may visit them for the sale of books, or for the collection of funds. In short, they want to *trade* on your influence, whether it shall curtail and destroy it or not. They seem to have no conscience in the matter, and half the time they are destitute of common sense. One of the pests of pastoral life in New York is found in pious begging.

Another nuisance shows itself in the way of endless correspondence, in which people put to you all sorts of foolish questions—questions that it is impossible for any man on earth to answer—with reference to theological points; to church difficulties stated ex

*parte*; to the publication of books, generally accompanied with the request that you read an unreadable manuscript, put it through the press, or edit it, or write an introduction to it, or, in some way or other, do from one to three months’ work for them, for nothing. The men who ask such favors are legion.

The same annoyance comes from all sorts of periodicals, asking for articles on all sorts of questions; asking permission to print your sermons; asking for papers, but very seldom sending you any check or remuneration for all your trouble in doing the work. To avoid them, I have to throw myself on the assistance and ingenuity of my family, for my study is in my house. I will not tell a falsehood, and say that I am not at home when I am; but I tell my family that I shall not be able to see people (excepting my own people) when I have not the time. I cannot fix any hours. If I fix hours for seeing people, perhaps a man, a personal friend, comes from Brooklyn on a matter that really is of interest. I do not want to oblige him to repeat his visit, at great loss of time and labor to himself; I therefore have a slate on which my servant gets visitors to write their business, but half the time they are either too stupid or too designing to do this. They go away angry, slamming the door after them, because I cannot leave my work fifty times a day to go down stairs and attend to their wants. Their business is always of “very great importance”; but nineteen times out of twenty it is of no importance to me; the importance all lies on their side.

I have no particular system for developing an interest in the prayer-meeting; but at every turn of the meeting—in the prayers, addresses, hymns, or whatever the status of the meeting may be—I exercise the best intellectual and practical wisdom that I have at the time, to increase the interest. The young people take considerable part with us, also the women—a body of thoroughly instructed, well-educated women, who speak as edifyingly, and do as good work as any men in creation. And we have a great number of educated chil-

dren. I hold children's meetings on Sunday afternoons, and the children are educated by myself and others. Sometimes I give them essays on different subjects, sometimes they speak, sometimes pray; sometimes we read the Scriptures together in concert. I ask them questions, and they ask me questions; and my children's meetings contribute very largely to the growth and interest of the church. I have paid special attention to the teaching of children. I aim to be a teacher to everybody, and not a sensational preacher. I despise every sort of sensationalism in the pulpit, for I am to give an account to God of my work, and I do not want to appear before Him as a regenerated clown or mountebank, but as a faithful minister of Jesus Christ.

## LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

### No. IV.

#### VIEWS OF JOHN H. STODDART, ESQ.\*

THE clergy have often criticised the actors and the theatre. It would be strange, therefore, if I, as a representative of the dramatic profession, should not take advantage of the kind offer made to me by the Editor of *THE HOMILETIC MONTHLY*, and respectfully ask the clerical readers of the magazine to consider a few suggestions I will make in regard to actors in their relation to clergymen and the church.

First of all, it seems to me that preachers display great ignorance about the life of the actor. Because, forsooth, he amuses the public, they imagine (or some of them would appear to) that he has a very merry time of it himself. In common with a great many people they believe that life "behind the scenes" must be very enticing and pleasant. Now the fact is just the opposite. The

actor has to study hard, has to attend tedious rehearsals, and has, under pain of various severe penalties, to be on time at the various performances, ready to do his work. As to life "behind the scenes"—well, there is no "life." Each performer is thinking of the work set for him to do, watching—and always with more or less nervousness, no matter how long he has been upon the stage—for the time when he is to appear before the audience. All the life, the noise, the excitement, the enthusiasm, is to be found before the curtain; behind the green baize are a lot of workers looking forward, like all workers, to the moment when their toil shall be over.

The temptations that come to the actor and the actress come from without rather than within the theatre. Actors, as a rule, are affectionate, good-natured, liberal-hearted fellows; their services are often given for charitable objects. In the present condition of theatrical management, and the long runs of favorite plays, they often have much spare time on their hands. And this enforced idleness, I have no doubt, leads some of the weaker-minded into bad habits. Actors are genial fellows, and people in front of the footlights are, as is well known, continually seeking their society—sometimes, I was going to say, almost forcing themselves upon the favorite members of the profession. Thus it happens that some actors eventually get too fond of the cup. Occasionally there are breaches of marital fidelity and divorces, which, on account of the actor's prominence, are widely published in the papers of the day. The press is only too eager to serve up such bits of news or gossip, done up after the most sensational fashion.

Now what the actor objects to in the preacher and the church is, that his profession should so often be singled out among all the businesses and professions as being one in which the members are particularly bad. He resents such an idea with considerable feeling, especially if he leads a good life himself. He would say to the cler-

\*Mr. John H. Stoddart is one of the three oldest actors on the New York stage, and well qualified by reason of his high standing in the profession, to voice the opinion of the most intelligent actors. We deem it desirable to have the various professions and callings represented in this symposium, that something like a complete view of the subject may be presented.—ED.

gymen and the critical church member, "Take a thousand merchants, or lawyers, or plumbers, or furniture dealers, and a thousand actors. Look into their daily lives and you will find that we are no better and no worse than they." And he will call your attention to the daily reports of cock-fights and prize-fights in the daily papers wherein the statement is nearly always made that "the proceedings were witnessed by a crowd of well-known stock-brokers and many city officials." Why should not these people be occasionally lashed by the eloquent tongues of the preachers?

Actors are not, as a rule, disbelievers in the Christian religion. Many of them, it is true, are non-church goers. Sunday is a welcome day of rest after six days' work, the biggest portion of the work coming on the day before Sunday. And so, many of them, I believe, stay home on the Sabbath. But that does not argue that they are disbelievers. Rarely have I known an infidel or an atheist among the profession. The unscriptural-like proceedings at the funeral of a certain prominent actor some time ago, where there was no clergyman, and only an address made by a fellow actor, were exceptional in the extreme, and have been very harshly criticised by all the players I have heard talk on the subject. My suggestion is, then, that the pulpit should be just to the stage and not go out of its way to cast a slur upon a body of toilers which, believe me, contains plenty of good people. For instance, is it calculated to make an actor feel very pleasant to read, as I did in this morning's *Sun*, that, according to the Rev. Dr. Justin D. Fulton (of Brooklyn), the theatre is "the house of vileness, patronized by vileness," and that a clergyman who visits it is "a tumor or a cancer"? The reverend gentleman added: "Place me upon a polar iceberg, where no verdure greets the eye, where naught but the white bear's growl can be heard; let me live where no friend shall cheer me with his smile; bar me in prison; but do not, oh, do not compel me to mingle

with the ungodly crowd of a theatre."

Is such talk honest? Is it just? Is it fair? Now, I am an old actor, and my father and grandfather were actors before me. I am—and I only say this by way of illustrating how unfair such wholesale attacks are—I am, I say, a vestryman in the Episcopal church in the little town in New Jersey near which I have my home. My wife, daughter and self, are regular attendants at its services, and, I can assure you, it is a matter of keen disappointment to all of us if the severity of the weather or sickness keep us away from the church. Yet, here am I accused of earning my bread for myself and family in a "house of vileness." And, I suppose, I am worse than a "cancer" or a "tumor."

But it would be ridiculous to take this remark as a specimen of the sentiment of the clergy. I know that they are gradually becoming more enlightened, and do not look upon the "poor player" as they once did in my younger days. If they would really do a good work for the drama and the people, let them,

*First*, Recognize the right of the public to be amused by wholesome dramatic representations: and,

*Second*, Let them denounce the bad, trashy plays which unfortunately are put upon the stage, and say a word for the good ones. Above all, let them speak of, and treat, the actor with the same charity that they show to men in other professions, and they will find any overtures they may make toward him—taking it for granted, of course, that they recognize his right to be an actor—will be met more than half-way.

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THE CONSTANCY OF TRUTH.—Amidst all the painted mists and empty boasts of this earth, amidst all its swelling waves and dark surroundings, amidst all the inner Babel shouts of appetites and passion, there is a true and a right; and in Christ Jesus this I may choose, and none can take it from me. "The Lord setteth above the waterfloods; the Lord remaineth a King forever."—*Bishop Wilberforce*.



## A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION  
RECONCILABLE WITH THE BIBLE? IF  
SO, WITH WHAT LIMITATIONS?

No. VI.

By JESSE B. THOMAS, D.D.

THE "Darwinian" Theory of Evolution is, in some respects, like a comet's tail. It fills the near heavens with a conspicuous and formidable glow; but, in itself, it is as indistinct as it is vast, and its outline is wholly indeterminate: it hangs also on a diminutive nucleus, and is swinging past in an orbit too eccentric to be readily calculated. It does not seem prudent for theology to hasten to become pendent to it, under the impression that it is "hitching its wagon to a star," for the stars are visible through and beyond it.

There is, to be sure, a considerable area of current research and speculation, fascinating and profitable in suggestion, which, in a vague and general way, the evolutionary notion covers; but it is mainly as a fog overhangs a river, showing its locality and general course, but not much else—concealing the specific features of the river, in fact, whose presence it reveals.

The word "evolution" itself is the lawful property of the scientific party by whom it was long since appropriated, and to whom it owes its prominence and whatever of current definition it has in the public mind. It is continually used by particular writers, and even by the same writer, in senses apparently so elastic, and even contradictory, as to confuse the reader; but that in the great bulk of scientific discussion its use carries agnostic or anti-theistic implications, is unquestionable. Whether a word which, at the best, is so nebulous, is worth capturing for use in a region where words are so cheap and abundant, and inventive powers are so prolific, as in theology, may well be doubted. And it is at least as doubtful whether the most industrious fumigation by redefinition and explanatory protest can rid it of its unwholesome taint, and prevent its breeding a subtle

contagion. It is open to any writer, who prefers some unusual sense of a word, to expound it in that sense, and use it accordingly; or if he limits it mentally in some unknown way, to indicate that fact by the qualifying phrase, "as I interpret it"; but unless the former renews his definition with every use of the word, and unless the latter gives some form to his mental reservations, both will be liable to misapprehension on the part of the common people. For words, like coin, get their current measure of value from common consent, and cannot be re-coined or clipped at will.

The frequency of the mutual misunderstandings and the vehemence of the alternate protests of clear-headed and deftly spoken men engaged in this discussion, advise us that there must be an entangling web of ambiguity somehow pervading it, and that it is very subtle in texture. Passing by for the present the necessary complications which the question of evolution must take on when it spreads upward into regions even more refined and complex than those of biology, and the tangle of variant theories strictly within that region, each supported by wealth of equivocal or conflicting phenomena, there seems to be a tendency to harlequinade, in the abstract idea of evolution itself.

There are three conceptions of it treated as identical, or interchanged as equivalent, which are, in fact, radically distinct. The *first* and most natural of these makes evolution synonymous with *growth*. The development of the embryonic into the adult form is accomplished through a physical process open to the inspection of science, in which there is manifestly no breach of corporate unity or progressive continuity, and no loss of individual identity. This fact of nature is thereupon treated as typical, and becomes dominant in a resulting evolution philosophy—in which (by an analogy more or less striking) a single species, the whole living world, and finally the universe itself, is treated as a unit, which

has reached its present form through like unbroken continuity of growth. This is intelligible, and, in its way, legitimate. But there is a *second* conception, which makes the true analogue of evolution to be *birth* rather than growth: and this points toward a totally distinct range of philosophy. "There is no doubt," says Prof. Patton, in his admirable paper, "that evolution is a proper word to use in describing the derivation of offspring from parents." President McCosh also speaks of "evolution, that is, one thing coming out of another," and treats it as describing the relation of cause and effect. "The cause develops into an effect. The effect is evolved from the cause." These expressions proceed from the highest authority, and are capable, no doubt, of abundant justification from scientific utterances; but they lend emphasis to the cautions already suggested as to the slipperiness of the word in question. The egg germ ripens into a chick, the chick becomes a hen. And this is clearly evolution according to the authorities. The hen now lays an egg, and this, too, it seems, is evolution. But observe the difference: The egg-germ became a hen; the hen did not become, but produced, an egg. That is to say, the word "evolve" has in one case an intransitive sense: it describes the growth of an existing thing; the germ evolves into a hen: in the other, it has a transitive sense; it describes the birth of a new thing, the hen evolves the egg. In the one case, the characteristic feature is that the unity, continuity, and identity of the subject remain intact; in the other, that all three are broken.

It makes a vast difference whether we are to understand by "one thing coming out of another," merely one stage of growth in a single thing following another, or the emergence from some physical thing, of some new and independent thing. A word which is to be used alternately in these divergent senses must be handled with care; otherwise the evolution of Leonardo da Vinci may mean at will his growth

from boyhood, or his production of "The Last Supper."

It is true that the birth of the individual may be regarded as one term in the unfolding of a race-life; but in this sense, though incident to, it is not by any means identical with the ideal evolution supposed; and in itself it intercepts the very continuity of race-life essential to its integrity.

But there is still a *third* conception. It treats evolution as not so much the ripening into maturity of an actual embryonic form, nor the emergence of a new form from an old, but rather as the development of a potency into an actuality. Prof. Winchell's definition seems to hint at this interpretation. He regards evolution as implying "the emergence of a succeeding term, through differentiation, from a preceding term. A material continuity runs through a series of terms. Each later term exists potentially in each earlier term." Prof. Huxley states explicitly to the same effect, that a germ is "matter potentially alive, and having within itself the tendency to assume a definite living form"; and that "every living thing is evolved from a particle of matter in which no trace of the distinctive character of the adult form of that living thing is discernible." Now to attribute a result to the action of a "potency" or a "tendency," is, to use Mr. Darwin's phrase, a device to "cover up our ignorance," and is "not a scientific explanation:" since neither of these is a scientific cause, or has even a scientific actuality. It appears, therefore, according to this apprehension of the case, that the evolution of specific forms denotes, primarily, their coming into existence without any discoverable, determinative, physical antecedent.

Evolution, according to the first of the definitions thus given, is essentially the continuance of a life; according to the second, the projection of a life; according to the third, the inception of a life. In the first sense, its alleged continuity is real only when limited to the individual; in the second, only when extended to a series; in the third,

when attributed to the undiscovered source of the "potency" from which comes.

The title of Mr. Darwin's book, "The Origin of Species," has been sharply criticised, on the ground that it accuses for the extermination of species.

And certainly his language suggests such a criticism; for he seems actually to be discussing the "evolution" of the specific individual, of varieties of individuals that make up species, and of the specific differences which part existing groups by possible outlines. In the latter absence of the word "species," the seems accurate enough. It is not wonderful that diverse impressions arise as to the bearing of theories which sum themselves up in a word ismistic in meaning, and a word often flashes a different hue in diverse sentences.

The last preceding writer in this avows his "acceptance of the scientific theory of evolution," which regards as not only reconcilable the Bible, but so essential to right apprehension, that he could surrender it without "sacrificing his convictions and inspiration from Christ Himself. This is very strong language, and is far more stimulating to curiosity than satisfactory to reason. Looking toward the question of ethical evolution, for instance, our Lord seems clearly to repudiate the theory in question. When reverting to the social degeneracy of Moses' people, he declared, "From the beginning it was not so." Paul also clearly charges the paganism of Rome to apostasy, not to incomplete development. It may be, indeed, as stated, "generally the product of the struggle between the animal nature of man and the rational and intellectual nature," then, that struggle is, according to evolutionism, compulsory, normal, and praiseworthy, it is hard to see how a product can be at the same time voluntary, abnormal and reprehensible—that is, "the deliberate transgression of known law." Of course,

when the Bible has been arbitrarily purged by "rejecting" what one is compelled to reject by his "belief in evolution," it will be easy enough to "reconcile" what remains.

Whoever "accepts the scientific theory of evolution," without specific definition of it, virtually refers the reader to scientific men themselves for a definition. Prof. Youmans, in Appleton's Cyclopaedia, summarizes the matter thus: "Evolution is now generally applied to the doctrine that the existing universe has been gradually unfolded by the action of natural causes in the immeasurable ages of past time." Mr. Sully, in the Encyclopedia Britannica, describes the theory as "a natural history of the Cosmos, including organic beings expressed in physical terms as a mechanical process"; it "assumes the cause of this process to be immanent in the world itself that is thus transformed." Again he pronounces it "clear that the doctrine of evolution is directly antagonistic to that of creation . . . it substitutes within the ground which it covers the idea of a natural and necessary process for that of an arbitrary, volitional process." Mr. Herbert Spencer also lends the weight of his authority to the judgment that it is impossible to accept the "scientific theory of evolution" and retain faith in a Creator. In his response to Mr. Martineau ("Contemporary Review," 20: 141), he says: "Clearly, therefore, the proposition that an originating mind is the cause of evolution, is a proposition that can be entertained only so long as no attempt is made to unite in thought its two terms in the alleged relation. But when the attempt to unite them is made, the proposition turns out to be unthinkable." Of the many phases of the theory in question, some, of course, recoil further from the creative idea than others; but the verdict given by judges so competent as those above named as to the logical tendency and the actual net drift of scientific philosophizing on this theme ought to carry great weight.

Whether the Darwinian speculations,

which are confessedly the nucleating centre of the "scientific theory of evolution," are "reconcilable with the Bible" by any "limitation," will depend on the nature of their present contradictions, either as fundamental or incidental. It would hardly be just to Darwin, or the Darwinians, to profess to be still dealing with their scheme, when its identity has been really destroyed by the introduction of conceptions which Darwin himself characterized as "fatal to my theory." A tub that has been "limited" by taking out its bottom, ought hardly to be called any longer a tub.

Mr. Darwin's conception of the evolution process is to be gathered out of multifold suggestions scattered through his voluminous writings; his language being at times unwarrantably colored by the very notions he is protesting against, and sometimes betraying unquestionable mental confusion. But, on the whole, it is plain that the particular thesis, toward the establishment of which his book on the "Origin of Species" was meant to be contributed, and to which his subsequent writings were more and more consistently and explicitly devoted, was that which logically brought him at last to his avowed agnosticism, viz., that the whole course of nature may be satisfactorily explained without a resort to "occult causes," and that therefore the intrusion of anticipative design, or intervenient energy, as a factor in the problem, is scientifically intolerable. It was virtually a reassertion, as intimated by Prof. Tyndall, of the proposition of Lucretius, that "nature is seen to do all things spontaneously of herself, without the meddling of the gods." Laplace "had no need of that hypothesis," that is, of the intervention of the Divine. Darwin went further; he had no room for it. The two particular notions against which he protests most indignantly, and which he denigrates most industriously, are the "miserable hypothesis of special creation" and the notion of a "Creator." It is true that in a "Creator,"

who breathes life at the beginning "into a few forms, or into one." But this is manifestly a languid "provisional hypothesis," which is ignored or practically repudiated thenceforth; for, as the critics have often repeated, the idea of creation as really involves resort to an "occult cause" in the case of a "few forms" as of a myriad, and whether simultaneous or successive; and it is as "special" in one case as in the other.

The two aspects of nature which are apt to impress us most profoundly are, first, that of immense diversity; second, that of symmetry through orderly groupings. These features, so conspicuous in the biologic realm, suggested to Darwin the problems to the solution of which he gave his life.

First, then, how came the maze of variant life forms, from the elephant to the diatom, supplied with feather, fur or claw, swarming above the earth, on the earth, under the earth, and in the sea? The clew to this secret he thought he recognized in the enormous prolificness and versatility of the birth-forces. These, like a swollen and impetuous flood, pushing blindly on every side, run into every accidental gap, and spread over every lowland, bringing thus an endlessly changing series of bays and inlets, new, and sometimes grotesque in form. The successively overlapping waves push these arms of the sea further and further inland, making them more and more pronounced in outline. And so by the natural operation of the birth-forces, without intrusion from any quarter, creatures, now having no traceable resemblance, come from a common ancestry. This, then, is the first dominant idea, viz., the derivation of all diversity of forms by accumulation of variations through a continuous line of births from some simple primal form. This doctrine, however—although by its centripetal law of heredity it suggests how the tendency to the centrifugal law of variation is by endless instability and confusion may be checked—does not yet account for one aspect of

things, which is too conspicuous to be ignored, viz., the persistent islanding of groups, apart from each other, into what have been known as species.

It is in attributing the production of this phenomenon to "natural selection" that Darwin has probably offered the germinal thought that has, more than anything else, vitalized and moulded the evolution philosophy. Not that this specific conception has been accepted without qualification by all scientific men as a satisfactory solution of the problem; it has been, in fact, undervalued or repudiated by some professed Darwinians, and was not counted by Darwin himself a complete explanation; but it opened an exceedingly promising line of assault upon the whole theistic conception of the existing order as the fruit of intelligent design. For as the doctrine of the "derivation of species" aimed to show how new things could come to be, through the mere diversion of existing energy into new birth-channels without increment from the Divine; so that of "natural selection" set out to explain how the *casual* interaction of inflexible lines of force, mechanical and vital, must inevitably work out the present order, without the help of consciousness or intelligence. The one thus dispensed with the creative power; the other with the creative mind. The one supplied the many-hued pigments dashed profusely on the canvas; the other wrought them through tint and outline into the fair picture we see, and which delusively seems to us the mirror of a divine idea.

Natural selection, because of its supposed function, is inevitably sometimes described as "watching," "choosing," and "contriving"; but this is apologized for as only a personification for the sake of brevity. The process is unequivocally limited by definition, in fact, to the hard, brainless grind of natural causes and effects. By it nature's wisdom is churned to the surface by random dashers; her symmetries are wrought out as boys' marbles are made spherical through the mad friction of

shapeless fragments in a whirling cylinder; her progress is effected by a kind of ratchet-wheel arrangement, in which the ratchet, whether it goes backward or forward, always forces the wheel onward.

Thoreau speaks, in one of his books, of having his attention arrested by the curious resemblance of the figure made by the water trickling down an embankment to an inverted tree. The deeply guttered trunk at the top, the branches running out here and there as invited by the soft surface, or turned aside or subdivided by an intervening ridge or stone. It struck him that possibly life itself might be no more than a flow like this; its outline and course being determined in like manner. This is substantially the Darwinian idea. The life-form, the life-history, the life-force are as purely the product and subject of mechanic forces as the channel of the wayside brook. The whole problem is solved by two factors, gravity and hindrance—vital gravity differing from physical, not in being less mechanical, but only in tending upward, while that tends downward. Whatever theory postulates anticipative design, or supernatural intervention, even supplemental, at any stage in the processes of nature, ceases to be Darwinian in any proper sense, and cannot, without misapprehension, be called a theory of evolution at all; for that, as popularly defined, implies the automatic working out of results through solely natural forces, without extraneous interference.

There is little room left to consider the positive teaching of the Bible concerning the matter in hand, even were this, under the view here taken, necessary: nor should one be eager to dogmatize too positively concerning those sententious utterances of Moses which Augustine so much admired for their "humility and wise reserve." But it may be well to point to some of his expressions which seem at least to lay barriers across the path of enterprising theorists. 1. Moses, who in his first sentence sets God's personality in clear relief against the universe (which is not "evolved"



out of, but "made" by him), keeps it distinct throughout from confusion with natural forces. 2. God, though put at the beginning, is not left there, having, as the Deists taught, "made a world, and standing apart to see it go." The work of creation is represented as progressive, and God is continually present and continually intervening, and according to our Lord's testimony he "worketh hitherto." 3. The successive entrance of the physical, the vital and the mental factors into the problem of the growing world is clearly recognized. But the divine intelligence is always put before and exalted above the divine power; "God said" before "God made." The order of creation also is teleologically and not genealogically determined. Grass and herb appear before beast and man, not to beget but to feed them. 4. The supposed continuity of development is broken across by distinctly epochal divisions, across whose border, whatever may transpire within them, the genetic lines do not extend. (It is worthy of passing notice, as hinting of what we possibly have yet to learn of the significance of the sacred record, that fishes, birds and reptiles—which are so strangely isolated from other creatures and grouped together as the product of "the waters" in a single day—

are now said to be correspondingly united and isolated by a unique physiological circumstance. They are literally "of one blood," the blood disc in them all being oval, while in other creatures it is round). The agency of second causes is uniformly recognized and no "flashing of atoms" into perfect form is hinted at. But it is not the vegetable world, but "the waters" that bring forth aquatic creatures, nor does the Creator "form man" of the "beasts of the earth," but of the "dust" of the earth. There is in each case a distinct return to the elemental, and a creative word.

The remoter questions as to the significance of evolution theorizings in the realm of ethics and theology will not be noticed here further than to say that to argue analogically to a theological conclusion from a biological fact is apt to be fallacious enough; but to recast a theological system to the pattern of a shifting and precarious biological hypothesis is madness.

When the "Darwinian theory of evolution" shall have been "limited" so as to reconcile its own incongruities, and to reconcile it with the whole scope of nature and the testimony of human consciousness, there will probably be little need to reconcile the remnant with the Bible.

### DECORATION DAY SERVICES.

*Of all human things, nothing is more honorable or more excellent than to deserve well of one's own country.—CICERO.*

#### Patriotism Self-Sacrificing.

*Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.—Ex. xxxii: 32.*

CHRISTIANITY is patriotic in an eminent degree. The love of country has the high sanction of religion as well as of natural sentiment. Moses had so much at heart the welfare of Israel that he asked God to blot his own name out of the book of heaven if his request in their behalf was refused. Paul was willing to be accursed for his people's sake. In all ages and lands the Church of the living God has been foremost in response to the call of patriotism in be-

half of justice, liberty, and righteousness.

So was it in our recent fearful Civil War. The pulpit, North and South, echoed the loud call and fired the national heart. Pastors left their flocks and went to the front. Our churches sent forth their choicest sons by the tens of thousands to help decide the momentous strife; and multitudes of them never returned. They fell in battle, or died in prison or hospital. The altar, as well as the hearthstone, was draped in mourning.

Surely, the Church should unite with the country to-day in honoring the memory of those brave ones who sacri-

ficed life for the sake of a cause they deemed just and sacred. While we plant fresh flowers on their graves, and recall their valiant deeds, let us devoutly pray for a new and more powerful baptism of patriotic sentiment and life, that the coming generation may lift higher the standard of civic virtue and of righteousness, and battle manfully and successfully for the speedy and universal reign of liberty and peace and godliness among the nations of the earth. If the spirit that animated Moses filled and swayed the heart of each Christian in the United States, what a land we should be! what a people! what a power for good in all the world!

### Peace Through War.

*I came not to send peace, but a sword.—*  
Matt. x: 34.

*The Prince of Peace.—*Isa. ix: 6.

Christ, though the Prince of Peace, permitted a sword to be unsheathed. The way to peace was to be through struggle, through war.

War, at best, is a necessary evil. It can be justified in any instance only on the ground of the righteousness of the cause for which it is waged. The best results of war are the triumph of right and the prosperity resulting from this triumph—a blessing which might never have been realized but for the strife of battle. Our heroes, both living and dead, endured with heroic fortitude, and achieved for us a glorious peace. The dead rest from their warfare, but their works have wrought out for them an honorable memorial of the nation's gratitude, and for us the blessings of concord. The living gather the fruits of their sacrifice, and join in grateful tributes to their memory. As a nation we have entered into the blessings achieved by internecine warfare. "By terrible acts of righteousness" God has wrought out a glorious deliverance. The weapons of carnage have been converted into the implements of national comity and advancement. Agriculture and commerce, manufacture and inter-railway systems, art and science, education and religion have flourished everywhere, because

war has conquered the elements of strife and bitterness, and infused a spirit of concord and unity. And all this as the fruit, under God, of the devotion and sacrifice of the nation's heroes, whose memory we honor to-day. Long may their memory be cherished! Let due praise be given to the Prince of Peace.

### Seeds of Thought.

\* \* \* "Peace hath her victories no less renowned than war."

\* \* \* "If 'Hero' mean *sincere man*, why may not every one of us be a hero?"—*Carlyle*.

\* \* \* "Each man is a hero and an oracle to somebody, and to that person whatever he says has an enhanced value."—*Emerson*.

\* \* \* There is a higher courage than that which faces the frowning cannon: it is that which, for conscience' sake, defies a frowning world.

\* \* \* In a sense, every plowshare is beaten from a sword, and every pruning-hook from a spear. No nation finds worthy and lasting peace till it has conquered it.

\* \* \* The storm either uproots or strengthens the growing oak. So may patriotism find renewed strength in the battle-storms that test to the utmost the tenacity of its roots.

\* \* \* Surgeons often find it necessary to break a deformed limb, that it may be made to grow straight. So even civil war may be required before a nation can stand strong and upright before God and the world.

\* \* \* The flowers we pluck from a grave, or cast upon it, do not proclaim what root and stalk it was that bore them, but we who pluck them know. So with many a flower of virtue that springs from a noble deed, or a valiant death. No man can tell whence it came; but God knows.

CONTROVERSY among Christian sects has sometimes proved a stumbling-block to seekers after Christ. They forget that heads may differ while hearts agree. The myriad sounds of a busy city unite high overhead in one continuous roar that ascends heavenward. Apropos also is the following incident told by a survivor of the Civil War: The camps of the two armies were within earshot of each other, and the bands began to play rival airs. "Star Spangled Banner" on one side was followed with "Bonnie Blue Flag" on the other; "Hail Columbia" by "Dixie," etc. But finally, one of the bands, inspired by a happy thought, struck up "Home, Sweet Home." Then the rivalry ceased. One after another the bands on both sides joined in the melody till one swelling chorus pealed along the lines, melting alike the hearts beneath the blue and the gray.

## PREACHERS EXCHANGING VIEWS.

*"He who knows only his own side of the case knows but little of that."*—JOHN STUART MILL.

**Aged Ministers.**

WHY are so many aged ministers unacceptable? The answer of Rev. Henry Ward Beecher in the April "HOMILETIC" does not fully answer the question. It is very true that a minister who does not show any personal interest in his people will wear out; and this is as true of young preachers as of old ones. The man who is simply a sermonizer will not stay long anywhere, and may very likely have more trouble in finding a new place at sixty than he did at thirty. But this is only one side of the truth. The man who does not grow in his profession will be at a disadvantage when his bodily strength begins to fail. This is the case with lawyers, doctors, engineers, even of mechanics and laborers. It is the privilege of age to supplement its bodily deficiencies by superior skill and wisdom; and when age creeps on without any increased proficiency, the old man, whether a carpenter, a lawyer, a doctor, or a clergyman, will be laid on the shelf. The old man who has always been growing in the knowledge of his art will be able to hold his own against youthful vigor of mind and body.

Whether ministers are more apt than others to neglect the growth and self-improvement which is indispensable for an honored and useful old age, is another and very interesting question. There are worn-out men in all professions—cast aside before their time; some think there are more in the ministry than in other callings.

The motives for self-improvement in the ministry are, again, weaker in some respects and stronger in others than in other callings. As far as the ministry is an earthly calling it resembles other occupations and must be subject to the laws which govern them.

*Blountville, Tenn.*

J. B. C.

**How the Bible is to be Viewed.**

The Bible is not the complete history of religion in the ages during which it was written. It does not record a

thousandth part of the experiences and prowess of the faith. Nor, on the other hand, is it a collection of such portions of sacred history and biography as happened to be remembered by the writers, or which owe their preservation to the entertaining qualities of the style in which they are narrated—though in this latter respect they are unrivalled in the judgment of such literary critics as Goethe and Carlyle.

The Bible is a selection, made under the direction of the Holy Spirit, of such events, scenes, characters and deeds as best illustrate the practical truths of the divine government and grace with men. One cannot understand the Bible who seeks for its revelation chiefly in formulas of doctrine and codes of precepts. An exceedingly small part of Sacred Writ is devoted to these. God wrote the bulk of His saving truth upon men's hearts, and prompted it to expression in their lives. Many of the principles of righteousness were, like our common law, unwritten until the divine decisions were made known through actual providences, judgments and blessings. It may be doubted if men can even now codify all the divine legislation which is scattered through the histories and biographies of the Bible. Their exact meaning is seen only through their illustration, and can be placed accurately before others only in their original setting. The ordinary minds of men cannot understand abstractions; hence a Bible has been given us which is concrete and intelligible, warm and attractive, living and life-giving.

*Brooklyn, N. Y.* J. M. LUDLOW.

**Demoniacal Possession.**

Are the accounts in the New Testament about demoniacal possessions true? If so, why do we never hear of demoniacal possessions now? This question I am often asked. Permit me to answer. The reasons given in our Commentaries to explain their alleged absence we regard as superficial and

unsatisfactory. In substance they are, that such manifestations were confined to that age, being specific and temporary in their object, and that the superior light of Christianity has driven these spirits of evil out of the world. But neither of these positions is tenable on historic grounds. Demoniacal possession antedates Christ's advent: it was a common belief among the Jews in His day. There is nothing in the nature of these manifestations to warrant us in saying they have ceased. There is nothing in the New Testament to justify such a conclusion. The number and power of evil spirits in the world have certainly not decreased. The growing light and triumph of Christianity only serve to intensify the malignity of devils. Heathendom is as wicked and as thoroughly devilish to-day as it was 1800 years ago. The vices and depravities massed in such cities as New York, Chicago, Paris, Berlin and London, viewed in a moral light, exceed anything that existed in the great cities of antiquity. Hence we see no reason, on Scriptural, or philosophical, or physiological grounds, for asserting that demoniacal possession has ceased under the noonday light of the Gospel. Sherwood's "History of the Cross" sheds valuable light on the whole subject of evil spirits and their tremendous power over nature and the souls and bodies of men. A CLERGYMAN.

#### Death Bed Experiences.

Perhaps the reconciliation between Dr. Spring's testimony concerning the end of Universalists and infidels, and your correspondents in the March number of *THE HOMILETIC MONTHLY* may be found, *first*, in the meaning attached by Dr. Spring to the words "peace and joy" in their near views of eternity; and, *second*, in the fact that, with comparatively few exceptions, men are not afraid to die when the time comes to die.

One of your correspondents says that not one of the Universalists by whose bedsides he has knelt showed any terror, etc. I have had some observation of this sort, and have been a collector

of the testimony of others for many years. I believe that as a rule men die calmly, with no exhibition of terror, no matter what their past life has been. Hume spent his last hours playing at cards and gayly chatting with his friends. Mirabeau died saying, "Sprinkle me with perfume and crown me with flowers, for thus I would enter upon eternal sleep." Most criminals, whether penitent or impenitent, who die on the scaffold, meet death with equanimity if not with expressions of peace and joy.

All of which shows most conclusively that absence of the fear of death is no proof of preparation for death. A man may be willing to die and yet be wholly unprepared to die, or to live either, which is of much more importance by a great deal.

Salem, Va.

E. C. GORDON.

#### The Lord's and the Devil's Poor.

I overheard the following conversation, which gave me food for reflection, and may prove suggestive to others.

D. W.

*Layman.*—"I have made up my mind on the subject of beggary; I am going to act on the enlightened principle that giving to the poor is giving to the devil."

*Pastor.*—"Sometimes it is, sometimes it is not. The Lord has His poor as well as the devil, and 'he that giveth to the poor [in the proper spirit] lendeth to the Lord.'"

*Layman.*—"But don't you know how dangerous it is to teach a man that there is an easier way to get a dollar than to earn it?"

*Pastor.*—"Certainly that is an evil to be avoided as much as possible; but it would be a terrible thing to neglect one of God's poor. There is a great deal of wretchedness that is inevitable in a world like ours, and some of the wretched are friendless. Your political economy is good; but Christianity has to supplement social science. Christ taught no one duty more clearly than that of helping the needy."

*Layman.*—"But how can I manage so as to keep from giving to the devil in the disguise of poverty?"

*Pastor.*—"You cannot help doing it sometimes; but better do that now and then than reject your Master in the disguise of a beggar. Be as wise as possible in every case; but a Christian minister ought to lean to the side of charitable judgment."

## SERMONIC CRITICISM.

*"It requires as much wisdom to know what is not to be put into a sermon as what is."*—CECIL.

*"A friend's eye is a good looking-glass."*—GAELIC PROVERB.

**PULPIT MAGNETISM.**—The genesis and growth of the subtle influence which is called Personal Magnetism is a theme of vital interest to the preacher. I shall look rather at the manward than at the Godward side—at the physical and constitutional, rather than at the religious factors that may be supposed to enter into the analysis. Intelligence, scholarship and piety are assumed. What other elements are needed to realize the conception of a magnetic man? Science lends to art and to philosophy convenient phrases. Terms applied to metals may be given to men. A magnet draws and holds. Why? Simply because the magnet has something to give. The steel is made to receive. So with men. This hidden potentiality clearly has a physiological basis. The common phrases, animal spirits or animal magnetism, show the popular theory of its evolution, which is in the main a true one.

1. A magnetic man is one of thoroughly developed animal nature. He who expects to put forth power must have a plenitude of power at command. This is not muscular energy or physical health merely. The ox is healthy and strong, but as stolid as he is strong, for certain functions have been arrested. A man may be stalwart and sinewy, yet sodden and passionless, bloodless and marrowless, utterly destitute of fiery and eruptive life. How can he master men of vehement and palpitating passions? In his recent work, "Body and Will," Maudsley hints at the vital unity subsisting between intellectual and sexual energy, and shows that the finest poetic and artistic emotion, as well as the essence of religion and morality, stand related to the healthful development and control of the reproductive system. A man of mettle is never a metal man! The chisel of Praxiteles, the counsels of Pericles, and the fiery eloquence of Demosthenes, got much of their inspiration at the feet of Phryne, Aspasia and Lais.

There are other kindred passions, that need not be enumerated, which go to make up a masterful nature. The more of them the better, provided they are all handled as Robert Boyle says Abraham did his domestics—"circumcised and made them servants."

2. A magnetic man has—in addition to these inward, vital, physical forces—that eliminative or distributive nature which furnishes a vehicle for their transmission. Aromatic gums carry condensed odors by which they are detected, but the breath of fire loosens the full volume of their pungent odor. Naturalists have said that the changing hue of the chameleon is partly automatic and partly volitional. A man conscious of the possession of this subtle something we call magnetism, is also conscious that he can emit or retain it. He has indeed an "atmosphere" as truly as the spice has its flavor, or fire its glow; but the penetrating and distributive character of this mesmeric power, as it is sometimes called, is largely under his voluntary control. When he, by some inexplicable insight or sympathy, finds himself in contact with responsive souls, he can exhale the fullness of the atmosphere that is peculiarly his own. He has the resources. He also has the power of elimination and of restraint. The conjunction of an affluent, distributive nature with an absorbent one, produces marvellous effects, material and moral. Dr. Livingstone says that the contact of a lion's paw conquers the will of the victim and makes it insensible to its bite. So, says Philip Hamerton, there are men who can emit a physical influence that prepares those they touch to submit. He felt "an odd, tingling sensation" when he met Napoleon III., and says that a friend who came in contact with the Emperor in the street, not knowing him, experienced "a shock of immeasurable power."

These elements, both automatic and volitional in exercise, go to make up that material efflux of soul, which it is



easy to feel but hard to analyze. There is a radiation from a man as heat from a glowing coal, which infects the very atmosphere in which he moves. We properly call it his "air." Artifice may conceal it, but art cannot create it. It is partly a gift and partly a growth. It is a polarization that touches certain souls and draws them like doves to their windows.

We have touched but a segment of this "magnetic sphere," and suggested but two factors that enter into it. There are temperamental conditions to be considered in the evolution of this form of personal power to which another paper will draw attention.

Brooklyn, N. Y. E. P. THWING.

TWO WAYS OF LOOKING AT A SERMON.—I heard a preacher prove that God does not delight in the death of the wicked. He did it by exclusion and inclusion, and in every other way. He exhausted both the theme and his audience. I queried whether he would have been willing to leave out a link in the argument for any consideration. The sermon was presented as a work of art. The question seemed to be simply whether it was logically complete. It had the musty smell of books and the night-lamp. It was a piece of strong chiselling, with a bit of filigree work here and there, something to be remembered for its artistic perfection. Evidently preacher and people looked at it in the same way, and drew a sigh of relief when it was all over.

This sermon was in marked contrast with the style of another preacher who seems eager to thrust into the midst of a discourse matter which logic would bar out as irrelevant, if only hearts can be reached and consciences touched. This man seems to take his congregation by the button-hole, and to talk to it out of his own heart—to look upon the sermon as simply a means to an end. The quick tear starts, the cheeks flush, consciences cry out. Men go away saying, "That preacher always sends me home feeling that I would like to do something and be something."

The contrast between these two preachers has led me to ask myself if that homiletical method is not disastrous which lays chief stress on the "logicalness" and symmetry of a sermon. It may be urged that a perfect instrument will do the most efficient work. True; but eccentrics are essential in mechanics before certain sorts of motions and results can be secured, and may be necessary in sermons. The homiletic methods which build a sermon without reference to the people who are to be reached from the given pulpit, without reference to the results to be achieved for the people who sit in the pews when the discourse is preached to them, are a hindrance to efficiency in preaching. The conversion of sinners, and the upbuilding of saints, and not smooth orations, should be the ambition of the "Gospeller."

Quincy, Ill.

R. G. H.

CRITICISM ON A SERMON.—In the March number of *THE HOMILETIC MONTHLY* there was a condensed sermon given, entitled "The River of Water of Life." Lest your readers be led astray by the pretty illustrations and erroneous statements (mainly geographical) in the sermon, and for the sake of the truth, I feel it a duty to offer criticism upon it.

1. "Rio Grande" in this region means Great River, not "Grand." Grand is the third definition of "Grande," and is rarely used in our sense of *grand*.

2. "Close by stands the mountain of the Holy Cross, a part of the Sangre del Cristo range—the Mountains of the Blood of Christ." Two mistakes here. (a) The "Holy Cross" is over 125 miles "as the crow flies," from the nearest point on the Rio Grande. (b) The "Holy Cross" is not in the "Sangre de Cristo" range; is not within 75 miles of that range.

3. The Rio Grande does not flow through the "San Juan" country at all. It does flow through the San Luis Park, or Valley. The San Juan region is on the opposite side of the Rockies from where the Rio Grande flows.

4. "The first considerable settlement

through which the Rio Grande flows" is Del Norte, a place of about 1,000 inhabitants; the next is Alamosa, of the same size (in it is the home of the writer). The Rio Grande does *not* flow through Santa Fé, nor within ten miles of that city. The Santa Fé river flows through the city.

Alamosa, Cal.

J. J. GILCHRIST.

#### THINGS A PREACHER SHOULD REMEMBER.

\*\*\* That he is a citizen as well as a preacher.

\*\*\* That true prayer is humble and reverent, not boastful and bolsterous.

\*\*\* To be as earnest when preaching for souls as when preaching for dollars.

\*\*\* That readiness in extemporaneous speaking is a gift as perilous as it is valuable.

\*\*\* That there are "tricks in all trades," and the trick isn't good because the trade is.

\*\*\* That he should try to look at himself through the eyes of those above him at least as often as through the eyes of those below him.

#### HINTS AT THE MEANING OF TEXTS.

"The heart has reasons that the reason knows not of."—PASCAL.

##### Revival Service.

##### BREAD CAST UPON THE WATERS.

*Cast thy bread upon the waters: for thou shalt find it after many days.*—Eccl. xi: 1.

THE figure here used is as beautiful as it is striking. There is no rain-fall in Egypt: the land is dependent for its fertility on the annual overflow of the Nile. Rice is the staple of food, and this is sown literally upon "the waters," either from boats or by wading in. When the waters subside the seed takes root, and, the soil enriched by the alluvial deposits, the seed springs up and yields a rich harvest.

So every Christian act is (1) an act of faith. It is throwing seed into the river. (2) It is co-operating with God: (a) in His word; (b) by His Holy Spirit; (c) in His Providence. To sow at any *other time* than at the annual overflow would be to waste the seed. A wise man will be careful to observe the times and seasons in all his efforts to do good and to get good. (3) The reward is in the line of the service—sowing and reaping go together. (4) The outcome, where the conditions are met, is as sure as the laws of nature. So sure as the Nile will rise and overflow its banks at the appointed time; so sure as the rice cast upon the bosom of the turbid waters will seek the bottom and there vegetate and ripen its grain in the sunshine, so sure will bread cast upon the spiritual waters, in faith and in conjunction with the Spirit and providence of God, "*be found after many days.*" Weeks, months, years, may intervene between the sowing and the reaping—between the act of faith and the divine fulfillment; but there will be no failure! "*Thou shalt*

find it." The word of God has spoken it. The Nile may dry up and the earth refuse her increase, but the word of God shall stand!

##### THE INSUFFICIENT AND THE EFFICACIOUS.

*There they preached the Gospel.*—Acts xiv: 7.

What will convince and convert men? What will revive and enlarge the Church of God? Many means are useful; one only is efficacious. 1. The voice of God in nature is not sufficient. 2. Miracles do not avail. 3. Zeal, however ardent, comes short. 4. Machinery, perfect though it be—good preaching, a strong church, all the ordinances of God's house, Sunday-schools, etc.—does not convert souls or give life to the people of God. The only *efficacious* instrument is God's truth, the Gospel of the grace of God, the Gospel faithfully preached and made efficacious by the agency of the Holy Ghost, as it was at Lystra and at Jerusalem on the day of Pentecost, and as it is now wherever the conditions are faithfully observed.

##### Christian Culture.

##### THE STORMY WIND.

*Stormy wind fulfilling his word.*—Psalm cxlviii: 8.

It is often a "word" of judgment, when it sweeps down on the plain and up the valley, carrying death and desolation in its track, and when it lashes old ocean into fury and carries down the ship and all on board into its angry bosom. But it is oftener a "word" of mercy, a strain of celestial music, played on nature's grand organ, in concert with "fire and hail, snow and vapors, mountains and all hills, fruitful trees and all

cedars," "praising the name of the Lord."

"What is there so grand as to stand upon the rugged coast on some wild day and watch the great crested breakers driven on before the storm; to see them dashed upon the rocks with thunder, flinging the showers of spray far up the cliffs, while the angry blast roars out its triumph? Then the fierce winds go sweeping up the rocky heights and on across the plain. They roar and rattle round the sleeping city, moaning here and there at door and window; then, all furious again, they fly roaring up the

bleak hill-side." And is not this the fulfilling his word? To stir the soul to its depths; to impress it with awe; to break up stagnation when the soul has settled on its lees, and to sweep away long-gathering impurities? The voice of the "stormy wind" is majesty, grandeur, sublimity. And there are voices in us which answer to the call and cries of nature without. "Deep calleth unto deep!" These awful voices and tumults and catastrophes of nature reveal to us depths and capacities and possibilities in our own being which we had not dreamed of before.

### LIVING ISSUES FOR PULPIT TREATMENT.

\* \* *Mankind are unco weak,  
And little to be trusted,  
When self the wavering balance shakes  
It's rarely right adjusted.*—BURNS.

#### Adulteration in Food and Medicine.

*Transgressors shall be taken in their own naughtiness.*—Prov. xi: 6.

THESE are startling revelations being made as to the extent and deleterious effects of this sort of traffic in the health and lives of our citizens. A pure article of food, or drink, or medicine, is now the exception. The vilest compounds are sold in the market. "Oleo" has well-nigh driven butter out of the land. Out of thirty samples, from as many dealers, recently tested in Brooklyn, nearly every one proved to be oleomargarine and not butter at all. Our teas and coffees are poisoned, our milk watered and chalked to death, our spices depraved, the rankest poison mixed with mustard, and wines, whiskeys, brandies, ales and beer manufactured from or tinctured with drugs highly injurious to health. There is poison in almost every cup of coffee. Superintendant Day, of the Health Department of New York City, gives as the result of an analysis just made that Guatemala and Maracaibo coffee is made to resemble Java by the use of a poisonous coloring matter, and Rio is polished and colored by a mixture of chrome yellow and Prussian blue, Venetian red, etc., and that every cup of coffee made from these colored beans contains one-sixtieth of a grain of arsenic. "Two

mills in Brooklyn" have for years been doing a large business in thus poisoning coffee-drinkers on a wholesale scale. Why are their names withheld from the public, and the names of the numerous firms that are known to deal in these adulterated coffees? Government has interposed to destroy our poisonous "teas," why not our poisoned "coffee"?

And the same is true even of *medicines*. All sorts of admixtures are labeled and sold by druggists under names which belie their character and deceive an unsuspecting community. Cod-liver oil is manufactured out of cotton-seed and other cheap oils, the livers of dog-fish, sharks, etc. Says a leading Broadway (New York) druggist:

"They procure the oil from the Down-East fishermen or from manufacturers here in New York. It is of all qualities—pure, half pure, and wholly impure—representing as many degrees of adulteration as does the merchandise under the name of butter. The purest oil is of an agreeable smell, a light golden or lemon color, and almost tasteless. The bogus oil is darker, often muddy looking, and the smell of some of it would almost knock you down. The pure oil, of course, is the only kind that an honest druggist will put up for his customers. The patented oil put up with phosphates, which is of a milky color, contains only about fifty per cent. of oil, which may be pure in itself, the rest being the phosphates, which, however, would greatly assist in disguising impurities, if such were used in the mixture. The pure undisguised oil is naturally the best for medicinal purposes."

Most of the candies on which our children feed are also so impure and poisonous as to impair health, if not to destroy life. A recent test made in Brooklyn disclosed the startling fact that in the manufacture of "rock candy" an active poisonous substance was extensively used. A friend of ours who desired to purchase several hundred pounds of candy for the last Christmas festival of a Sunday-school of 1,500 children, obtained samples from *six* leading manufacturers of New York City and dissolved them separately in bottles; only one sample proved to be pure; in the others a thick, vile sediment at the bottom told the story! Is it not time to turn the light on these dark doings? Legislative aid has not been invoked any too soon.

A similar state of things exists in England and in France. In Paris, investigation into these iniquitous practices has been pushed farther than anywhere else, and the results are highly interesting. The Municipal Laboratory, a branch of the Health Office, is required to inspect and report upon all articles supposed to need analysis. The number of inspections the first year (1881) was 24,655. Number of analyses made 6,517. The scope of the institution is wide, and calculated to do much good. The following is the result of a year's work:

Articles Examined.	Good.	Passable.	Bad.	Dangerous.	Total.
Wine.....	367	1098	1709	209	3361
Vinegar.....	22	81	26	1	80
Beer.....	48	10	29	1	86
Cider.....	6	10	39	1	56
Syrups and Liqueurs..	40	82	88	9	134
Water.....	18	11	—	63	92
Milk and Cream.....	818	177	543	—	1087
Butter and Cheese....	30	12	29	—	71
Bread and Cakes.....	45	18	11	—	69
Meats.....	55	10	21	—	86
Fruits, preserves.....	39	7	—	26	71
Salt and other condiments.....	45	13	82	—	140
Coffee and Tea.....	37	7	7	—	51
Chocolate.....	26	24	33	—	83
Siphons.....	85	10	—	45	140
Perfumeries.....	394	63	36	—	700
Total.....	1865	1528	2806	542	6265

From this table it appears that 50.56 per cent. of the samples of milk and cream were bad, as

also 59.17 of the wine, and 60.48 of all the other articles; and these figures demonstrate the actual necessity of such an establishment.—*London Times*.

Since that period the nefarious work has greatly progressed, at least in the United States. The business is profitable, and it is prosecuted without compunction, to the great detriment of the community. Let our Boards of Health take the matter in hand and ferret out and bring to condign punishment the rascals who are thus poisoning the very fountains of health and life.

### The Indian Problem.

Text, Prov. xxiii: 10, 11.

A bill has passed the Senate of the U. S. and is awaiting the action of the House, that will go far toward solving this perplexing and vexed question. It proposes to divide the Indian lands in severalty, and bring the Indians themselves under the laws of the community in which they live. The purpose and operation of the proposed law are described as follows:

"It provides for the allotment of lands to Indians in severalty, the purchase of the remaining parts of their reservations by the Government and the subjection of the Indians to the civil and criminal law of the community in which they live. This will tend to break up the tribal organizations, put the Indians on the road to independence, and make them responsible to law at the same time that they receive its protection. It will diminish the size of the huge reservations for which the tribes have no use, and of which they are certain to be deprived, if not by some equitable process like this, then by the forcible invasion of whites. There is no longer any fixed line bounding civilization and savagery (thanks to our railways, which now cross the country), and it is time that this was recognized, and that the Indian should be prepared for all that the change means. This good work of preparation is going on in schools and missions, but Congress now needs to second it by proper action touching Indian citizenship and real property."

This measure has once before been favorably acted upon by the Senate, but failed in the House. This failure should not be repeated. The chief features of the bill are wise, and commend themselves to all the true and enlightened friends of the Indian.

The record of the cruel treatment the Indian has received at the hands of the

whites is the darkest chapter of our national history. In the name of humanity and the Christian faith we profess,

let that chapter be closed. Let the Indian be treated hereafter as a fellow-man—a man for whom Christ died.

### AROUND THE EDITOR'S TABLE.

#### Immoral Characters in Fiction.

MR. HAWTHORNE'S able article on another page impinges on matters of vital moment to all pastors. If it be true, as Mr. Besant recently said in a lecture in New York, that out of every twenty books read in America nineteen are novels, what a force is at work here for good or ill! It is a force that cannot be suppressed, but can and must be regulated. Unfortunately there has been at times more zeal than wisdom displayed in the attempt to regulate it.

Should a novel be tabooed because it has characters that swear and gamble, and in a variety of ways violate the Christian's code of morals? One might as well ask if a picture should have shade as well as light. A picture all light is no picture, and a novel in which the existence of evil in the world is unrecognized, is not only valueless, but injurious. If such is the only fiction not to be discarded, what shall we have left? Nothing from Dickens, or Thackeray, or Scott, or George Eliot, or Victor Hugo. "Pilgrim's Progress," "Uncle Tom's Cabin," and Æsop's Fables will all have to go. Nine out of ten fairy tales must die a premature death. The parables of Scripture will be few and far between. No; sin is a great omnipresent, tragic fact of human existence, and the novelist should not and cannot ignore it.

How then is he to depict evil—as it is or as it is not? The question answers itself. But at this point the difficulty really begins. Zola is said to depict it as it is in Paris. Certain vile, garbage-gathering sheets are said to present it as it is in America. Here then comes in the vital point in this matter—the attitude of the novelist toward the sin he depicts. What is it? Answer that question and you have the "clew of the maze" in every case. Does he gloat over the sin, roll it as a sweet morsel under his tongue, or is he even a mere impassive

spectator of it? In either case avoid him as you would a leper. It is idle to say the novelist sinks all personality. He cannot do it. But if he could, and dissected evil as stoically as a surgeon dissects a corpse, the moral effect would be disastrous. Indifference to sin is not unmoral: it is flagrantly immoral. The novelist who approaches sin with an inward shudder, genuine, not affected, is the only novelist who has a claim to the world's honor. But this is not all; he must make you shudder. If he does not do that he may be a master, but he is not the novelist for you. All object lessons are not equally adapted to all persons. A novel is an object lesson. It may teach one thing to one, another thing to another. But it is sure to teach something.

Art for art's sake is the cry we hear on all sides. In one sense the cry is justified. It marks a healthful reaction from the too great austerity of Cromwell's earnest followers. As Cousin well says, Art is not the mere handmaid of religion. It has its own distinct, well-defined course, and that course is not simply to tread in the footprints of morality and religion. But forever and ever it walks by their side, as a fellow-worker, not a servant; as a partner, not a hireling.

No one, we think, realizes more clearly than do we the difficulties encountered, when applying these principles to specific cases. In this connection, and as presenting the case from the novelist's own standpoint, we give the following letter, written by a distinguished novelist, who is also on the editorial staff of one of the foremost metropolitan journals of the day:

LETTER FROM JOHN HABBERTON.

MY DEAR DR. FUNK:

Your note, enclosing Rev. Mr. —'s slashing condemnation of my "Bowsham Puzzle," is at hand. I am greatly amused, and also much disgusted at the good man's outbreak, but it shows me distinctly how bad books get a wide circulation; for in the family or flock of such a



6. The Positiveness of Experience. ("We speak that we do know, and testify that we have seen."—John iii: 11.)
7. Simple Faith in Experience. ("One thing I know, that, whereas I was blind, now I see."—John ix: 25.)
8. The Credulity of Superstition. ("The gods are come down to us in the likeness of men. And," etc.—Acts xiv: 11-13.)
9. The Sin of Suicide. ("Do thyself no harm."—Acts xvi: 28.)
10. The Tumult and Confusion in Error. ("Some therefore cried one thing, and some another: for the assembly was confused," etc.—Acts xix: 32.)
11. Principles of Trade. ("Providing for honest things, not only in the sight of the Lord, but also in the sight of men."—2 Cor. viii: 21.)
12. Far and nigh. ("But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. ii: 13.)
13. Seducing Spirits. ("The Spirit speaketh expressly that . . . some shall depart from the faith, giving heed to seducing spirits," etc.—1 Tim. iv: 1, 2.)
14. The Activities of Heaven. ("And they rest not day and night."—Rev. iv: 8.)
15. The Impossible Census. ("Ten thousand times ten thousand, and thousands of thousands."—Rev. v: 11. "A great multitude which no man could number."—vii: 9.)

## GERMS OF ILLUSTRATION.

*For Nature knows no child so mean,  
But hints to us the great unseen.*

**God's immutable law**, though we may perceive it dimly, underlies all the changing current of human life, as, down deep beneath the restless, seething rapids of the Sault Ste. Marie, one may at times catch glimpses of the everlasting rocks.

**The Triune God** is a conception for which we can never find a complete illustration; but it is a suggestive fact that every ray of sunlight is composed of three kinds of rays, which perform three distinct kinds of work: the heat-rays, the light-rays, and the actinic, or chemical rays.

**Beauty of character** has too often been destroyed by beauty of adornment. It has been observed in greenhouses that the drops of water sparkling on the leaves of plants act sometimes as lenses, condensing the sun's rays and singeing the leaves. Seared hearts beneath gleaming diamonds are not altogether unknown in our world of fashion.

**Christian beneficence** is beautifully typified by a species of palm-tree, called the Tamai Capai, of which travelers in South America tell us. It has the power, to a remarkable degree, of absorbing the moisture of the atmosphere, which it condenses and drops upon the earth in the form of dew. Often in the midst of an arid waste it rises, but even there, and in times of prolonged drought, a luxuriant vegetation will be found springing around it, nourished by its dews.

**Providence in human affairs** is sometimes difficult to recognize. Even to the believer come moments when God's plans are lost

in a confusion that seems inextricable. The confusion is due to our point of view. Prof. Tyndall, describing a glacier broken up by its passage over a ledge, says: "At first the ice presented an appearance of utter confusion; but we soon reached a position where the mechanical conditions of the glacier revealed themselves, and where we might learn, had we not known it before, that confusion is merely the unknown intermixture of laws, and becomes order and beauty when we rise to their comprehension."

**God's forgiving love** and its power over the sinful heart at once come to mind on reading the following story: A poor woman lost her only daughter in the vicious whirlpool depths of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo and, telling him the story, asked if he could help to find the lost one. The genial doctor said, "Yes, I can; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me." The doctor sent the photographs to the gin-places, music-halls, and other places which wretched outcasts are in the habit of frequenting, and had them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's carte. Struck with astonishment, she looked closely at it, and saw the invitation written beneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms, just as she was.

## HELPFUL DATA IN CURRENT LITERATURE.

BY J. M. SHERWOOD, D.D.

### Books.

*A. D. F. Randolph & Co.* "Life and Times of Jesus the Messiah," by Alfred Edersheim, D.D., Ph. D. 2 vols., 8vo. Every page of this remarkable work affords evidence of rare ability on the part of the author, and of great thoroughness and conscientiousness in the execution of his task. As the result of seven years' devotion to

it we have a Life of Christ superior as a whole to any previous one. While a Jew by descent, he is a Christian in faith and spirit. He has mastered not only the Scriptures, but Rabbinical lore and secular history bearing on his subject. And hence we have not only the Christ of the Gospels, but the Christ as related to His own times. We are made familiar with His life in its

actual Jewish conditions and circumstances, in every detail that gives vividness to the picture. The Life he presents with such fullness and minuteness is not the life of Strauss or Renan, but the grand, historical Christ of the New Testament, working miracles and teaching doctrines of divine grandeur—the real God-Man! Such a work invests the life of Christ with new charms. It cannot fail to receive a hearty and enthusiastic welcome, both by scholars of all creeds, and by all classes interested in that Life which is, in itself, the miracle of miracles.—“The Pulpit Commentary”: “Numbers.” Introduction (a long and able one), by Rev. Thomas Whitelaw; Exposition and Homiletics, by Rev. R. Winterbotham, and Homilies by various authors. Same publishers. We gave our opinion as to the character and value of the “Pulpit Commentary” in our last issue.—“How Sorrow was changed into Sympathy,” by Mrs. Prentiss. Same publishers. A precious little book that will carry cheer to a mother’s heart bereft of children. It is superfluous to praise anything from the pen of this gifted writer. The volume contains the story of “Eddy and Bessie,” written by her shortly after their death, only small portions of which have ever been published before.—“Truths and Untruths of Evolution,” by John B. Drury, D.D. Same publishers. Another valuable contribution to the growing literature of this subject. The substance of the book was given in a series of lectures to the students of the Theological Seminary and Rutgers College at New Brunswick, last year. The position of the author is similar to that of Dr. McCosh and some of the other writers who have expressed their views in *THE HOMILETIC MONTHLY* during the pending “Symposium on Evolution,” viz.: That the believer in God and the Bible has nothing to fear from Evolution as a foe to religion, when its postulates are freed from assumptions, and its truths are separated from its untruths.

*Harper & Brothers.* “Marcus Aurelius Antoninus,” by Paul Barron Watson. 8vo. The life of this historic personage has never before been written in the English language. This work is not strictly historical, but rather “a study of the character of Marcus Aurelius.” The view of him here presented is certainly a more favorable one than has hitherto prevailed, and the Christian public will be slow to receive it. That he was a hater and persecutor of Christians; that Justin and Polycarp suffered martyrdom during his reign; and that he was active in the persecutions at Lugdunum and Vienna, are not denied. But the author claims that it was a very corrupt Christianity that prevailed in his day, and that Christians were enemies of the empire—points which (the latter at least) we think he fails to establish. It is a scholarly work, and will no doubt command attention from the student of history.—“A Companion to the Greek Testament and the English Version,” by Philip Schaff, D.D. Same publishers. A manual

of textual criticism of the Greek Testament, and its application to the Revised English Version, is a desideratum of our literature. This book has grown out of the author’s studies in connection with the Revision Committee, and was prepared at the request of several of his fellow-revisers. Dr. Schaff’s name in connection with the work is a guarantee of accuracy and thoroughness and adaptability to its end.—“God and the Future Life,” by Charles Nordhoff. Same publishers. This is a very sensible treatise on “Natural Theology.” It is specially directed to the young; not only to those whose thoughts are already interested in these questions—of God and a Future Life—but also to those who feel little or no interest in such thoughts; those absorbed in the ambitions and pleasures of the present. It was written in the hope that it might attract their attention, and give them a broader and juster view of life. It is a book that cannot fail to do good.—“A Short History of Our Own Times,” by Justin McCarthy, M.P. Same publishers. Not so much a history as a collection of brilliant pictures and portraits of distinguished personages in English history during Victoria’s reign. The author has won a good reputation as a novelist, and is likely to succeed as a historian as well. He possesses some of the qualities of Macaulay. He has certainly made it an exceedingly interesting book; and it seems to have been written in a spirit of candor and impartiality.

*James Pott & Co.,* New York, and *Hodder & Stoughton,* London. “A Study of Origins; or, the Problems of Knowledge, of Being, and of Duty,” by E. De Pressensé, D.D. A very able work from the pen of one of the foremost Christian scholars and writers of France. We need only call the attention of our readers to it, as it has already reached a third edition. It is a manly and vigorous protest against the atheistic science of the day, which finds favor in so many quarters, in the name of true or independent science, and a spiritualistic and Christian philosophy. The translation made by Mrs. Holmden is admirable, and the typography of the work is first-class.—“Natural Law in the Spiritual World,” by Henry Drummond, F.R.S.E. Same publishers. The problem which the author sets himself to solve is: Are not many of the laws of the spiritual world, hitherto regarded as occupying an entirely separate province, simply the laws of the natural world? The inquiry is legitimate and important; and if the problem is not actually solved, there is no little new light shed upon the subject. The spirit of the discussion is reverent and conservative, and the book is marked with very great ability.—“The Temple and Its Services as they were at the time of Jesus Christ,” by Rev. Dr. Edersheim. New edition, revised: \$1.25. Same publishers. The remarkable work which has just appeared, by the same author, entitled “The Life and Times of Jesus the Messiah,” will serve to revive and deepen the interest in this work, which appeared

in England some years since, and which takes the reader back eighteen centuries, and shows him Jerusalem as it was when our Lord passed through its streets, and the Temple, when He taught in its porches and courts, and its ordinances and worshippers, the ministry of its priesthood and the ritual of its services.

*Funk & Wagnalls.* "Meyer on Corinthians." With a Preface and Supplementary Notes, by Talbot W. Chambers, D.D. It is unnecessary to particularize the merits of this volume. The best scholars and ablest critics of the day, European and American, place Meyer's Commentary in the very front rank of critical and exegetical expositions of the New Testament. What we said of Meyer on Romans will equally apply to Corinthians. The translation is from the fifth edition of the German, revised and edited by Dr. Dickson, of Glasgow. Dr. Chambers, the American editor, has done his work with care and fidelity. His Preface and Notes, though not as full as Prof. Dwight's on Romans, add materially to the value of the work. The publishers have put it in a fitting and substantial form. —"Manual on Revivals," by Rev. G. W. Hervey. Same publishers. The particular value of this volume consists in its many practical hints and suggestions in relation to revivals. It is rich in the literature of the subject. It is valuable in historical and biographical information. We do not put much value upon the homiletic features of the book. Long observation, and no little experience in revivals, convince the writer that no heed should be given to any "theory" concerning revivals, or to any prescribed methods of revivalists. The less machinery the better. The Kingdom of God cometh not by "observation." To rely on men, or measures, or extra efforts, is to lean on a broken reed. Simple, earnest, persistent preaching of the Word by the pastor, and fervent, united, believing prayer by the people, guided by the providence of God as to times and seasons of special meetings, is the only sure reliance; and this course, we believe, will never disappoint expectation. —"The Mothers of Great Men and Women, and Some Wives of Great Men," by Laura C. Holloway. Illustrated. Same publishers. A book of remarkable interest. We have space only to call attention to it. Ministers will find it a fruitful source for illustration as showing the power of a mother's influence. That influence, with God's blessing, has had much to do with the men who have achieved the most renown and the most usefulness in the world. Among the most interesting sketches in the volume are those of the mothers of George Washington, Lincoln, Dickens, the Wesleys, Luther, Stonewall Jackson, Cowper, Goethe, St. Augustine, and Shakespeare.

### Periodicals.

THE STUDY OF GREEK. By George P. Fisher, D.D. *Princeton Review* (March) 16 pp. Seldom has a college address caused so much discussion as the address of C. F. Adams, jr., before the

Alumni of Harvard at the last commensal. This fact indicates a widespread divergence of views in regard to the expediency of exact study of Greek in our colleges. It is so amusing to note the various arguments employed, which have been given to the public, that Fisher argues the question in this paper ably, but in the spirit of great candor and honesty. While insisting on the study of Greek as essential to a liberal education *par excellence*, he makes important concessions, which his writers on his side of the question have not made; for instance: That it is idle to insist that the study of the classics is as indispensable to culture now as it was three or four centuries ago; that it is a very narrow view which holds that there is only one method of education; that the beaten track on which all must walk; that the assertion that classical training is essential to literary excellence, to perfection of style, is contradicted by too many facts; that the methods of teaching Greek and Latin which have lately come into vogue are not above criticism; that to be so taught that the time given to them is wasted or utterly mispent.

FEDERAL AID TO EDUCATION. By H. Dall Waite, *Princeton Review* (May), 21 pp. An eminently timely paper. Not only every congressman, but every intelligent man in the United States, should read it. Not only an argument in favor of Federal aid to education, but millions of freedmen a forcible and convincing one, but it is enforced by numerous statistics relating to illiteracy, etc., which throw much light on the whole subject. It is only to be hoped that the House of Representatives will concur in the measure already adopted by the Senate.

CHRISTIAN AGNOSTICISM. By Rev. C. C. Cate, *Popular Science Monthly* (May), 10 pp. A serious and praiseworthy argument, which turns the tables upon Herbert Spencer and his writers of the bald agnostic school. "No serious man need shrink from saying I am a Christian agnostic," according to this writer, who affirms that Paul, Job and all the great men of the Old Testament were agnostics. "Thou, by searching, find our God?" "Hath seen God at any time." He shows how Herbert Spencer will carry out his "Principles" to their "ultimate conclusion," "believe in an eternal, almighty and omniscient DEITY." He reaches the conclusion that agnosticism be allowed to develop free of its own lines, without artificial hindrance, and needs become a Christian agnosticism. He facetiously asks: "Why should not an agnostic go to church, fall in with the symbolism in ordinary use, and contribute moral aid to those who have taken no order the Christian name on purpose to blind gross and carnal eyes, till they become unconscious of the Great Unknown behind the veil, and come to relatively know what absolute knowledge?"

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APPLIED CHRISTIANITY.

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## SERMONIC.

### MIND-CURE.

By C. A. BARTOL, D.D., IN WEST CHURCH,  
BOSTON, MASS.

*And Asa \* \* in his disease sought not to the Lord, but to the physicians. And Asa slept with his fathers.*—2 Chron. xvi: 12, 13.

THAT sickness is twin-born with sin is the oldest tradition in the world. The Genesis of Moses has its echo in Milton's *Paradise Lost*; our maladies arise from something finer than the germs any microscope can detect; and if all disease have its origin in the ill-disposed spirit, in a different well-disposed spirit it may have its cure. So Jesus sent forth His disciples both to preach and heal. But the apostles were no college of doctors. They set up no medical school. Their skill was not a scheme, but a communication of life. Any plan to continue their function without this vital condition will fail, and do harm by diverting attention from regular practitioners to irregulars of every sort. There are pretenders enough already who are graduates with diplomas in their hands; and all the formulas for the new methods have not been devised; however, in their adopters the words *mind, faith, prayer* and *will* play

divers, and sometimes contradictory, parts. Confidence in drugs abates, and cannot be restored. *Spit it out, my child!* So our poet-doctor tells us mother-nature bids every one do with the potions and pills. Specifics in our pharmacy do not multiply; and people get well without doses, little or large. The shadow of Peter, it was thought, would restore; but, under any practice or influence, the list of diseases does not lessen. New names are added, hard to understand. Since the time of the French Molière, the whole profession of medicine is ridiculed as not diminishing the number of epitaphs, or postponing the date of graves. Dr. John Ware, fifty years ago, expressed a doubt if medicine had been a benefit to the world. There can be no doubt that a mind morbid or in health affects the body. Some persons, by their presence and air, make us sick or well.

Temperance is a virtue before it is a bodily trait; and in varying health, says Emerson, we have a searching preacher of self-control. There is an indulgence no license-law or prohibition can reach, and it is more baneful than the vine or the still. All vice digs a mine of ruin which no physician can

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

countermine. Yet in our age the senses have their philosophy as well as the soul. From Goethe's *Elective Affinities* has come a brood of publications in his own country, and in ours, to justify obedience to attractions supposed as resistless as those by which alkalis and acids meet and part. But a man and a woman belong to a higher than any mineral or chemical order, to return to which is to revert and retrograde, to disclaim humanity and fling one's self down to the grindings of dust under foot, or amid the slime protoplasmists tell of at the bottom of the sea, till manifold disease dissolve God's image in the human frame. Solomon's bitter-sweet experience—a mormonism before the time or the name—like a Washingtonian drunkard's confession, emphasizes his conclusion that departing from evil shall be health to the navel and marrow to the bones. How often have men *drunk*, not, as they say, to each other's health, but, like Rip Van Winkle, only for distress and death! What doctor can prescribe for an inordinate affection, from his leather pocket-book or medicine-chest? A little mind-cure were better than a complete apothecary's shop; and in one's own mind, often more than in another's, the remedy lies.

Safety or peril resides in the same region of the affections, even as the very sea that tosses brings us to port. *Like cures like; the hair of a dog his own bite;* and *herbs*, as George Herbert says, *the flesh they find their acquaintance in.* There is no malady which guilty intrigues, extravagant passions and corroding cares may not produce or increase; and none which good affections will not alleviate, if not remove. If the mind-cure often fails, so does the drug-cure as well. No practitioner has a panacea. Mothers have saved their children by imparting their own life; by importunate prayer, and refusal to be reconciled to death or resigned to fate, when nurse and doctor gave up. Whoever we give our life for will live longer. Not half the murder-cases are called in court. That member of the

house whom another member checks and criticises and finds in the way, and wishes to quit, he or she helps to kill. We report the disease as consumption or a decline; but it was from cruelty or neglect, not natural weakness of the lungs. We do not protract a visit after the host wishes us to go. We will not stay under our own roof without a welcome. I shall die when my friends are ready. The mourner often laments over what he has destroyed, ordering the bier long before sending for the undertaker. Many a heap of flowers have I seen on coffins that would not have been made by plane and hammer so soon, had a tithe of the green leaves, lilies and roses been strewn along the way. Some are so dear to us that we put off their burial for years, and would prefer their immortality to our own. This sentiment is like the oil down Aaron's beard. By dumb creatures it is shown. The horse turns around, though inconveniently, in his harness, to look at his master; he smells of his hand, lays his nose on his cheek, licks his flesh and bends down his neck to be stroked. Christ's miracles were wrought on a promise of faith, for the blind eye, for the withered hand, and for the remorseful conscience in him whom he assured: "Son, thy sins be forgiven thee," an insane compunction being in this case the evil root. Peter commanded the cripple to stand on his feet, perceiving that he had faith to be healed. The good Samaritan poured out something more than oil and wine into the robbed traveller's wounds. The fine and fragrant salve from the alabaster-box went beneath the skin and trickled through the bleeding heart of the Man of sorrows, who had not where to lay His head, despised and rejected of men, as in the great Oratorio we sing. There are in us gashes and ghastly wounds, perhaps unknown to the inflictors, which no sword or dagger ever made. A word or look was enough to stab us; shall no words or looks suffice to make us whole? No medicaments, only mental cure, can either probe them or bind up.



t ordering of our active powers  
medicine, as well as that merry  
of which the Preacher speaks.  
n error to fancy that an active  
or busy hand injures health or  
as life. The steadfast will is a  
server, and buoys up from spir-  
rowning. It is an antidote to  
of every kind. It sheaths over-  
eeling in work. Novalis said the  
is an active poison. He must  
eant the mind sadly occupied or  
ought, needing to be diverted  
onsuming tasks. Thought, sor-  
: love lacking peace wears upon  
ay wear out the organs and mor-  
truments it chafes while it em-

In such case one should flee as  
life to some stint. Heal the mind  
nd sore with brooding on absent  
responsive objects: with labor  
ses it while it wearies the mus-  
d makes the sweat, according to  
decree, run down the face. As  
ders and cross-ties of the bridge  
ute the pressure on it of heavy  
so various duty lightens by di-  
every burden of grief and pain.  
t your own heart, says Pythago-  
t it be others' food. Nourish  
with your sensibilities, friendly  
and fervent prayers. For such  
as require to be fed in turn, a  
will be spread with some word of  
om human lips, for bread. But,  
unger without such supply; if  
be be distant or dead who could  
is better than Solomon's apples  
d in dishes of silver; and if we  
realize the familiar presence  
t the visible form, then let us,  
a surgeon with a sprained limb,  
the uneasy emotion with a liga-  
of work. Conduct is not, as  
w Arnold says, three-fourths of  
ut by true behavior life is deep-  
nd blessed.

a practical considerations, which  
yond dispute, may show how far  
body is not only inhabited, but  
by a sane mind. The tendency  
medical profession has been to  
aterial conditions that constitute  
tribute to health or disease. An

eminent doctor said, *The man is all body.*  
But such materialism provokes reaction.  
till, at the other extreme, some say the  
body is nothing: man is all mind. The  
importance of mind in medicine we  
have yet to learn. No limits can be set  
to it. When Isaiah says, our health  
shall spring from our humanity; and  
Jesus, that demons, or diseases, are  
driven out only by prayer and fasting;  
and Moses, that filial piety prolongs  
life, even orthodox sticklers for the lit-  
eral sense may incline to slip off the  
texts into fanciful generalities. They  
are poetry, say the commentators, as if  
the poetry were not truth, in attempt-  
ing, however, to grasp which, ignorance  
may take the name of science, and as-  
sume to heal with no knowledge of the  
potency of any idea or agent, of the  
history of disease, of the diversity of  
bodily affections, or even of the anat-  
omy of the human frame.

And fools rush in  
Where angels fear to tread.

In using the terms *metaphysical* and  
*Christian science* the new practice dis-  
owns aught magical or lawless in its be-  
lief or procedure, appeals to common  
experience to attest its claims, and plants  
itself on the base the Bible builds on,  
fact and principle in human nature;  
not despising, but confirming God's  
recorded or unwritten revelation com-  
ing, like Christ, not to destroy but to  
fulfill. Let us notice more particularly  
the connection between sickness and  
sin.

They have, first, the same origin, and  
are coeval in nature:

"The fruit

Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe."

They have, secondly, the same propa-  
gation and spread. Maladies are con-  
tagious; not only pestilence, smallpox,  
typhus, and Asiatic cholera, but, as  
physicians now say, even coughs and  
colds. If sick and well sleep together,  
or keep company, they interchange con-  
ditions, like a married pair, for better  
or worse. Are not our moral ailments  
contagious? Do we not infect one an-  
other with our vanity and pride? Is

not anger very catching? What epidemic worse or wider than retaliation and revenge, setting individuals by the ears, and wrapping nations in flames? If aught in the mind can resist this inclination to speak or strike back, it proves vigor of constitution and is a mind-cure, by dint and reason of which we are well. It is a body-cure, too. There is no passion, unrestrained, of which men have not died, as John Hunter died at St. George's hospital in England, of anger, and as many have died of unbridled joy.

Why, then, thirdly, should not the cure of sickness run parallel with its continuance and cause? Disorder is inherited. It has been said, we all die of the disease we are born with—barring accidents by the way. But, though theological liberals like not this orthodox doctrine, sin is inherited, too. Ezekiel protests against the proverb that the fathers have eaten sour grapes, and the children's teeth are set on edge. Nevertheless it is true.

For example of this communication or transmission, take the illustration of fear. What a leaven, or, rather, lightning, it is! When we consider it in the ecclesiastical domain, mankind seems to have been but a great, frightened child. But what an illness or infirmity of body and mind it is to shiver! and what a frequent beginning of actual disease! If I quake, said Emerson, what matter what I quake at? We do not count it wrong, especially in a woman, to be timid and afraid; but is it right or well? Courage is a virtue as well as joy. Terror is not only a wretchedness, but a disgrace, exposure and invitation to harm. You will be likely to have what you dread. You have it, you suffer from it already! What you rehearse you will enact. This is the short-hand history of disease, misery and crime. Perfect love casteth out fear; and is it not a defect, dishonor and iniquity to be destitute of perfect love? Bonaparte, in his better days, when the star he had rose in triumph and had not set in blood selfishly shed, was brave—as at Arcola and Lodi;

thought the bullet was not run and moulded he should be hit by, though cannon balls ploughed the earth into powder at his side; felt no alarm for himself from the plague in Egypt, and fortified his soldiers against it with that brave deportment of his own. To what but panic is due the large destruction of life in buildings falling or on fire, in battles like that of Bull Run, and in wrecks at sea? We must be of good heart to be secure. At a riot the anti-slavery lady appealed to the leader of the mob to be her escort. He accepted the office, admiring her pluck, and forsaking his ferocious mates. Said Aaron Burr to the sick and whimpering woman: "If you must die, at least die game!" The savage curs would have bitten me had I fled, instead of turning to appeal to the better angel that is in the nature even of a dog. Confidence in God, and courage, are synonyms. I have seen one die, and neither have nor give any idea save of going to sleep. Displace images of terror with pictures of hope, and you will heal. Bad physicians express unfavorable judgments of a case. For a doctor to pronounce, is to execute sentence—to kill, and not to cure. How much harm a religion of alarm is responsible for, in body and soul, as if the universe were a sinking ship!

Had I, said an atheistic man, the making of the world, I would improve it by causing health to be as contagious as disease. This new Alfonso of Castile ought to know that health is as contagious as disease. We bless those who never sat at our board; we curse those to whom we never opened our lips. The doctors do not a tithe of the healing, and have no antidote for the worst complaints. The physician who was called to Lady Macbeth could not minister to a mind diseased. He said therein the patient must minister to himself. Lady Macbeth's murder—as murder always is—was suicide, too. Shylock, after Portia's decree, wanted to go, saying: I am not well. How many have been sick of a thought or of a certain company or single companion!

How many have got well with thoughts that alone could cure! The better angel that lurks in every breast is a healing medium. By one who had served in our civil war, I was told of sick soldiers who, in their despair, voluntarily turned their faces to the wall and died, because they wanted, and *had made up their mind*, to die. If to those poor boys, who had marched out from houses and churches with flowers in the muzzles of their guns, as they now lay moaning on their beds, had come some token of affection, a word of assurance, a letter from home; if the step of some Miss Gilson, Dorothy Dix, or Florence Nightingale, had been heard in the corridor; if a bird had flown by the window, or alighted and sung in the branches of a tree; had any good message arrived, they would have opened their eyes, stretched their limbs, astonished the surgeons, and lived! A grain, a hair, the twentieth part of a scruple, in delicate conditions and a tremulous suspense, determines the scale; and the balance hangs for us all to put the atom into, so intimate is the relation between the body and the mind. We decide each other's fate every day. The skeptic laughs at such a superstition as the apostle's, that the prayer of faith shall heal the sick. But such praying is no liturgical collect, repetition by rote or mumbled phrase, but a struggle with God, as when Luther said to Him, *Thou must hear me!* When we so give the breath of our being, which is prayer to the sufferer, we save him from doom. Had we been willing, he should go with a Japanese happy dispatch, no physic would have been of any avail. We smile at the idea of demoniacal possession, as if our vindictiveness or aversion were aught but that. The matter with you, said one of the mind-curers to her patients, is vipers: envy, malice, jealousy, suspicion. Is it not as fine a miracle to cast out these as to expel unclean spirits in the country of the Gadarenes? Was Christ's prediction false of the greater works His disciples should do? Do we not infest one another's flesh with our malign and

sensual passions? When vice ails us, shall we have a diagnosis and consultation of doctors for a pretence?

"With science poorly mask our heart,  
And vex the gods with question pert,  
Immensely curious whether you  
Still are rulers, or mildew."

Life is thus a masquerade, and death the unmasking. Solid and splendid is the archway at Mount Auburn, Greenwood Cemetery and Forest Hills. But who thinks of the entrance to those grave-yards from unhappy homes? All the paths—Laurel, Willow, Acacia, and the rest—lead from such! Balzac tells us of a mother who suddenly expires after one more of her unnatural daughter's hard words; and he adds that the slaughter by savages of those too old to continue on the march is philanthropy in the comparison. But what he relates happens every day in France and the United States. A gentle remembrance from one—it may be not of our flesh and blood—a note, a flower, a book, a hand-grasp, to assure us our days of usefulness are not over, enables us to live and labor still. Who or what is this that comes and sits down in my heart; or that I go to as a sanctuary; or cling to as the Hebrew fugitives clung to the horns of the altar? It may be a man, more likely a woman. It is my physician, whom I need not send for! These are immaterial forces, and none beside. The supernatural acts through the natural. Let us make the connection and be all of us well. Be its fault or defect what it may, I greet, therefore, the new departure which lays the stress on the mind. The attenuation of medicine, which has worked so well, may end in its annihilation. There will be, in the innovating modes, doubtless, much groping, misdirection, contradiction of views, and folly mixed with faith. Let us winnow the heap, and not make of the past a chair, but a goad; nor, with cast-iron prejudice, reject whatever agrees not with our prepossessions. When one surgeon refused to believe in an operation without pain, though on the patient's oath, who was a poor sailor; and said he could

swallow no such camel, another surgeon replied that his brother, in his gross contempt of human testimony, had shown he could take down a dromedary or camel with two humps with perfect ease! Now, without a mesmerizer, in what is called hypnotism, the marvel comes again. *Nonsense!* men say, as if they carried all the sense in their particular head.

The faith that heals is not passive, but active, like that which bores Hoosac and the Alps, and applies ether, and offers the prayer that prevents sin. We smile at the skeptic's proposed demonstration, with his prayer-gauge in the hospital, that prayer will make no difference, when it does make of us different men. If I am conscious of being a conductor, though small as a capillary tube in a plant, or the oaten straw that makes music as a pipe, why should I, in compliment to an atheist, deny the fact? There is for us all an office greater than conventions can nominate for, or the people elect to, or heads of departments bestow. There is a bureau in our business and home, a diploma and an appointment to make all about us well; else, *God bless you* is a cheap benediction. I am glad to hear of doctors who say health is from the Lord, not from the world. We idolize brains. New England is styled the brain of the land. I am sorry she ever found it out! Brain is at a loss and discount without the heart. Longevity in delicate persons comes from minding the beautiful laws. The well empties no faster than it fills. Let us feel the divine grace as a railway train does the pull of the engine. Let us be lowly. The swimming mote has more of the sky than the big mountain. When self is reduced we shall cease to grind each other to pieces, and to call that rough and so common process the providence of God.

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**BOLD PREACHING.**—Rash preaching disgusts, timid preaching leaves souls asleep; while bold preaching, dictated by love, is the only kind of preaching that God owns and blesses.—ROWLAND HILL.

## THE NATURAL IN THE SUPERNATURAL.

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*Tell me, what hast thou in the house?—*

2 Kings iv: 2.

THE miracles of the Old Testament are, as a rule, I suppose, less familiar to us than those of the New; and before going on to feel after the lessons that may be contained for us in this quoted question from Kings, I would like to read you the entire miracle story in which it occurs (it is but seven verses long), in order that we may be able to get at the exact meaning of our text, and so be in condition to make such application of it as shall be justified by the general trend of the narrative.

It stands in II. Kings, in the early part of the fourth chapter, as follows: "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

From the connection, then, in which our question stands, Elisha's meaning

in asking it is sufficiently and easily apparent. On the ground of her request, coupled with the fact of the piety of her deceased husband, Elisha is evidently minded to minister in some way to her relief. It is implied in his question, "What shall I do for thee?" The purpose of assistance is already formed; it only remains to decide in what way and along what line that assistance can be most effectively and judiciously rendered. The woman was in debt. The case required money—a thing which the woman did not have, and which God's prophet could not be expected to have. There forced itself upon him, therefore, the idea of interposing for her relief in a way that was miraculous. A purpose to that effect was certainly already shaped in his mind when he asked her, "What hast thou in the house?" The intent of his question was not to discover what she had in the house already that could be turned into money, but what she had there that he, in the exercise of supernatural power, could use as a basis for the development of larger supply of the same commodity; just as when Christ, at a later day, asked of His disciples, "How many loaves have ye?" It was not to see if they had not enough already to feed the multitude; it was for the purpose of fixing their attention upon the inadequate supply from which, as a basis, He was about to develop, by miraculous means, a supply that should be sufficient.

The question suggests itself here, Why did not Elisha render the woman assistance that should have met the case *directly*, instead of being so circuitous in its operation? What she wanted was money. Now why did not he *make* money first off, and be done with it, instead of having her bring out her one vessel of oil, and run around among all her neighbors borrowing dishes, and emptying the oil into the dishes, and then taking it all out into the street to market, and finding customers for it; and only in the end, after a good deal of trouble and inconvenience, obtaining the money that a word

of Elisha's might have created on the spot? Well, the question is a long one. I do not know that we can answer it. Perhaps Elisha could not have created the money on the spot. Even miraculous energy may be limited; certain restrictions that it is obliged to give heed to; certain lines to which it is confined; laws with which it is obliged to work in sympathy. The miracles, both of the Old Testament and of the New, become intensely interesting when considered in that light. A comparison of them will suggest that there is a *method* which obtains in their performance. The criticism is brought against the Scriptures, in their miraculous elements, that they show God in a bad light; that a miracle, if such a thing were possible, would be a sort of paroxysm of energy, and exhibit God in a kind of convulsion. On the contrary, the study of these phenomena will disclose to us at least the traces of deep carefulness and deliberate thoughtfulness. There are certain banks within which the stream of even miraculous efficiency conscientiously confines itself. So far from the miracles in general, that are incorporated in our Scriptures, being symptoms of anything like playfulness on God's part, or regardlessness of His established laws, I find in them the tokens of immense seriousness rather, and tacit intimations of the most intense respect for those laws even at the very point and instant of his deviation from them. Miracles are wrought, whether by Him directly or through His agents, only in the pursuit of clearly defined moral aims.

As, for example, Christ never did a work of wonder for His own relief or convenience. And even in the performance of such miracles, God observes a rigid parsimony. I think we carry with us, through the reading of the Scriptures, a sense that there is, on God's part, a certain reluctance to do works of wonder. They are done by Him in such a way that His very deviation from habit only displays more impressively His profound regard for habit. And



even when circumstances necessitate a miracle, you will discover, if you watch Him, that the angle which His marvelous working makes with His ordinary working is reduced to a minimum; He seems bent on making His miraculous act as close an imitation as possible of His natural act. And so, when Christ would furnish wine to the wedding-guests at Cana, we have a flippant way of saying that He could as easily have filled with wine directly the cups that stood upon the guest-table. That is more than we know. At any rate, He did not produce the wine in that way. He ordered the water-pots filled with water; and on that water, as a basis, His Spirit breeds till it becomes wine. He remembers nature even in His act of supernature. The act seems inlaid with a delicate reminiscence of the method by which on every sunny slope and vine-garden of the earth, the water is touched by the energy of God till it is slowly quickened and gradually brightened into wine.

The Cana miracle demonstrates, not God's indifference to law, but His profound regard for law. So when the hungry multitudes were out by the side of Gennesaret, and the disciples had intimated that they had a little, only a little, bread with them, Jesus could have said (so we imagine, perhaps), "Oh, well, that won't signify anything"; it will take, at the lowest calculation—four thousand men, beside women and children, call it eight thousand people, and three loaves to a person—twenty-four thousand loaves. What little you have is practically no better than nothing. If I am going to feed them I can just as well make my miracle large enough to cover twenty-four thousand as twenty-three thousand nine hundred and ninety." On the contrary, the Lord said to them, "How many loaves have ye?" "And they said, Seven, and a few little fishes." "*And he took the seven loaves and the fishes, and GAVE THANKS.*" He developed bread and fish from bread and fish. He leaned on nature in doing what was above nature. Bread came only from bread,

as in our story from Kings, oil came only from oil. His miracle was a reminiscence of nature, and so honored nature. He worked in the air, but stood on the ground. He tethered His miracle to a natural datum, and let even His miraculous energy flow in a channel that was calculated from His every-day habit. So when the Lord would relieve His disciples, who had been all the night casting the net without taking anything, and drew near to shore in the early chilly morning, tired, hungry and discouraged, He might, perhaps—I don't know—He might, perhaps, with a word, have let some quintals of fish be laid upon shore for them—all sorted, dressed and cooked, for that matter. Instead of that, He gave them a simple direction as to how they could best secure a good catch for themselves. They followed His counsel, and drew in a hundred and fifty-three at one haul.

There was a miracle there, undoubtedly. The story intends to teach that; but the Lord took care to keep as close to nature as possible in performing it. His supernatural act was rooted down into natural methods. He stood by the net; He honored the fishing tackle. Elisha asked the woman, What hast thou in the house? This miracle of Christ's contained in it, by implication, the question, What hast thou in the boat?

This incident reminds us of another that is like it, when Christ wanted a few cents to pay His own tax and that of Peter. Instead of creating the snitable coin by an absolute act, Christ told Peter where the coin could be found—in the mouth of the first fish that he would pull in after dropping his hook in Gennesaret. Has it occurred to you why the Lord told Peter to go and *fish* for the money, instead of bidding him look for it on land, or dig for it? Was it not just for this reason, that that method of obtaining it lay in Peter's line? I suppose there was the same difference in the way in which people threw the hook then that there is now. Peter was a fisherman by birth and by

profession. All the way along, then, the Lord kept close to the fitnesses of things. There is with Him no playing fast and loose with fact and with nature. Even in the instant of a miracle He manages to eulogize methods that are ordinary. He showed His approval of the fisherman's art, and quietly applauded skill in that art. While with one hand He performed a miracle, with the other He steadied Himself by keeping hold of the chain of ordinary sequence. So once, when He gave sight to the blind, He first in a way anointed the blind man's eyes. He wished it to be understood that there was a miracle, and yet He wanted to keep in, if I may use the expression—He wanted to keep in, as far as the case would permit, with the ordinary modes of treatment. With Him the methods of the miraculous were determined by the methods of the non-miraculous. You know, also, that restoration, by ordinary medical practice, is gradual. So in this particular instance of the blind man, He let his sight come back to him by easy stages: He subserved His purpose, and yet eased as far as He could the break with the methods that are medical. He anointed the man's eyes once, and he saw a little; and anointed them again and he saw a good deal. His miracle was a reminiscence of nature, and so honored nature. It was a quotation from the medical profession, and so honored the medical profession. He tethered His miracle to a natural datum, and let even His miraculous energy flow in a channel that was calculated from methods that are regular and usual.

Elisha asked the woman: "What hast thou in the house?" We wondered why he did not give her the *money* she wanted first off, without stopping to drag into the matter the single basin of oil she happened to be possessed of. I hope that our illustrations have at any rate given us a clew, and that they have trained our thought into at least a slightly juster appreciation of this whole matter of Bible miracle. And if we

have for a few minutes been looking up into the *air*, we will now take this same question of Elisha's and for a few minutes try to hold it at such an angle that it will flash God's light down onto the *ground* where we are walking and working.

"What hast thou in the house?" God's *miraculous* energy chooses to commence work on the basis of the little that a man has already. His *ordinary* energy chooses to conform itself to the same method. So that in any work or enterprise wherein we want or expect any help from on high the practical threshold question is still the old question, What have you got now? "What hast thou in the house?" Observe how closely that comes to our daily life, and what use we make of it in the commonest matters. When it comes spring, and the frost is loosened from the ground, and God's rains have settled the furrows thereof, our farmer bethinks himself of his husbandry and of the generous harvest with which he hopes to crowd his storehouses and barns in the autumn. If he believes in God and God's agency and providence, he knows that the autumn ingathering will be to all intents a divine conferment. And yet he has learned from past years that God has a very peculiar way of making His conferments. That there are certain banks between which the current even of God's beneficence and almightiness confines itself. "Nothing comes from nothing," that is one of the *banks*. If we want a blessing in corn, sense, or grace, we have got to get at God's methods and train in the ranks of His providence. "Nothing comes from nothing." It is well to pray for a profitable harvest, but not till you get your seed in. In a sense God has the power to fill your barn with fruits without any trouble on your part; but He has chosen not to do so, and in that sense has not the power to do so. God's blessings come in the shape of an addition to possessions that we already have: the woman's oil, the disciples' seven loaves; to him that hath shall be given.

So the question comes back on, What

have you already. "What hast thou in the house?" More to-morrow begins with an inventory of what we have to-day. The farmer understands that, and with the good sense that distinguishes the agricultural classes proceeds upon it. And when it comes time for him to bestir himself he goes to his granary. There is but little in it; the wheat has mostly been eaten; the winter has been a long and cold one, and the corn he has mostly fed out to his stock. But he is not there to see what he has *not* got, but what he *has* got. "What hast thou?" He looks into the corn-bin; it is nearly empty, but he thrusts his hand down into the yellow solid kernels, and he feels in them the potency of a grand harvest; he sees God in the bin, and long ranks of standing, tasselled corn. And he goes rummaging around among the bags and the baskets, saying to himself all the time, "What hast thou?" "What hast thou?" On each seed-kernel he sees written "a hundred fold," and over the almost empty corn-crib he feels moved to devout thanksgivings, like Jesus, who blessed God over the seven barley cakes at Gennesaret.

So when a friend is sick, stricken down with sudden illness, the very first question we ask is, "What have you got in the house?" As much of the cure will be God's work as of the harvest is God's work. We carry one kernel *into* the field, and God produces ninety-nine *in* the field. So ninety-nine per cent. of cure is God's energy blessing one per cent. of medicine and manipulation. God will be likely to bless if you will give Him something to bless. The first question is on the one vessel of oil. God gave the equivalent of 24,000 loaves when there were seven palpable loaves present for Christ to pray over. And allow me to say, by the way, that I cannot understand what our good faith-cure people mean by praying over nothing. No man shall distance me in admiration for these people. They are good; they are real good. But if Christ wanted as many *loaves* as He could get for the miracle of bread to lean on, and if Elisha wanted as much oil as he could

obtain for the miracle of oil to lean on, and if the Lord of the husbandmen wants as many seed-kernels as are to be had in the spring for the great annual miracle of harvest to germinate from in the autumn, why is it that we shall not similarly use every appliance suggested by skill and experience for the recovery of a sick friend that there may be something large enough for the great miracle of divine *healing* to have room sufficient for its roots to fasten on. We must show at least as much respect for medical methods and appliances as did the dear Lord in the restoration of the blind man. "What hast thou in the house?" No one shall surpass us in ascribing the praise of any cure to God's power and mercy. But man's effort, no matter how feeble, is, nevertheless, the fulcrum over which prayer and faith gain a *leverage* on God's power and mercy. "How many loaves hast thou?" "Tell me, what hast thou in the house?"

And this principle will serve us a good turn in all the higher relations of life. When a young man stands facing the years that lie along in front of him, it is a pretty serious question with him whether he is going to succeed or not; and it best be understood by him at the outset, that what God makes a boy by nature, stands in a certain fixed relation to what the boy will be competent to make of himself by acquisition; so that the old question of Elisha comes back to him: "What hast thou in the house?" A walnut, by no amount of straining, can become an oak, nor a fig tree, by any kind of pruning, be taught to yield grapes. My young friend, there is no doubt that you are good for something, but the key to success is lodged somewhere in you. You will fail if you work at cross-purposes with your aptitudes. Your Creator meant something in making you, and the initial matter is to get at His meaning. Men are constantly proving failures, for the reason that they are trying to do what, humanly speaking, God never intended they should. We fall out of our orbits. It was rather a shrewd reply made by a gentleman who

was asked if he was not going to send his son to college. "No," said he; "God forbid that I should lay out five thousand dollars on a ten-cent boy!" And I do not know but there are ten-cent boys; but even if there are, there is the parable of the talents that is in point. The man with the one talent could have doubled his capital as well as the man with five. Because he could do so little he failed to do what he might. "Neglect not the gift that is in thee," pertains as well to the least gifted as to the most gifted; and we can never tell how far even a small gift may reach, if God's providence takes care of it and God's energy gets into it. A small man goes a great way with God behind him. Seven loaves, with Christ back of them, fed eight thousand people.

"What hast thou in the house? Thine handmaid hath not anything in the house, save a pot of oil;" and that single oil-pot, with God in it to multiply its contents, saved the woman and preserved her sons. And, my young friend, it really does not make so much difference after all whether there is much in you, or little, if only you succeed in getting that little underneath God's blessing and in the drift of His plans and purposes. A hundred-pound ball lying on the ground is a dead and hopeless affair, but, loaded inside of a piece of Essen ordnance, and the capacities of a young earthquake are in it. "What hast thou in the house?"

You need to have some faith in yourself. There are times when the only appropriate place for a man is on his knees, beating his breast. There are other times when he looks better erect. When Ezekiel was lying upon his face, the heavenly voice said unto him: "Son of man, *stand upon thy feet* and I will speak unto thee." Find the best thing that is in you, and have faith in it; have faith in the power of God to multiply its effectiveness a thousand-fold; then go into the world with it, and your success is a foregone conclusion.

Then, in regard to Christian effort in its more general scope: what is there in

you? What special genius, talent, faculty, have you, that God can work through to the enrichment of your times and the helping of men? Perhaps you can talk to effect: perhaps you are most eloquent when you say least. Perhaps you have a genius for making money. It may be that there is nothing in you quite so effective as the steady pressure which you exert upon men around you by your constancy of holy purpose and blameless integrity. Do not slip out of your privileges and duties as a Christian by making inventories of what you cannot do. Thrust your hand into the corn-crib to find what there is there—not what there is *not* there. Perhaps you have only a talent for little things. Well, remember the one oil-pot. Remember Dorcas, who, after eighteen hundred years, is clothing the world still. Peter raised her from the dead, and she has not died since. Think how many church treasuries have been filled with the widow's two mites. Reflect upon it, that, clear across the Atlantic to this late day has floated the perfume from the ointment poured from the alabaster cruse upon the Lord's feet. And who was the unnamed woman that cooked the bread, and the unnamed man that caught the fish that fed the multitude then, and has been feeding larger multitudes ever since?

Besides this, the relation of Elisha's question to the matter of truth-seeking and truth-preaching. Our minds are tired and our hearts are aching every day in their longing for a fuller knowledge of the truth of God. And Elisha's question comes to us full of momentous comfort, "What hast thou in the house?" What does that mean? Why, it means that we have some truth now in store, in stock; and it means a good deal beside that. It means that what truth we have now, if the inspirations of the Holy Ghost lodge in it, will grow into more. There is a germ-power in an idea. Some of the mind of God is in it. It is a live thing; it will keep getting outside of its own circumference. It is curious to watch the inner crowding and pushing and budding of an opinion

that is wet with the dews of the Holy Ghost. Oh! I am so sorry for people, for theologians, whose opinions have stopped budding and pushing out tender green! How heaven will thrill them, like spring singing through the branches of a bleak and naked oak.

And then there is one distressing thing about preaching: we always know that we are only preaching half truth. We do not get to the end of the truth. We finger the flesh and sometimes get down to the bones, but the marrow! We preachers are one-idea people: that is why we preach ourselves out so soon. We all stand just where the woman in Elisha's miracle stood. "What hast thou in the house? Nothing but one pot of oil;" and Elisha told her to fetch that. And that is the word of comfort for us. And we *will* fetch it. If we have hold of only the fragment of an idea, we will push it. If our one pot is only half full of the oil of truth and of the wine of the mind of God, we will bring it and hold it forth; only may the dear God fill it to the brim, till it shall run over and fill all the vessels of all our neighbors, to the saving of the house and the rescue of the sons.

And now, this idea thus variously illustrated, let us hold aloft as a burning and glowing torch, as we tramp through the intricacies and embarrassments of our lame and fragmentary life. Every day we will fall upon our faces before God, deploring our sins; but every day we will also stand upon our feet before Him, counting the talents He *has* given, thankfully numbering the few loaves and the little fishes that *are* in our basket, and looking gratefully into His face across the one oil-pot that *does* stand in the storehouse. If we have got a little hope, or a little love, why, we will set it out and let water and sunbeams wash, feed, and brighten it. The man who said, "Lord, I believe; help thou mine unbelief," had the true philosophy of the matter. He felt the germ-power there is in a little faith. It was of purpose that Christ likened the little faith to a mustard-seed—small, to

be sure, but vital—waiting for time and summer to make of it a tree that the birds can lodge and sing in. Then as to our diminutive powers and opportunities for helping men. There is danger of an excess of modesty in the matter. "What is that among so many?" thought the disciples.

I heard a thrilling story a couple of weeks ago, of a clergyman, now a power in New York City, who, without a moment for preparation, was suddenly called up to preach to a large congregation. The only verse from the whole Bible that he could think of on the instant, was this: "Who is on the Lord's side?" and he preached on it. "The weakest effort I ever made," he thought to himself, as he sat down. A while ago a Christian brother accosted him: "Dr. So-and-so, do you know that every time I see you I want to throw my arms around you?" "Why so?" "Do you remember the sermon you preached thirty years ago, down in such a church, from the text, 'Who is on the Lord's side?'" "Well I do," said the Doctor. "Dear brother," said he, "I took my stand on the Lord's side that night, and I have been standing there ever since!"

Oh, my friends, the power even of bird-shot when it is the Lord that holds the musket! Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse and can glorify God and bless mankind with that. But, perhaps you have nothing in all the world but a kind, sweet smile: then let that fall upon some poor life that has no smiles in it. Remember that a dewdrop glistening in the sun is just as beautiful as a rainbow. Perhaps you have nothing but a tear of sympathy: then water the arid soil of some poor parched soul with that drop. Bethink yourself how much hidden life has sprung into verdure at the moistening of the Lord's tears at Bethany. Let us uncover our baskets and, over the *few little* fishes that are in it, bless the Lord for His great goodness unto us: and let us bring out from its hiding-place our one solitary cruse, and let the Spirit of God seize



and fill each of its outflowing oil-drops, multiplying them till one becomes many, and the miracle of Elisha is done over again; till we are lifted out of poverty into the wealth of God, and the house is saved, and the home is kept, and all of them on every side to whom we owe debts of loving, helping and uplifting, are reached by the overflow and filled and satisfied.

### SALVATION BY GRACE.

By ALBERT H. PLUMB, D.D. [CONGREGATIONAL], BOSTON.

*I do not frustrate the grace of God.*—Gal. ii: 21.

WE need to apprehend clearly and recall often these momentous words. The believer, as well as the unconverted man, is apt to undervalue the work of Christ. We seek to do works of our own to found some basis of personal merit. This may be unconsciously done. How may we avoid this danger, and clearly understand the text?

1. Regard this as a particular precept and our condition as an exceptional one. If righteousness come to us remaining sinners through the law, then Christ is dead in vain. Sin disarranges our moral relations. Coteries of philosophers, who ignore this fact in their schemes of relief for suffering, sinning humanity, will surely fail in their attempts.

2. These disparaging remarks have reference to the use of the law; for the law is holy, just, excellent and good for the ends for which it was intended. Love is its fulfillment, to God supreme, and also to our neighbor. "Do this and live" is the command. The Sermon on the Mount is sometimes said to be a sufficient guide, and obedience to its precepts an ample ground for salvation; but nobody has yet kept its precepts perfectly. No one can claim salvation as his right. The fact of our ill-desert is irrevocable. We cannot undo the past. It is strange, not that some are lost, but that any are saved. How can any of us ever look God in the face?

3. The law is a rule, a condition, but not the means of salvation.

4. Only by a recovered, not by an original righteousness, can we hope for salvation.

5. We may be treated, in some respects, as though we had kept the law, and furthermore, through grace we may become in some sense righteous. The disfavor of the lawgiver is taken off. The law cannot do this. It breathes only prohibition and penalty. Its purity and exactness discourage attempts at self-renovation; for man, alone, is too weak to meet its all-embracing claims perfectly.

6. How are we justified by Christ's righteousness? Not by literal transference of moral qualities; for character is personal, and not to be transferred from one to another. A work, however, is done in our behalf, and also done upon us. He works for us "a double cure, saves from sin, and makes us pure," as the hymn says. By the Holy Ghost the pardoned sinner receives new power and also new motives.

7. To whom? To those who now and here comply with the conditions. Do we conform to them, and are we bringing forth fruits of grace? Some say: "You must believe that you are saved because of the promise;" but the fallacy is the assumption that we are sure that a hearty faith is in active exercise. They do not stop to test the genuineness of it by the life and temper. Our actions are not the ground, but they are the proof of our acceptance. If there be loving, penitential obedience, though it be weak in degree, we may take satisfaction in believing that God has begun a good work in us.

Now, how is it with you? Are you "paying your way" by good works, or trusting in Christ? Is pride prompting you to acts of self-righteousness, or are you bowing low before the one and the lowly door—even Jesus Christ? There is no other way of life and salvation. He that hath the Son of God hath life. He that believeth not is condemned already. He shall not see life.

It is the quality rather than the degree of the faith you exercise which is to be regarded.

Here is the ground of abiding, continual trust to the believer. We are no longer disinherited, but adopted. We are sons and heirs. The full assurance of faith will attend a matured and ripened character. We are kept through faith unto salvation. We do not frustrate the grace of God. We taste the first-fruits here, and in eternity the perfected fruition of its supernal and eternal joy.

### THE MISSIONARY FIELD.

By R. S. STORRS, D.D. [CONGREGATIONAL], IN CHURCH OF THE PILGRIMS, BROOKLYN.

*The field is the world.*—Matt. xiii: 38.

It is always profitable, when one has gained the particulars of a subject that engages his attention, to secure one broad, general view of the whole, by which the particulars are themselves interpreted, co-ordinated and unified in a single impression.

After reading a book, paragraph by paragraph, page by page, I have found it advantageous at the end to read again the table of contents, and thus acquire one definite conception of all I have followed out in detail. You enter a European cathedral. The portal attracts you, the pillar, the capital, the arch, the chapel, the great and brilliant apse; but to obtain a satisfying and permanent impression you select a point, within or without, where you can see the details in a grand unity; and this is the image you carry away. Or you may wander in the country at summer-tide, enjoy the meadow, the brook, the gentle hill and the shadow of the forest; but it is from some elevation from which your eye sweeps the whole scene, that you detect the interrelation of each part with every other, and gain an impressive picture of the whole. So with the subject of Christian Missions before us. With its individual aspects we are familiar. We are acquainted with individual missionaries and their respective missions. Let us now look at the whole field. What is it? The Master says: "*The field is the world.*"

All parts and all peoples are included. No race is so savage and none so cultured as to be excepted. The Gospel is for the whole world; and that is a wider field to-day than when the New Testament was written. Beyond Roman cities and colonies little was then known of the world. It is not four hundred years since this hemisphere was known. Now, explorations are pushed in every quarter of the globe. No parts are unknown save those fenced in by ice, and even against these frozen barriers the energy of modern enterprise is continually precipitated, to force a passage amid those Arctic solitudes where no human foot has yet walked.

Religion was once a divisive force, for the very zeal with which early nations clung to their own worship led them to look on other religions with hostility. Buddhism, indeed, spread to contiguous nations; but Christianity alone has overleaped all tribal and racial bounds, and encircled the earth in its beneficent sway, making itself welcome to communities who have seen in it a character and culture they had never known before. God has now wonderfully prepared the earth for its progress, as truly as He did in the early centuries by the dispersion of believers, by the supremacy of the Roman power and the Greek tongue. By steam and by electricity the ends of the earth are now nearer each other than were Boston and Berlin a few years ago. Enormous changes, swift and dazzling—mighty as well as swift—are as signal a preparative for the conquests of grace as if God's own hand had opened a passage amid the stars!

What is the purpose of all this? To make the Gospel familiar to every man. Why? To meet his immortal aspirations; to save the soul. But some say that the heathen will be saved without the Gospel, if they live up to the inner light already imparted. The testimony, not only of missionaries, but of those who have lived among the heathen for secular ends, is this: they are besotted, they do not live up to this light, they do not seek life through repentance,

but grovel in lust and in personal indulgence. The Gospel comes as a new discovery. God is a Being to be loved, as well as feared. New affections and purposes and aspirations are awakened. The results are seen in character. The command of God comes to each: "*Thou shalt love the Lord thy God.*" Thus society is leavened. This renovation of the souls of men is the first work aimed at. Then there follows an intellectual impulse through the truth, by argument and appeal, by proverb and by song, by library and school, by philanthropic and political endeavor. All things become new. As Correggio made the manger bright by the illumination reflected from the face of the infant Jesus, so the Bible has illuminated society by its reflected light, wherever it has been placed.

We owe all we have to this peerless, priceless boon: all that is sweetest and noblest in social life, and all that is freest and most prophetic in our political institutions. Our ancestors were savages, feeding on roots and acorns, worshiping gods of the storm and pestilence, and sunk in moral debasement. Our present civilization we owe to Christianity. Two centuries ago the site of many a New England village of to-day was an Indian hunting-ground. The personal and social prosperity now witnessed there, the beautiful family life, the sweetness, happiness and hope enjoyed, are the fruitage of the Gospel. Such results are more conclusive than mere abstract arguments. This work of individual and social renewal we are to undertake for all nations. He is mean who does not desire to be useful to others. As one draws near to the close of life, he feels an intense enthusiasm; for as the days are fewer they appear more precious. So it will be if we recognize our privilege to transmit the blessings we enjoy—the fruit of sacrifice and service through centuries past—to generations yet to come. Standing on soil hallowed by noble lives, it will be ignoble, ignominious, if we do not eagerly engage in this godlike work. As we, by acts of charity and love, make

other lives brighter, we shall deepen the sense of immortality within ourselves and in others.

Then there is the most potential motive of all—the love of Christ. He who has seen Him and felt His presence and comfort in darkness and trouble; who has heard when standing under cloudy heavens the inspiring voice of the Redeemer: "Fear not; I have found a ransom for thee in my own blood and life"—he has a motive for toilful and continuous endeavor. Do you ask, How? By what means? Your gifts, your voice, your example may aid. He who illustrates the Gospel in his life, unsoiled in the midst of temptation, neither unduly elated by prosperity nor depressed by trial, he is an eloquent preacher of righteousness. The printing press is a means, and educational institutions as well; also efforts for the salvation of seamen, and many other methods that reach out far beyond our own hand. The finger of a child may move a lever to set in motion the machinery of a mill. You send written messages across the sea by a steamer which you have not builded, along railway lines you have not laid, through mountains you did not tunnel; and so you may, by the machinery of some society, set in motion the water of life, or circulate the messages of grace through wide and remote regions. They are unwise who speak contemptuously of "machinery," for it clothes and feeds us, it prints our books, it carries us from city to city, it ornaments and gives value to life. So the organized work of such a society as the American Board—carried on now for nearly five and seventy years—is a blessed and beautiful work, historic and honored. This Board has sent out as many consecrated men and women as any, and instrumentally sent thousands to heaven, and is an heir of their prayer and blessing. It asks our gifts—not small, but large gifts—because it needs them. The cost of administration is a very small percentage of the amount received.

And do you ask, "What is the prospect of success?" Some scoff, and say

that these efforts are as futile as the attempt to stay a stream by scattering on its bosom a handful of autumn leaves. Said one to me: "I have lived in China. Your missionaries are good men; but in one place, after much labor, they made but two converts, and one of them got into jail." It is easy to point to failures, and we can also point out conspicuous successes. Chinese literature, its ethics and classics, have been translated into modern tongues by the missionaries. They have there and everywhere enlarged the sphere of knowledge. It is one function of Christianity to reverse the curse of Babel. Pride scattered men, and the humble in Christ are united to all others by means of the Gospel in every land and language. The missionary is loved and honored by those who have been blessed by his work. That work will be successful. The Gospel that has lifted Germany, and England, and America, will not crack under the strain of the world. To it we may trace the blessings already enjoyed, and from it greater still may flow. Our Magna Charta, our Bill of Rights, our United States Constitution, we may trace to the leaves of the Bible brought to England by a pious monk from Rome; and this Gospel is to fill the earth. Our Lord has said that all power in heaven and earth is His, and that He will be with us alway to the end. What audacious blasphemy, if He be only man! Either this is a celestial voice, or that of one who is foolish and insane. There is no room to doubt. The same power that subdued Rome and evangelized barbarian Europe, and has ennobled our own civilization, will go on from victory to victory! You may believe it or not; it will make no difference. The papers may sneer at the missionary cause, but it will make no difference. The Gospel is to conquer the earth!

Now the question is, Will you take part? Not in this agency alone; but will you co-operate with God himself? You do that when you turn coal to gas, and water to steam; when you make iron to swim and wire to talk; but in a

grander sense you strike hands with God when you undertake work for Him in the field which is the world. This service makes life noble indeed. Nothing I saw or heard at our recent Long Meadow Centennial impressed me so much as the sight of an elderly lady and her sweet voice, as she bore loving testimony to the gladness of her service for Christ during many years in the Ottoman Empire. Before her friends, those who knew her in girlhood, she affirmed that there was no life so beautiful and precious as that of a missionary—a missionary woman amid Moslem or pagan civilization.

Animated by such an exalted, intrepid, heroic consecration, life will be illuminated with the brightness of immortality. Power will be glorified, and money itself will take on something of the beauty of heaven, shining, as it were, like bits of the golden pavement in the city of our God!

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### LOSING THE SOUL.

BY JOHN R. PAXTON, D.D., IN WEST PRESBYTERIAN CHURCH, NEW YORK.\*

*What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?—Matt. xvi: 26.*

THIS text has seen its best days. It is now quite out of fashion. It has quickened saints and terrified sinners; but now you rarely hear a sermon from

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\* Our reporter preserves in this abstract much of the realistic and dramatic power of the preacher's rhetoric. A Wall Street business man, who had not been a church-goer, said, after hearing Dr. P., "Yes, he preaches, not for the ninth, but for the nineteenth century." An eminent critic and Christian scholar says that, though "his voice is not distinct, and his manner is abrupt and even uncouth, Dr. P. is, to my mind, one of the half-dozen most eloquent preachers I have ever heard. His devotional services struck me as singularly unreverential and infelicitous, uttered in a tone of unintentional familiarity, if not dictation." One utterance is a sufficient example: "Duty is difficult. Sin is easy. O God, don't be hard on us!" During the rebellion, Mr. Paxton saw active service, and his military life has left an abiding impress upon his style, in which strength predominates over beauty, and everything is subordinated to immediate, practical effect.—ED.

it—at least such a sermon as the old divines, Wesley or Whitefield, addressed to their astonished hearers. Fashion changes in preaching as in everything else. The truth may be the same, but modes of application are different from what they used to be. The steam that pushes the ship across the sea is the same power that once hissed in the kettle, but now newly applied. It is an age of revived and ambitious science. Men are not quite so sure about God as they were once. The snake is again abroad. It whispers in the ears of the Adams and Eves to-day that the bottomless gulf is not a reality. We preach on peace rather than on penalty; too much limp and lavender, and not a fearful looking for of judgment. Do away with this, and we shall not be apt to wrestle all night in prayer, deny every worldly lust, or choose the church before the clubhouse. Preachers used to lay time alongside of eternity and work out the equation.

Still, I think that the old divines made a wrong use of the text. Christ is speaking mainly of a present judgment and the loss of one's peace of mind, honor, manhood and standing with God, rather than of the future loss of one's soul. His disciples were shocked to hear the Master tell of His speedy death. Peter rebuked Him. Christ was young. Life was sweet. The hills were green, and the warm breeze blew soft from Galilee. Peter urges Him not to go to Jerusalem. Christ tells him, and tells us, that the whole world, with its ease, its honor, and its wealth, is nothing in comparison with a noble character. In this sense, the text is a great comfort to one who is trying to carry a heart-jog to a good purpose, and travel steadfastly on to his Jerusalem here below.

Brother-men, you are, each one of you, a bit of the universe. Your identity is secure. You are shadowed and watched at every step. There's a work for you above-ground until you are put under-ground. You have a Jerusalem and a cross in it as truly as had

Christ. We are apt to be self-indulgent. The world blinds us. We lose our souls. Let us see: That house of yours is not you, and that bank-book is not a part of you. Robbed of your purse, you lose trash; but character lies down with you, and rises up with you in the morning. Peter tried to push the Master aside from His purpose, but our Lord rebuked him and set His face forward. A grateful world praises Him. But how does all this bear on our plodding lives? Let me tell you. Just come down from His high level to our common work. There was Simon the tanner. Every time he went to his vat, if he was making good leather, he was journeying toward his Jerusalem. If he made poor leather he lost *one* soul, anyhow. Matthew, the tax-gatherer, if he honestly collected and paid over his money, made sure of his Jerusalem. Paul made good, honest tents, I am sure. He was a rich man's son, for only such would have had the chance of the instruction he had of Gamaliel, or held a hired house of his own and paid for it, and would have taken folks with him when he travelled. But when he worked, he did nothing of a shabby and careless kind. He saved his soul. Samson broke down. He was a Hercules in strength and a Spartan in daring, but Delilah turned him aside. Jonah *almost* lost his soul. He didn't believe that Ninevites had any rights that God was bound to respect. It took three days' sleep in the belly of a monstrous fish to bring him to his right mind.

What does it profit to gain the things that are temporal at the expense of a right life, peace with God, and the hope of glory? Tell me, Lot, "pitching your tent toward Sodom!" Tell me, Erasmus, Cardinal Wolsey, Benedict Arnold! Better be an Abraham, a Luther, a Cromwell, or a Washington. Many things are worse than death: to lose a good name, to forfeit honor, to part with purity of heart. Do right! If you don't get fame you may have a smooth pillow o' nights. What matters it whether you dined off of five courses to-day or not? Do not ask of one who



dies, "What did he leave?" but, "What did he take with him? Did he have the respect and love of the good, the tears of widows and orphans befriended? Did he reach his Jerusalem and save his soul while here?"

Which will you have, an aching heart, a tarnished name; or peace with God, a noble life and the hope of joys to come, having finished your course and having kept the faith? Which? Come, be firm. Let's go to our Jerusalem, and we shall receive a diadem above the brightness of the sun when we enter upon the rest that remaineth for the people of God.

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### SEALED UNTO CHRIST.

BY JESSE B. THOMAS, D.D., IN FIRST BAPTIST CHURCH, BROOKLYN.

*He that hath received his testimony hath set to his seal that God is true.*—John iii: 33.

MESSENGERS came to John the Baptist, telling him of the success of Christ's ministry; that "all men come to him." John well knew how little such following might mean, and he answered, "No man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true." The crowds might throng about Christ to hear His words or witness His miracles, but did they set to their seal His testimony? That was the test of their sincerity.

#### I. THE SIGNIFICANCE OF THE SEAL.

The seal is one of the old legal forms that still survives, and gives a peculiar character to documents on which it is stamped. Let us note some of its characteristics.

1. *As a Necessity.* In many cases it is necessary that the seal be affixed to an instrument to give it its value. Without the seal it is of none effect. The lawyer may draw up a will with the utmost care. The maker of the will may have settled in his own mind just how he will dispose of his wealth. But until the seal is affixed to the will the lawyer's skill and the legator's resolve count for nothing. So one may hear the Gospel preached, the way of salvation pointed

out; but that is not sufficient. He must set to his seal the testimony of the Gospel—receive it, believe it, live in accordance with it.

2. *As a Personal Distinction.* In the old times few men knew how to write even their own names. They could do no more than make their mark, which was easily counterfeited; therefore each man who had occasion to use it, if possible possessed his own seal. The affixing of it to any document was accepted as proof that he had approved that document, and no other seal could be accepted as a substitute for his particular one. Joseph was placed in charge of the king's seal, and wherever he affixed it, it carried all the king's power and authority with it, because there was no other like it. So the element of personality entered into the old seal. The analogy holds at this point also: religion is an intensely personal matter. Each must settle the great question of salvation for himself. "Every man must give account of himself before God." No other's faith will secure my safety. It will not be enough for me to declare before the great white throne, "Lord, I come from a Christian land; my parents were thy professed followers; I have often listened to those who preached thy word." No one can accept Christ for me. I must set to *my* seal that God is true.

3. *As a Finality.* The ancient seal was often used to denote the conclusion of a matter. Daniel was told to seal up the prophecies, implying that they were finished, complete. When Daniel was cast into the den of lions and the mouth of the den was sealed, it signified that the king's purpose was irrevocably fixed; that his "mind was made up" and would not be changed. Here also the analogy holds. He that accepts Christ, accepts Him for all time. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." We enter into God's service, not for a few years, nor merely for a lifetime, but for eternity. "There is no discharge in that war." We have set to our seal that God is true, once for all;

we have made an entire consecration of our life to Him.

## II. THE NATURE OF THE TESTIMONY.

What is this testimony which we are to set to our seal? It is:

1. *An Indictment.* The first step to God is the consciousness that we are sinners. God charges us with violation of His law, and we are to plead guilty or not guilty. If we deny our guilt we reject the very first proposition with which the Savior comes to us. Shall any one dare to stand before the righteous Judge and plead, "Lord, I have kept thy law in all things; I have never sinned; I am in no need of a mediator"? Let one, if he will, rest his hope of heaven on such a plea, but the Bible has warned him of his peril. Nicodemus thought he had kept the law; yet the Savior told him: Nicodemus, your case is utterly hopeless in your present condition. Your course has been wrong from the very beginning. Nothing can save you except you be born again. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And Paul felt this when he wrote (Rom. vii: 9), "I was alive without the law once; but when the commandment came, sin revived and I died."

2. *Pardon.* After the civil war, when a general amnesty was offered, each man, to profit by the act, was required first to take the oath of allegiance. We are rebels against God; from Him alone can we look for pardon. Through Christ it is offered to every one, but it must be accepted before it becomes effective. All are redeemed by the blood of the Lamb, whether they wish to be or not; but the redemption may be accepted, or postponed, or rejected—and postponement till to-morrow is rejection for to-day. We must set to our seal this testimony of pardon—take the oath of allegiance to God's government.

3. *A Testament.* If property comes into my possession by will, it is necessary that my name and a seal be affixed to the will before the property is at my disposal. In this way I show my ac-

ceptance of the legacy and the conditions imposed upon it. I also evince my belief that the will is genuine, and is what it purports to be. The testimony of the Gospel is that God has made a testament for us. He not only grants us pardon, but peace and joy in this life, and in the world to come life eternal. These are offered to each of us freely; but we must set our seal to the testimony to show our acceptance and our faith in the genuineness of the testament. He will not force His unspeakable riches upon us against our will.

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## JESUS THE SAVIOR.

BY REV. GEO. H. SMYTH, IN REFORMED  
DUTCH CHURCH, HARLEM, NEW YORK.

*"Thou shalt call his name Jesus, for he shall save his people from their sins."*—  
Matt. i: 21.

Among the Jews names were significant of character or office, *e. g.*, Abraham, father of many; Jacob, deceiver or supplanter; Isaiah, salvation of the Lord; Iscariot, a man of the bag or of murder; Jesus, Savior. Hence the name which the angel of the Lord directed Joseph to give to the Son of Mary, Jesus or Savior, and the reason for it—"He shall save the people from their sins."

How to get rid of sin has been the great problem of the race. How to restrain from it, destroy it, prevent it, cure it, atone for it, has baffled the ingenuity of man. Sin is the one great factor in all religions—heathen as well as Christian. And now this blessed announcement of a child that was soon to be born who would solve this greatest of all problems, namely, deliver men from sin. Hence our theme, Jesus, the Savior from sin.

I. *Jesus is an omnipotent Savior.* 1. The presumption of the fact, from the infinite wisdom and goodness of God, who never provides a cause unequal to the effect to be produced, who never errs in carrying out His great purposes of redemption. 2. The declaration of the fact. "Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. vii: 25.

"The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i: 7.

"There is therefore now no condemnation to them that are in Christ Jesus."

Rom. viii: 1. "Ye are complete in him." Who can bring a clean thing out

of an unclean? asks the prophet. And the answer is, "not one"; that is, not

one human being; but God can.

'You have seen the landscape all silvered over with dew, so beautiful and

'pure you might imagine it the tears that angels weep over a fallen world.

Reflect that it was taken up from the gutter and filth of the pool and the

street, purified in the heavens above, and given back to earth as the God-

given gift of Him who can do whatsoever He pleaseth—of Him who is mighty

to save.

H. *Jesus is a willing Savior.* If this nation was willing to put forth all its

power, many of the moral reforms that have limped along for generations would

be speedily effected. Political corruption is no more difficult to put down than

piracy, the curse of alcohol than the curse of slavery; but all men will not

put forth their power. But Jesus is willing to save. He came for that end.

Hear His own blessed invitation, "Come unto me all ye that labor and are heavy

laden," and "He that cometh unto me I will in no wise cast out," and neither

did He ever turn any away. The little children, the blind man, the harlot, the

publican, the Samaritan woman; the thief on the cross—all testify to this

most precious truth, "Him that cometh unto me I will in no wise cast out."

III. *Christ is a living Savior.* Not dead, as so often pictured in art, and even

in theology, where so much is made of the death of Christ. We do not say,

Make less of this great central doctrine of the Cross. Christ and Him crucified

must ever be the cardinal doctrine of salvation. But the resurrection is just

as true, and just as blessed a doctrine to the believer. "He is able to save

them to the uttermost that come unto God by him, seeing he ever liveth to

make intercession for them." And Christ emphasizes this doctrine when

He says, "Because I live, ye shall also." "I in you, and thou in me."

"Yet, not I, but Christ liveth in me," says Paul. A living Savior that

triumphed over death and brought precious doctrine to the believer.

IV. *A present Savior is Jesus.*

away in heaven, which, we imagine some remote region beyond the

of human ken; but present with us on the earth. And not merely so

communion table or in our closest present with us every day and in

place. "Lo, I am with you." Nor was this said only to those

apostles whom He then addressed, added, "even to the end of the

He is with us in our daily toil, tribulations and trials. He came to

disciples on their way to Emmaus. He taught them, comforted them,

revealed Himself to them. He came to Peter at his daily employment,

and after an unsuccessful night's search first spoke to him about his work.

Oh, if we could realize that Christ is with us in business, in joy and

in sorrow!

V. *Christ is a personal Savior.* Not only for Christians in the mass, but

for each one in particular. He is the Good Shepherd that calleth His

sheep by name, as we do our household or our children. He therefore

knows us individually—our weaknesses, our infirmities and temptations.

He lived in this general impersonal way all through the ministry of Christ

as many now live. But the resurrection knew it would never support

him in the trials that awaited him. He was not with the other disciples

at the first appearance of Christ after the resurrection; and when told that

he had seen the Lord, he declared that he did not believe, and would not believe

less he should see the print of the nail and put his hand into the spear

wound in the Savior's side. At the next appearance Thomas was present.

Christ told him to put his hand into His side, and be not faithless, but

believe. Then it was that Thomas

to this personal realization of Christ as his Savior, and he exclaimed, "My Lord and my God!"

VI. *Christ is a sympathizing Savior.* He took our nature when He came to earth, and wears it still in heaven. He was tempted in all points, like as we are, and therefore He can sympathize with us.

"He is touched with the feeling of our infirmities." He rejoices with them that rejoice, and weeps with them that weep, "if souls can weep in bliss."

"So here I lay me down to rest,  
As nightly shadows fall,  
And lean confiding on His breast,  
Who knows and pities all."

### THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

**David King over all Israel.**

(Lesson for July 6, 1884.)

BY NEWMAN HALL, D.D. [INDEPENDENT],  
LONDON, ENGLAND.

*The Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. \* \* \* And they anointed David King over Israel.*—2 Sam. v: 2, 3.

THE valor and generosity of David had united all the tribes in his favor. They gathered together to him at Hebron (v. 1); reminded him of the promise of God (v. 2), and made him king by mutual covenant and anointing. (v. 3.) He was thirty years old when he began his reign of forty years. (vs. 4, 5.) He at once obeyed the divine command to drive out the idolaters remaining in the land. He laid siege to the strong fortress of the Jebusites on Mount Zion. Confident in the strength of a position which had so long defied the Israelites, the Jebusites taunted David by saying that he could not take the fort if merely the blind and lame defended it. (v. 6.) David retaliated by calling the enemy themselves blind and lame, perhaps in reply to the Jebusites, thus defying the Israelites, and declaring that they should never enter the fortress. (v. 8.) And David took the stronghold. (v. 7.) He made it his home, and enlarged it. (v. 9.) He became prosperous through the presence and help of God. (v. 10.) The king of Tyre helped him to build his palace (v. 11.) And David was assured that God had established his kingdom. He got it, not by his own strength, nor for his own purposes, but God had exalted him for the sake of his people Israel.

David, as king, was an illustrious type of Christ. "I have set my king

upon my holy hill of Zion." (Ps. ii: 6.) "All Israel shall be saved, as it is written. There shall come out of Sion the deliverer." (Rom. xi: 26.) Jesus was recognized as "The Son of David"; He is "King of the Jews"; "King of kings," and "of his kingdom there shall be no end." This passage suggests several analogies between King David and King Jesus.

Small, and perhaps fanciful, is the comparison of the forty days of Christ's temptation with the forty years of David's regal conflicts and toils; and the forty days of Christ's triumphant sojourn on earth after His resurrection, with the victories that attended those forty years of David's reign. There are more substantial analogies.

1. David was king by divine ordination. (vs. 2, 12.) And so Christ was elected from eternity to be the Monarch of mankind, was predicted of old. "His kingdom is an everlasting kingdom." (Dan. iv: 3, 34.) It was asserted by Himself, "My kingdom is not of this world." He claimed kingship of divine origin and authority.

2. David was ordained to be king for two purposes: "Thou shalt feed my people Israel, and thou shalt be a captain over Israel." It is the function of a shepherd to feed; of a captain to guide and protect. So Christ is the good Shepherd and the Captain of Salvation. He supplies the need of His people, and leads them to victory.

3. David was qualified by kindred relationship. "We are thy bone and thy flesh." So Jesus took our nature, "in all things was made like unto his brethren." "He is not ashamed to call us brethren." His humanity, linked with His deity, qualified him to

be the "Mediator between God and men"; ~~THE~~ Shepherd-King of His people; "the Man Christ Jesus."

4. David was king by mutual covenant. The elders anointed him, and in the name of all Israel acknowledged him king, and promised allegiance. David, on his part, "made a league with them before the Lord," promising to perform all the duties the office involved. (v. 3.) The Son of David is proclaimed from heaven as King of men; and He engages to rule in equity, and to guard His people from harm. We, on our part, accept Him as our Lord; we declare that we desire Him to rule over us; there is a mutual covenant. He says, "Ye are my people"; and we say, "Thou art our King."

5. David assailed the strong fortress of his foes. David's greater Son lays siege to the human heart, fortified against Him by unbelief and sin. He summons it to surrender; brings the battery of truth against its walls; promises pardon if it will open its gates. The Gospel advances against the strongest citadels of idolatry and bids them yield. "The weapons of our warfare are mighty to the pulling down of strongholds."

6. David conquered the fortress and dwelt in it. So Jesus has entered many a heart by its opened doors, and has proved His power to subdue the most determined resistance. He then makes it His abode. "If any man hear my voice and open the door, I will come into him, and dwell with him, and he with me." Many a land once possessed by heathenism has surrendered to the Gospel; and, ere long, all "the kingdoms of this world shall become the kingdoms of the Lord and of his Christ."

7. David enlarged the captured city. "He built round about." Thus the kingdom of David's Son is constantly being enlarged. Faith in the soul grows as seed. The leaven leavens the whole lump. Every part of our nature progressively owns the sway of its Lord. Every true servant of Christ grows in efficiency and extends his usefulness.

Eventually, the City of David will be so enlarged that nothing shall be left which it does not embrace. His kingdom will fully come, and His will be done on earth as in heaven.

8. The King of Tyre sent cedar-trees and carpenters to help to build David's house. So the Gentiles built up the Church of Christ. Earthly wealth is consecrated to His service. Not Tyre alone, but every people and clime shall help in raising up Jerusalem and making Zion a praise throughout the earth.

9. David reigned in Hebron and Jerusalem forty years. David's Son reigns everywhere, and His kingdom shall have no end. "He shall reign forever and ever."

10. David had the joy of being assured that God had exalted his throne. "He perceived that the Lord had established him king over Israel." And David's Son, "shall see of the travail of his soul and be satisfied."

**LESSONS.**—Let us individually enter into covenant with Christ as our King. Let us open our hearts for Him to dwell in. Though "blind and lame," He will heal us, and help us to fight His battles and share His triumph.

### **The Ark in the House.**

(Lesson for July 13, 1884.)

By REV. A. F. SCHAUFFLER [CONGREGATIONAL], NEW YORK.

*He blesseth the habitation of the just.*—Prov. iii: 33. General Lesson, 2 Sam. vi: 1-12.

AFTER David's coronation and his conquest of Jerusalem, he felt that it would be well for him and his people to have the Ark of God brought to the national capital. For about seventy years the national affairs had been in such dire confusion that the worship of God, in the way appointed by Him, had been neglected, and the Ark of the Covenant had been little thought of. It was high time, David thought, to reform matters; and so he set about it at once. As the ark was in the house of Abinadab in Gibeah, David went there with 30,000 men, who were to form a fitting body-guard with which to escort the



ark to Jerusalem. They brought the ark out of its resting-place, and put it into a new cart, while Ahio and Uzzah, sons of Abinadab, drove the oxen. This was contrary to God's directions, for He had said that the ark was always to be carried on the Levites' shoulders. David ought to have known and obeyed God's directions, and not have followed his own plans in this matter. When the grand procession started, David and all his musicians went before the cart which contained the ark, with songs and musical instruments. But before long the oxen stumbled and shook the ark, so that Uzzah put out his hand to steady it. This he had no right to do, for none but Levites might touch the ark. For this transgression God smote him, and he died on the spot. Of course, terror seized all the people, and they at once ceased their music and rejoicing. David was afraid to go ahead, lest some greater evil should befall them: so they all turned aside into the house of Obed-edom, which was near by; and there they left the ark, and returned to Jerusalem without it. For the next three months the ark stayed in Obed-edom's house. He seems to have been a godly man, and God blessed him and his family for thus sheltering the ark. When David heard that God was thus blessing Obed-edom and his family, he took courage and went again to try and bring the ark to Jerusalem. But this time he was careful to obey the directions God had given for the handling of the ark. He said: "None ought to carry the ark of God but the Levites, for them hath God chosen to carry the ark of God." (1 Chron. xv: 2.) If the king had only remembered this sooner, the ark would have been in its place in Jerusalem long before. So they brought the ark safely into the city, with very great rejoicing; and they put it into a tabernacle, or tent, which David had prepared for it.

We do not know what became of the ark after the Jews were carried captive, and for many centuries no one has seen it. But from our lesson we can still learn many practical truths which will

help us to live better lives to-day. The ark of the covenant represented to the Jews God's presence. Where the ark was God was, in an especial manner. Therefore God demanded of His people great reverence for the ark. If they were reverent toward it, He blessed them; if not, He punished them. So we may to-day divide our lesson into two heads:

#### I. UZZAH PUNISHED. II. OBED-EDOM BLESSED.

1. *Uzzah punished.* He was punished because of his irreverent disobedience of God's commands. In rashly touching the ark, he showed that he thought little and cared less for God's ordinances. He thought he knew better than God. So, many people to-day act as though they knew better than God. He bids them repent to-day, and they either refuse, or else think that to-morrow will do just as well. God bids them trust in Jesus for pardon, and they think that some other way of procuring pardon is better. God tells them to keep the Sabbath day holy, and they prefer to spend it in going to picnics, or in keeping their stores open. In these and many other ways they show their irreverent regard for God's law. All such people will surely be punished, if not in this life, then in the life beyond the grave; for though hand join in hand, the wicked shall not go unpunished. Let no sinner, young or old, think that he can refuse to repent, and yet be blessed by God. It cannot be.

2. *Obed-edom blessed.* He was blessed because he was glad to have the ark make its home in his house. He treated it with the reverence which was its due; and God recognized his conduct, and blessed him and his on this account. Now God no longer dwells with the ark, but He says that He is willing to dwell in the heart of every one, man or child, who is of a humble and contrite spirit. He thus stands ready to make our hearts His home. If we are willing, He will send His Holy Spirit into our hearts to live there; and, just as the presence of the ark brought to Obed-edom blessedness, so God's pres-

ence in our hearts will bless us. For God comes to pardon our past transgressions and sins. Every lie, every act of disobedience to our parents, every angry word, every dishonest deed needs pardon; and only God can forgive. But if we repent, and ask Him to come and dwell within us, He will begin by forgiving all the past sins, big and little.

In the next place, God will give us strength to do better in the future. We are very weak, and Satan is very strong; but God is stronger than Satan, and can so help us that we can successfully resist all temptations. In the next place, God will teach us our duty, and will guide us day by day. We are ignorant, and often do not know what to do; but He will guide us with His eye, and keep us from going astray. Finally, if God dwells within our hearts, He will, when we die, take us to dwell with Him in heaven forever. He will teach us to love Him here, and will then bring us at last to live with Him eternally. Are not all these things *great blessings*, and ought they not to lead us to pray: "Send thy Holy Spirit into our hearts every day, that He may bless us as we need?"

### **God's Covenant with David.**

(Lesson for July 20, 1884.)

BY RT. REV. ARTHUR CLEVELAND COXE.

*Thy throne shall be established forever.*—

2 Sam. vii: 16. Lesson, vii: 1-16.

BISHOP HORNE gives us a key to the history of David when he says of the Psalms of David, we must see "how far they apply to the Psalmist, how far to the Son of David, and how far they may be applied to the individual believer." David's life was a parable; was also a sublime psalm; was, in short, an index to the Psalter; and so it is full of personal instruction to Christians. It opens to us the meaning of the psalms, and it must be studied as a type of the promised Messiah and His kingdom.

In the passage of which the text is part, we have the story of a critical moment of David's life, which receives great illumination from the principle

thus laid down. He was the temple which he desired for the glory of God, and to His prophet to him with proof and encouragement blended. The plan of the temple was accepted, but he was not to build it; this was to be the privilege of a peaceful prince who should be born to him—his own son, Solomon. At the same time the prophet declared the divine purpose in a figure which God cared for such a temple, but He was about to build a home and kingdom for all time, which, in fact, all believers are the material—"lively stones," as Peter calls them, himself the "chief stone," the first "corner stone," the first "cephalic stone." And in that spiritual kingdom the throne of David was to be "established forever." It was a promise, and it was to be fulfilled. Not even the sinners and successors were excluded from him of this covenant. The temple was chastised, but the family was not to be destroyed; and it was in the promise that David could have foreseen. We can see how far he comprehended the meaning of this covenant, but we are full of deep meaning all, that psalm which the Lord quoted concerning himself said unto my Lord, sit thou at my right hand," or that psalm which he said: "Thy throne, O God, is forever and ever." In a word, the text was a covenant with David, that his house or family should be established till it should produce the God-Man, and his throne should be established forever in the dominion of the Most High. It was a promise to David, and to his race! The Son of David a Man should sit forever on the throne of the universe. The sublime redemption of humanity is the work of this Son of David is our "everlasting life," and if we be His we shall reign with Him forever.

God foresaw that the c

vid's family would soon forfeit the temporal part of the covenant, but the nobler part should be fulfilled in the promised "seed of the woman," the Redeemer of the world. "The sure mercies of David" were to be found in this remote but glorious descendant. So then, we find the poor daughter of David espoused to the carpenter of Nazareth, a thousand years after the promise of the text was given. The royal family of Judah had fallen so low, yet God remembered His covenant, and lo! the angel came to her suddenly, and said: "Hail! thou that art highly favored . . . thou hast found favor with God, and thou shalt bring forth a son, and shalt call his name Jesus. . . . And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

So we see how God fulfills and magnifies His promises in spite of all the follies and sins of men. The Son of David was rejected by the house of Jacob, but the Father raised Him from the dead, exalted Him to heaven, seated Him on the right hand of His power and glory, and there He shall reign forever and ever, over the true Israel, over the innumerable company of the redeemed. And of His kingdom there shall be no end. When His mediatorial work is all accomplished, He will, indeed, present the finished work to His Father, and "God shall be all in all;" the Triune Godhead shall reign over all and in all; the Messiah shall be seen in His unity with the Father; and through all eternity the throne of David shall be established in the heavens, in the person of the Son of man and the Son of God.

**LESSON.**—This covenant of God with His servant David is suggestive to the believer of not a few ideas which animate the Christian in proportion as he allows the word to "dwell in him richly, in all wisdom." Observe the wise ambiguity of prophecy: when one intends to give more, he may promise less, and therefore the temporal part of this covenant is made a veil to its true

intent. It was too much to open in all its breadth and fullness to a man and a sinner, that his son should be also the Son of God, and should sit on the throne of the universe to reign forever and ever over all things created. Did David himself fully comprehend it? When he said, "The Lord said unto my Lord, sit thou at my right hand," could he himself have answered the Messiah's question: "David calleth him Lord; how is he then his Son?" I suppose he would have been as unable to reply as were the holy apostles when the Son of David himself put the question to them. St. Peter tells us that the prophets had to search their own Scriptures to find out what they foretold of Christ.

Another idea is "the exceeding great and precious" character of the promises that are made to all believers through this same Son of David. He is our "elder brother," and we are to be "partakers of the divine nature"—nay, we are to "sit with him on his throne;" and our nature, glorified in Him, even now sits upon the throne in heavenly places, as St. Paul reminds us. Do we often elevate our minds to the immensity of this idea: that we are "joint heirs with Christ," in the glorious "inheritance of the saints in light?"

And, to conclude with a recurrence to what I have called the ambiguity of prophecy, let us note that it is an ambiguity which ensures us of this at least: we are to have much more than it seems to pledge. God cannot disappoint the hopes of His children, but He leaves himself at liberty to transcend them, beyond all that enters into their hearts.

Meantime, as we are told to set our affections upon things above, let us remember that we ought to lift up our hearts more than we do, to the things that are kept in store for us, if indeed we belong to Christ. The manna which fed the ancient Israelites is said by the Rabbins to have yielded a flavor to every palate of that which was most agreeable to it individually; and the covenant of God, we may be sure, yields

a sweeter meat to our souls in proportion as we educate our taste to the angels' food of the promises. Oh! what glorious things are awaiting those who "love His covenant and think upon His commandments to do them."

### Kindness to Jonathan's Son.

(Lesson July 27.)

By REV. E. P. HAMMOND, VERNON, CONN.

SERMON TO BOYS AND GIRLS.

*Thine own friend, and thy father's friend, forsake not.*—Prov. xxvii: 10. General Lesson 2 Sam. ix: 1-13.

This is an interesting story. Please study it carefully before you read what little I have to say about it.

One day king David asked if there were any relatives of Jonathan living. I will tell you why. Long before he was king he had a friend whom he loved most tenderly. We read in 1 Samuel xviii: 7: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

The king was told that Jonathan had a son, Mephibosheth, hiding away beyond the Jordan, in Lodebar. The reason was this: When the news came that Jonathan and Saul were slain on Mount Gilboa, his nurse, thinking that David might put to death any who might dispute his right to the throne, fled with him and let him fall. And thus this little boy, five years old, was crippled for life.

I have only space in which to give you a few points, as I am allowed space for only about a thousand words; therefore I cannot illustrate as I would like.

I. *Note.* MEPHIBOSHETH WAS AT ENMITY TO THE KING, NOT THE KING TO MEPHIBOSHETH. No doubt he often spoke bitter words against David, for he only thought of him as his *enemy*.

But the king, as soon as he found where Mephibosheth was hiding, felt his heart going out in love to him.

*God loves you*, my dear young friend, though you may have hated Him without a cause. He longs to have you come to Him, and be happy.

A young lady in Connecticut was asked by her father to attend meetings

where many were taught by the Holy Spirit that God loved them. She answered, "I hate such meetings." "Will you read a chapter in the Bible if you stay at home to-night?" "No; I hate the Bible." The father, broken-hearted, went to the church, and said, "Pray for my daughter, who hates these precious meetings, and who hates the Bible!"

Returning home, he found her in the library weeping bitterly. A novel was in her hand, between the leaves of which her eye had caught the words, on a scrap of a leaf of a Bible used as a mark: *Ye have hated me without a cause!*

Her first words were, "I would not go to hear the Evangelist, but *Christ* has said to me, *Ye have hated me without a cause!* Pray for me, I am such a great sinner!" The prayer was answered: she loved then the things she before hated.

II. MEPHIBOSHETH WAS SOUGHT OUT IN HIS INDIFFERENCE. He had no desire to see the king, but David wished to see Jonathan's son, and make him happy. When he found where he had for years been hiding away in Lodebar, his words were, "Send and fetch him."

God, my dear friend, has been thinking about you in your indifference. You have tried to forget Him, but He, in love, has sent His Spirit to strive with you. Will you not come from your hiding-place and find a welcome seat at the King's table?

III. MEPHIBOSHETH WAS SOUGHT OUT IN HIS DEFORMITY. "He was lame in both his feet." The king knew this, and yet he determined to bring him to his palace. "When he was come unto David he bowed himself, and said, What is thy servant that thou shouldst look upon such a dead dog as I am?"

In the sight of a holy God *you are a deformed sinner*. You have a wicked heart. You cannot make yourself fit to come into the presence of the King of kings. Your only prayer must be, "God be merciful to me a sinner!"

IV. HE WAS RECEIVED FOR THE SAKE OF ANOTHER. "David said to him, Fear not; I will surely *show thee kindness*, for

*Jonathan, thy father's sake.*" This is the most important point in the lesson. Does it not remind you that it is only *for Jesus' sake* that God is willing to receive you and pardon all your sins? Though you have hated God and His Word, yet *for the sake of Him* who died that dreadful death upon the cross for you, He will change your heart and make you fit to sit down at the King's table.

Please read the 19th chapter of John, and see what Jesus suffered for your sake. In Gethsemane He, in agony, cried, "My soul is exceeding sorrowful, even unto death"; and on the cross, "My God, my God, why hast thou forsaken me?" He was forsaken that you might not be forsaken. Will you not love Him for this great love to you?

As I stood at a place in Jerusalem where we were told Christ was crucified, these simple words occurred to me. May the Lord help you to feel, as I did, the truths they express:

#### CALVARY.

"Here it was the Lord of glory  
At Golgotha died for me;  
Here I read the wondrous story  
Of His death to set me free.

"Here His hands and feet, all bleeding,  
Fast were nailed unto the cross;

Here His wounds for me were pleading,  
When my gain was all His loss.

"Here by God He was forsaken,  
When He took the sinner's place;  
For His sake I now am taken  
Into favor, under grace.

"Here the sword of justice slew Him,  
That I might be justified;  
Praise the Lord I ever knew Him,  
That for me He bled and died.

"Blessed Jesus, I will love Thee—  
Love Thee till my latest breath;  
And in heaven I will adore Thee,  
When these eyes are closed in death."

V. HE RECEIVED A RICH INHERITANCE. David said to Ziba, Saul's servant, "I have given unto thy master's son all that pertained to Saul and all his house." And if you will ask God to forgive and receive you, He will make you rich indeed. He will give you a new heart, filled with joy and peace. You will begin at once to lay up treasures in heaven.

VI. MEPHIBOSHETH WAS RECEIVED INTO DAILY INTERCOURSE WITH THE KING. As one of the king's sons, he ate at his table continually. And all this *for Jonathan's sake*. So, my dear young friends, you may enjoy a continual feast, eating of that bread of life "of which" Jesus said, "if a man eat he shall never hunger."

### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

July 2. — *Missionary Service.* — THE PROMISED KINGDOM. — *Thy Kingdom come,* (Matt. vi: 10.)

THE fact that these are Christ's own words, and that they are meant for daily use by the entire brotherhood of disciples in all lands and ages of the world, gives special interest and significance to them. The general import of the petition is so well understood that we need not dwell upon it. We apply it only in its relation to the evangelization of the world.

I. The petition implies *the obligation of the Church to expect and seek the universal spread and triumph of Christianity.* "Thy kingdom" refers to the whole spiritual system, of which the cross is

the centre, the exponent and the life; and the import of the petition is, that the Gospel shall be made known to all nations, shall subdue all hearts, and enthrone Christ in the allegiance and affections of mankind at large. All this is involved in the petition, and we express to the Lord our faith in its ultimate complete accomplishment as often as we pray, "Thy kingdom come."

II. The petition implies *the necessity of daily, united and believing prayer for the success of all our missionary work.* The promise is given. The "kingdom" is the Lord's. The means are provided. The Holy Spirit is waiting. The field is ready for the sickle. But nothing without prayer! The measure of the



spirit of prayer will be the measure of success. God's kingdom will not come till His people so desire it that they cannot restrain prayer.

III. Prayer for the triumph of Christ's cause absolutely *commits us individually to give and labor to the utmost to bring it about*. It is dreadful to pray this prayer in the morning, and then never think of or care for the cause of Christ all through the hours of the day!

July 9.—HINDRANCES TO PRAYER.—(Ps. lxi: 18; Ps. cxix: 2; Prov. xii: 22: xv: 8; xvi: 5.)

They are many; they are often hidden from view; they are imperceptible in their operations; they may seem trivial in our eyes—and yet they effectually block up the way to the throne of grace, and so forfeit the blessing. We may properly divide these hindrances into two classes:

I. *Hindrances as they directly affect the divine mind*. God Himself has expressly named certain things that are an insuperable barrier to His favor; such as wilful disobedience, living in secret sin, cherishing an unforgiving spirit, unbelief, half-heartedness, and the like. It is vain to pray; it is a mockery of God to pray, so long as we allow such a state of things to exist. God will not regard our prayer if we "pray seven times a day," and pray never so earnestly, till we take out of the way these impediments.

II. *Hindrances as they act on and influence the man who prays*. We can only point out a few of the leading ones. 1. A cold heart. 2. A worldly spirit. 3. Living in known neglect of duty. 4. Pride. 5. Trusting in men, and not in God; in numbers, in powerful preaching, in outward means, and not on the arm of the Lord, on the Spirit's power. 6. Discouragement; ready to surrender to the first doubt; to give over praying, if the blessing be delayed; to conclude that "all these things are against" us, if God puts our patience and seeking to the test. Each and all of these "hindrances," which lie in the path of every one of us, must be taken out of the

way, or we shall not find access to the throne of the heavenly grace, or obtain mercy and peace in the time of need.

July 16.—THE EARLY CONVERSION OF CHILDREN. (Mark x: 16; 1 Sam. iii: 19; Prov. viii: 17.)

Two facts are apparent to all who observe the signs of the times: (a) Increased attention to the spiritual welfare of children; (b) and a change of views as to the relations of children to the Church. This is owing, in part, to the Sunday-school movement, and to the prevalence of juster and more liberal views in reference to the economy of grace. Both facts are immensely significant in their bearing on the early conversion of children, and their admission and training in the Christian Church. The danger now is, that we shall go to the *opposite* extreme and push the sacramental view beyond all reasonable and scriptural bounds. Against this natural tendency we must watch and pray.

A few points are settled, however, beyond dispute. 1. *Children are susceptible of conversion to God at a very early age*—much earlier than the Church has been wont to suppose. See the text referred to, and numerous similar passages, as well as the testimony of experience and of history. 2. *Multitudes of children have been truly converted at a very tender age*: of this there is no manner of doubt—Samuel, Josiah, Jeremiah, John the Baptist, and Timothy, among them. 3. Their early conversion and adoption into the Church are in the line of God's covenant grace under both economies—just what we are taught to expect. 4. The children of believing Christian parents are already in the Church, under solemn vows, entitled to the ordinances and subject to the discipline of the Church. 5. The Church is taught more and more to depend on the early conversion of children for growth and power and healthy development.

CONCLUSION. What a solemn duty devolves on every parent, pastor, and Sunday-school teacher, and on the whole Christian brotherhood! What an

ceasing and importunate prayer should be made for the *children* of the family, the Sunday-school, the Shepherd's fold !

July 20.—*Praise Meeting.*—THE SACRIFICE OF PRAISE. (Heb. xiii : 15 ; Ps. cvii : 8, 9 ; Col. iii : 16.)

The allusion of the apostle in Hebrews is significant. Praise to God is not only a form of worship, but it is an actual religious sacrifice, as much so as prayer, or preaching, or any other kind of service. The service of song in the ancient temple service, was a part of the prescribed ritual of worship, and was as acceptable to God as the "burnt offering" upon the altar. "Praise" has been degraded from its true position in Protestant worship. It has been relegated to a very subordinate position in the sanctuary. It has too often been associated with doggerel verse, and light sensational music, and wretched performance; and the pious, cultivated soul has turned away from it in disgust. But a better day has dawned. The Church of Christ has a duty to perform on this subject.

1. To elevate sacred music to its own divinely appointed place in the public worship of God. 2. To make wise and liberal provision for this important part of sanctuary service, not only in the way of instrument and choir or leader, but especially in the matter of training the people in congregational singing. There is no excuse in this day, either in turning the singing over to a paid choir, or in having discordant, uncultivated, grating music from the congregation. 3. To educate the people to know and feel that singing in God's sanctuary is a sacred and solemn service, and should be celebrated with all due reverence and spirit and life, as unto God, and not unto men. 4. To apportion the several parts of divine worship so that its due share of time and attention shall be secured. 5. To pray and teach and strive to lift "the service of song" into the dignity and importance and sacredness, in the public estimation, of a divine religious sacrifice and worship.

July 30.—WHY THE REVIVAL SPIRIT HAS DECLINED. (Hos. vi : 4.)

That it *has* sadly declined during the last thirty years is too apparent to be denied. Revivals are of less frequent occurrence, of less power, more local, are less prayed for and sought by the Church. *It is a lamentable fact.* What are the causes? We specify a few out of many.

1. What we call "the spirit of the age" is not favorable to revivals. It is a shifting, skeptical age, breaking away from past ideas and forms, and trying new forms and methods. 2. The extravagances and abuses too often connected with them in the past, have shaken the confidence of many pastors and churches in their desirability. 3. Too much reliance has been placed upon them, as if God were shut up to such a method of operation. 4. The type of preaching now prevalent in the Church is not promotive of revivals. 5. Pastors, it must be admitted, do not aim directly in their prayers and sermons to secure a revival, as was once so common and marked a feature of the American pulpit. 6. But the *main* cause, after all, we believe, is the *decline of spirituality and evangelism in the Church.* A worldly spirit is fearfully prevalent. The life of piety in the mass of professors is very low. The pulpit is not as direct and pungent and powerful in its appeals to sinners as when Lyman Beecher, and Finney, and Nettleton, and Griffin, and Richards, thundered God's messages in the ears of the people.

*And yet genuine revivals are the hope of the Church:* not spasmodic, superficial excitements, the fruit of "special efforts;" the product of the machinery of "evangelists;" but the simultaneous powerful action of the truth and Spirit of God on men's minds, in response to the plain, faithful and persistent preaching of the Word, and the earnest and united prayers of God's people. Revivals have marked the progress of the Church from the apostolic age until now. The Church *needs* at the present time a general, powerful and long-continued re-

vival, a pentecostal awakening and effusion—not only for her own sake, to restore lost power and life and appreciation of the Word, but also to fit her for the mighty and difficult work to which the commission of her Lord and the signs of the times are calling her. For that divine baptism every minister and every Christian should devoutly and earnestly pray. From every altar, and every closet, should go up the unceasing cry, “Wilt thou not revive us again, that thy people may rejoice in thee?” (Ps. lxxxv: 6.) “O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.” (Hab. iii:2.)

### THE GERMAN PROTESTANT PULPIT OF TO-DAY:

#### Its Characteristic Elements of Strength and its Elements of Weakness.

##### No. II.

By THEODOR CHRISTLIEB, D.D., PH. D.,  
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#### WHAT ARE THE GENERAL CHARACTERISTICS OF THE GERMAN SERMON?

In answering this question, we must remember that, in the main, the German churches have a Lutheran foundation. An essential difference cannot be established as between the Reformed and the Lutheran sermon, if both proclaim the pure Gospel. With most ministers the differences arising from their respective confessions of faith retire before the practical aim and the equal need of edification for the churches of both theological tendencies. But their distinguishing ecclesiastical customs exert a great influence upon their preaching. Thus, especially, the influence of the Lutheran church year, with its festivals and *pericopes*, determines the text of the German sermon and its general character. And even the Reformed pastors must yield to this influence, because their congregations are attached to these old festival seasons. From Advent to Epiphany, from the beginning of Lent to Ascension Day and Whitsuntide, the

German pastors are obliged to choose their texts in harmony with the passing season, even where liberty of choice is legally accorded to them (as in the United Church of Prussia—i. e., to the great majority of Evangelical churches). Indeed, in some countries, as in Wurtemberg, Saxony, Bavaria, Hanover, and in others, the sermonic texts are definitely determined by the church authority for every Sunday and festival day, by means of one or more annual courses of *pericopes* (gospels, epistles, etc.), even during the Trinity period, in the summer season. Hence free texts can be chosen only for week-day sermons, or for special occasions. Because of this arrangement, sermons upon Old Testament texts are delivered oftener in Germany than in England and the United States. Hence, also, the German custom of preaching upon a longer text than is usual in the latter countries, where frequently a single verse, or even less, suffices. The order of the *pericopes*, and, in part, a less stringent view as to the inspiration of the Scriptures, exert an influence in both directions.

In regard to the tone and demeanor of the speaker, the style and delivery of the sermon, German preaching is characterized, above all others, by an appropriate and dignified repose and solemnity, notwithstanding all individual differences. Occupying a narrow and often elevated pulpit, the German preacher—in contrast with the vivacity and animation of many British and American orators—stands quietly, without violent or frequent action, and speaks in an elevated tone and diction, which strictly guard the dignity of worship. In his language he never descends to the slang of the streets, and in his illustrations he rarely falls to a low level. And, even under the most enthusiastic development of his powers, he guards himself against all forcible pressure and urgency, against all violent assaults upon the soul. Nowhere else in the world could sensational preaching produce less lasting effects than among and upon German

church-goers. Even humor, that is often manifest in English sermons, seldom dares to exhibit itself before audiences who demand that, in the church, holy things shall be treated in a strictly sacred manner.

Another, and at this time still prevailing peculiarity of the German pulpit, is the tendency to consider the entire audience as a multitude of believers, an aversion to separating the class of the converted from that of the unconverted, even if this distinction be not absolutely denied. The Anglo-American sermon very frequently, definitely and pointedly, urges the awakening and conversion of the sinner, repeatedly presents this cardinal question, and divides its hearers into distinct groups. The German sermon, on the other hand, rather prefers to treat the entire audience as believing Christians, and upon this supposition builds its structure. The latter remains more general, the former more concrete and tangible. The German method is more doctrinal, even in treating ethical, as well as dogmatic, subjects; the Anglo-American method is more practical, entering further into the details of life. The former devotes more time to the interpretation of the text; the latter lays the main stress upon its application. The former endeavors rather to present the truth and to edify, to assist the believer in the development of his faith; the latter, to lay a Christian foundation, to constrain, to aim at revival and conversion.

But why this chief peculiarity of our method of sermonizing? I will briefly allude to its causes. The German people of evangelical faith are, with rare exceptions, baptized and confirmed, having received for many years religious instruction in their schools, and afterward from their pastors. Something of this Christian knowledge and of a Christian conscience can be supposed to exist in the minds of all the auditors. A second cause is, the strict Lutheran view of baptism, still generally prevalent, "as a washing of regeneration," in the real sense of the term, even

in the case of children. The latter, arriving at adult age, must be considered as true believers, baptized and communing. Another cause is, the still operative influence of Schleiermacher, of his calm and clear development of thought in the sermon, entirely free from all pathos. According to him, the object of the religious service, as of the sermon, is, not to induce action, but solely a matter of presentation. Therefore he always preferred to address his hearers as "brethren," seeking to develop their Christian consciousness, and not to found it; not to impart anything new unto them, but rather to quicken that which already existed within them. Hence he says of his own sermonizing: "I always speak as if there were yet a congregation of believers," and adds: "even if it does not appear to be so, it must, nevertheless, be taken for granted." Against the caprice and subjectivity of Rationalism he always maintained the sacred authority of the congregation. Educated among the Moravian brethren, the warm feeling of fraternal communion exerted a determining influence upon him throughout life. This fundamental tendency in sermonizing, through Schleiermacher's influence, became the standard for innumerable German preachers, and also for many homileticians. His aversion, also, to Old Testament and penitential sermons, to all punitive soul-conflicts with sin (compare his imperfect view of sin in general); in short, his entire *ideal* treatment of the *real* congregation has been followed by many until this day.

Finally, the sermonic method of pietism, during the last century, carried to excess the distinctions between the converted and the unconverted, often passing unmerited, condemnatory judgments upon its opponents. Hence the severe opposition not only of rationalism, but also of orthodoxy, to this kind of preaching. Besides, it must be remembered that the above peculiarities of German sermonizing are most intimately connected with the whole German national character, viz.:

its ideal tendency, its speculative and dialectic frame of mind, its delight in a noble humanitarianism, and especially its profound inwardness (i. e., spiritual genuineness). The German mind, more than any other, is disinclined to reveal its soul experiences; it would rather meditate upon them in concealed repose. It is opposed to a violent reception of spiritual things. It will neither be driven nor forced to accept salvation; nor yet, after having accepted it, will it readily and publicly expose its treasure. In Germany there are many (indeed more than elsewhere) who are believers at heart, but of whom the stranger does not suspect it. In other countries there are many who, in their outward behavior, very much desire to pass for converted, but who, in reality, are not.

Herein we perceive the peculiar elements of strength, and also the elements of weakness, the dangers and the defects of German preaching.

### WHAT CAN THE CHURCH DO TO INVIGORATE THE MINISTRY?

BY PRESIDENT D. S. GREGORY, D.D.

THIS was the subject of one of the recent Lenten lectures of Bishop Littlejohn before the General Theological Seminary of the Protestant Episcopal Church in New York City. He is reported to have said:

"It is alleged that the quality of the men offering for the ministry has deteriorated. The demand so far exceeds the supply that the Church has to exercise a very generous discretion in selecting her candidates. The door, for the past twenty years, has been very widely opened, glad, and even constrained, to accept mediocrity and an humble average of ability. The times and conditions within the Church have hindered the gifted and promising, who find such brilliant opportunities in secular affairs."

The Bishop had, of course, special reference to the ministry of his own branch of the Church; and what he adds concerning the better endowment and equipment of her theological semi-

naries would not hold with the same force of some other branches of the Church; but nevertheless the utterances quoted have too large a measure of truth for all branches of the Church. There is need of careful consideration of the facts, real and alleged; and the Bishop's theme ought to be a living theme in all the churches. Ability, as well as character, is doubtless necessary in the minister. What can be done to bring in more of vigor into the rising ministry? This assumes, without discussion, that there has been of late a deterioration in the average efficiency of the candidates as they now enter upon the work of the ministry. Accepting the Bishop's conclusion—which seems to be everywhere abroad in the atmosphere—the present purpose is to present the remedies that need to be applied. Some of the reasons for the state of things complained of may come in incidentally. Some misapprehensions may be corrected in the same way.

1. Our remedies may begin with a more careful sifting of the material offering itself for the work of the ministry. The candidates entering our theological seminaries consist of two classes: those trained in colleges, and those not so trained. Regarding the college-trained men, there is an impression abroad that the quality of the graduates offering themselves for the work of the ministry has greatly deteriorated during the last twenty-five years. A somewhat wide and extended observation has convinced the writer that this is not true. During all that period, from the colleges East and West with which I am acquainted, most of the best men in the classes have offered themselves for the ministry, and are doing so still. Much more has probably been said to these young men about the need of more *ability* than of more *piety*. There has, perhaps, been quite enough of the feeling among intellectual young men, that the ministry offers a great sphere for the display of ability; but, however that may be, I am one of those who are glad to dismiss to "brilliant opportunities in secular affairs" all the young



men, of whatever grade of ability, the Head of the Church may not be pleased to call into the sacred office. The Church would doubtless be happy to turn over a goodly number of such brilliant young men, who have somehow found their way into the ministry, and are making use of the office for a display of their brilliancy, to almost any respectable and honest secular calling that could be named. The class of candidates who enter upon a theological course without a college training is, then, the questionable element. The rapidly increasing demands of the work at home and abroad have increased the number of this class. The Church in her straits does often accept "mediocrity and an humble average of ability." Some good men come forward in this way, but too often the increase is made up of youth who are incapable of mastering the classical course in the academy even, and so jump from the spelling-book and reader in the primary school to systematic theology in the seminary, or who have not the perseverance needed to secure a liberal education, or who become engaged early and are in haste to marry, or who think the ministry a way to respectability, and so take a short cut into it. These are nuisances, all and altogether, and ought to be abated as such. But these may fairly be set down as exceptional cases, while the majority is made up of earnest and devoted young men. On the whole, it is doubtful if the average quality of the raw material offering itself to be trained for the work of the ministry was ever higher than it is at the present time. The right kind of sifting process, applied by education societies and church authorities, would make that average still higher.

2. The remedy of the evils complained of calls then particularly for a better handling of the material selected, in shaping it into the completed product. While observation will show that the raw material has never been better in intellectual quality, it also seems to show that the completed product has deteriorated in practical evangelical effi-

ciency. This is what we take to be the real fact. The Church is tending more and more to produce a generation of ministers of the invertebrate order, both in their theology and their spiritual activities; a generation "indisposed, disabled, and made opposite to" all great themes and life and death efforts; and she is getting this result out of what is the best of intellectual material to begin with. How is she to remedy the evil? There has never been an age in the history of the world that demanded such tremendous breadth and sweep of power in the ministry as the present. What can be done to infuse new vigor? If it be true that the Church starts out with good material and ends with a completed product of an inferior order, something must be out of the way in her method of procedure. What is wrong?

A first thing to which we shall do well to attend, is that the Church fits her candidates for college mainly in preparatory schools that have been thoroughly secularized. The point here made is not that the increase of supply, which naturally comes from conversions and the general influence in Christian academies, is cut off. This is a lamentable fact that needs to be emphasized; but the point here touched upon is, that the most is not made of the material—in fact, that the young men are poorly trained to profit as candidates should by their collegiate and theological courses. This charge embraces various counts. When the classical fitting is done in the High Schools it must almost invariably take a secondary and subordinate place, and be carried forward in an atmosphere unfriendly to classical culture, so that it is wretchedly done. Moreover, these schools, as well as many undenominational academies, are so thoroughly secularized that the candidate gains none of that acquaintance with the Christian facts, ideas, and methods; forms none of those habits of Christian duty and activity, and gets none of that powerful impulse of Christian principle in the life, which have vastly more to

do with real success in the collegiate and theological courses, and especially in the work of life, than even the best classical culture. We regard this as a well-nigh fatal defect in most of the preparatory work of the day. This can be remedied in time by a return to the old and, for a generation, almost abandoned policy of church academies, along with the old-fashioned notions of home training, and strong, positive, Christian influence brought to bear in this formative period. Where the training of a godless college is added, the material has already taken shape too fully, before reaching the theological seminary, to be moulded and trained in the best manner.

2. A second thing to be considered is the influence of the growing wealth and luxury of this country on the character of the students and studying in our great colleges, to which the wealthy resort. I once asked a professor the question: "How many young men profit by a collegiate course?" His reply was: "My brother says, all those who *go* to college profit; those who are *sent* do not." In many institutions most of the students are "sent" — that being the fashion of the day among the more cultured of the wealthy classes. Some of these young men doubtless make good students; but an atmosphere made by a majority of such youth is likely to be more favorable to self-indulgence and muscular energy than to studiousness and moral earnestness. A grandson of a distinguished missionary, who is himself to enter the mission field, recently said to me, "Our students in college were largely of the wealthy class, and the instruction in all the important branches had to be lowered to the level of the weaklings; so that those of us who desired to get a better grasp of the sciences, and a deeper insight into those great problems of ethics and philosophy so essential as a foundation for the theological training suited to this age, could not do it."

3. A third fact that ought to receive attention, is that of the changed method and spirit with which the higher train-

ing is carried forward. Owing partly to increased numbers, but still more to the changed tone and temper of professors and students, instruction by lectures has very largely taken the place of the old thorough-going class-room drill. A distinguished professor in one of our great colleges said to me several years ago: "The intellectual activity required of the students culminates in or before the Junior year in college, and then the pouring-in process begins, and the activity grows less and less from that point onward to the end of the theological course." The system does away with any special need of constructive brain power. A whole term sometimes passes without a call for the reproduction of the material poured in, and the examination is passed at the end with a "cram." The honor man of one of our great colleges once said of the process: "The professors poured in and poured in until the end of the course. Then they asked us to pour it out, and we poured it all out, and it *stayed out*." Dr. Charles Hodge, of Princeton, after reading his lectures all the later years of his life, said to some of his students, as he drew near the close: "The Jesuits are wiser in their generation than we Protestants are. They use their textbooks, and their students get a mastery of theology, while ours do not." His son and successor in Princeton Theological Seminary, Dr. A. A. Hodge, uses a text-book on theology, though one of the most brilliant of lecturers.

Another sad attendant, if not result, of the changed tone and temper, has been the dropping out of the old personal influence element by which the teacher used to mould the mind and character of the student. I think that Joseph Cook once said, that if you would put down Mark Hopkins in his prime in the Western wilds, on one end of a log, and young James A. Garfield on the other, there would be substantially a college. The great element of one would certainly be there, and the results would be better than in a college with a hundred professors, and all languages, mathematics, science, philoso-

phy, and art, without that one element. There is no blinking the fact that it has been largely lost out of our colleges and seminaries. Possibly the professors are too often mere professional instructors, with little or no human interest, with no experience in dealing with average humanity, and no personal magnetism, and with no special sense of a call from God to their work. Possibly many of the candidates who come under their instruction have been too thoroughly secularized by the atmosphere of the preparatory schools, and so fully initiated into the mysteries of base-ball and boating, and have so little sense of a call from God, that the most magnetic of professors would fail to rouse them. The magnetic professor and the susceptible student must, somehow, be again brought together, if the best results are to be secured; and so the fault, wherever it lies, ought, in some way, to be remedied by the Church. In fine, there must be brought about an entire change of character, temper, purpose and culture, if any fresh intellectual vigor is to be put into the ministry of the future.\*

3. Most important of all the remedies is, therefore, a new inspiration from God for the young men while they are in the course of training, and as they go out into the great field. There is needed a new baptism of the Holy Ghost. Devoted piety, without large brain power, often accomplishes much. Brains in the ministry, without piety, are always a curse. There is need of the Spirit of God to give the brain, whether large or small, impulse and inspiration, to make it of the utmost value and power. From the lack of this come the general rage of the young men in the ministry for novelties, the tendency to laxness in doctrine and morals, the aping of science and philoso-

phy. These are the natural outcome of superficial intellectual training, superinduced upon imperfectly or improperly developed, secularized young manhood, without any profound sense of spiritual realities. There is an imperative call for a generation of ministers into whose souls the Holy Spirit shall burn the great forgotten truths of sin and salvation; and whose lips He shall touch with the live coal from the altar of God. Souls on fire with the love of Christ and a lost world, and with a conscious sense of their mission from God, will develop, along with moral and spiritual power, the intellectual vigor, for the want of which the progress of Christianity languishes and loiters.

The answer to the question with which we started out is, then, that it is in the power of the Church to do these three things toward invigorating the rising ministry: To sift more carefully the material offering itself, lest some run who are not called; to do better work in training the material selected, that they come to the end of their preparation neither weaklings nor novices; and to seek from God a new baptism of the Holy Spirit, that the men may go forth to their work, not full of vanity and conceit, but girded and fitted by God himself. And these three things, being in her power, become her present solemn and imperative duty.

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## THE MORAL AIM IN FICTION.\*

No. II.

BY JULIAN HAWTHORNE.

APPLYING the principle developed in my last paper—of the divine incarnation—to our investigation of art, we find, therefore, that art is, essentially, the imaginative expression of a divine life in man. Art depends for its worth and veracity, not upon its adherence to literal fact, but upon its perception and portrayal of the underlying truth, of which fact is but the phenomenal and imperfect shadow. And it can have

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\* For a vigorous discussion of the defects of the theology and theological training of the day, see "The History of the Cross," by Rev. J. M. Sherwood, D.D., Chapter III.: "The Low Type of Theology as expressed in the Modern Pulpit and Literature." I wish all our ministers could be induced to read that chapter.

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\* *Erratum*.—Page 523 (June number), second column, fourth line from top, for "unification," read "purification."

nothing to do with personal vice or virtue, in the way either of condemning the one or vindicating the other; it can only treat them as elements in its picture—as factors in human destiny. For the notion we entertain that the practice of virtue tightens our hold upon God's personal approbation—and still more, our habit of acting virtuously for the sake of the social repute or future heavenly enjoyments which may thereby accrue to us—in so thinking and acting we seriously misapprehend the true inwardness of the matter. The man who does good from a mercenary motive—let him disguise that mercenariness under whatever specious transcendental figure of speech he may—is lamentably deluded in a point of vital moment. For such "virtue" shuts each one up in himself, and separates each from his fellow; whereas the aim of Providence is to inculcate the broadest human fellowship. My physical organization no doubt isolates me from all other men, and leads me to attribute the rise in me of any goodness, not to a spontaneous impersonal evolution of my nature, but to the exercise on my own part of self-denial. But self-denial is the very essence of "virtue," and therefore, in so far as I am virtuous, I of necessity deny the fellowship of all other men, and proclaim myself an unsocial and selfish being. No honest man ever set himself deliberately to cultivate conscience with a view to ingratiate himself with his Creator, without finding peace fly from him just in proportion to the eagerness with which he pursues it. So, when I strive after moral superiority, I aim to secure a place in God's esteem unshared by the average of my kind. But the same law which forbids the other sins of the Decalogue binds me also not to covet for myself what others cannot enjoy. Of course I must observe the letter of the commandments; but the great point is, that I must do so from sheer impersonal regard for infinite goodness and truth, and not in order to gain a place among the elect; for that would be to impute to the Almighty a respect of persons.

True or spiritual religion pronounces upon the self-hood in man sentence of inward or spiritual death; but external or formal religion says—not inward, but outward, ritually-enacted death to self-hood; not annihilation, but change of base. Thus a time comes when mere literal obedience to the moral law produces, not humility, but pride and self-inflation.

In no other way than this, it seems to me, can art and morality be brought into harmony. Art bears witness to the presence in us of something purer and loftier than anything of which we can be individually conscious. Its complete expression we call inspiration; and he who is the subject of the inspiration can account no better than any one else for the result which art accomplishes through him. The perfect poem is found, not made; the mind which utters it did not invent it. Art takes all nature and all knowledge for her province; but she does not leave it as she found it; by the divine necessity that is upon her, she breathes a soul into her materials, and organizes chaos into form. But never, under any circumstances, does she deign to minister to our selfish personal hope or greed. She shows us how to love our neighbor, never ourselves. Shakspeare, Homer, Phidias, Raphael, were no Pharisees—at least in so far as they were artists; nor did any one ever find in their works any countenance for that inhuman assumption—"I am holier than thou!" In the world's darkest hours, art has sometimes stood as the sole witness of the nobler life that was in eclipse. Civilizations arise and vanish; forms of religion hold sway and are forgotten; learning and science advance and gather strength; but true art was as great and as beautiful three thousand years ago as it is to-day. We are prone to confound the man with the artist, and to suppose that he is artistic by possession and inheritance, instead of exclusively, by virtue of what he does. No artist worthy the name ever dreams of vindicating himself in his work, but only what is infinitely

distinct from and other than himself. It is not the poet who brings forth the poem, but the poem that begets the poet; it makes him, educates him, creates in him the poetic faculty. Those whom we call great men, the heroes of history, are but the organs of great crises and opportunities: as Emerson has said, they are the most indebted men. In themselves they are not great; there is no ratio between their achievements and them. Our judgment is misled; we do not discriminate between the divine purpose and the human instrument. When we listen to Napoleon fretting his soul away at Elba, or to Carlyle wrangling with his wife at Chelsea, we are shocked at the discrepancy between the lofty public performance and the petty domestic shortcoming. Yet we do wrong to blame them; the nature of which they are examples is the same nature that is shared also by the publican and the sinner. The only character whose savor is always sweet, is his who heartily and unaffectedly abjures any renown or exaltation which he and the publican and the sinner may not enjoy in strict community, and which, therefore, he can feel sure is derived from no transaction personal to himself, but from the miraculous emanation of the Divinity, which is undergoing voluntary imprisonment and crucifixion within our universal nature, and is slowly, but surely, bringing us to a realization of the immortal work of redemption perfecting there.

Instead, therefore, of saying that art should be moral, we should rather say that all true morality is art—that art is the test of morality. To attempt to make this heavenly Pegasus draw the sordid plough of our selfish moralistic prejudices is a grotesque subversion of true order. Why should the novelist make believe that the wicked are punished and the good are rewarded in this world? Does he not know, on the contrary, that whatsoever is basest in our common life tends irresistibly to the highest places—rises like scum to the surface, and passes off with compara-

tive harmlessness in offices of public dignity and use? Or shall he presume to find fault with God, because He has thus put the selfish or diabolic element in our nature on the side of public order? At the present stage of our spiritual progress, indeed, evil is a far more vivacious servitor of God (because an interested one) than good has ever been; and the novelist who makes this appear will do a far greater and more lasting benefit to humanity than he who follows the cut-and-dried artificial programme of bestowing crowns on the saint and whips of scorpions on the sinner.

As a matter of fact, I repeat, the best influences of the best literature have never been didactic, and there is no reason to believe they ever will be. The only semblance of didacticism which can enter into literature is that which conveys such lessons as may be learned from sea and sky, mountain and valley, wood and stream, bird and beast; and from the broad human life of races, nations, and firesides; a lesson that is not obvious and superficial, but so profoundly hidden in the creative depths as to emerge only to an apprehension equally profound. For the chatter and affectation of sense disturb and offend that inward spiritual ear which, in the silent recesses of meditation, hears the prophetic murmur of the vast ocean of human nature that flows within us and around us all.

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## THE ETERNAL PUNISHMENT OF THE WICKED.

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### Views of Leading Clergymen.

[THE following questions were proposed by us to some leading divines, with the request that we be at liberty to give their answers in THE HOMILETIC MONTHLY.

1. Do you find among the laity an increasing skepticism touching the doctrine of eternal punishment?

2. Do you find that this skepticism makes it more difficult to awaken and sustain an interest in religion among the masses?

We submit the following responses.—EDITOR.]  
FROM REV. C. H. SPURGEON, LONDON,  
ENGLAND.

I do not meet with this form of un



belief so often as I did; but, from the strain of current literature, I should suppose it to be on the increase. I cannot but believe that doubts upon endless punishment aid, with other things, to render men less concerned about their future state; but I conceive that, if they were not hardened by this, they would come under some other form of deadening influence. Where the Spirit of God works upon men's hearts with almighty power, they are awakened, and come to Jesus; but apart from this, they slumber upon one pillow or another.

I am amazed that, after the continual efforts to introduce modern views, so very few of our earnest Christian people have been removed from the old faith. I know some who embraced the new views, but soon left them, as they found themselves hindered in their work among the degraded. If some men were as anxious to save souls as they are to make us think lightly of their ruin, it would be better for themselves.

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FROM SAMUEL. P. SPRECHER, D.D., SAN FRANCISCO, CAL.

There is a change taking place in the form in which the doctrine of eternal punishment is held. There is no doubt a growing belief among the laity in a probation after death for some, but also a growing conviction that there is such a thing as being "guilty of an eternal sin," and that eternal punishment will accompany eternal sin as its natural and necessary consequence. Let the preacher take for his text before a popular assembly those words of our Savior, and he will find that no truth of Christianity meets with more general assent and conviction.

I cannot perceive that it is more difficult to awaken and sustain religious interest among the masses than in former years. Here in California it is generally remarked that the churches are attended better, and the additions on profession of faith are larger within the last five or six years than ever before in the history of the state. The

membership of our churches is increasing much more rapidly than the population.

Twenty years ago, there was but one church member to every one hundred and twenty-five of the population; now there is one Protestant church member to every twenty-nine of the population. Membership in our Protestant churches has increased in the last twenty years four times as fast as the population.

Our mission schools are more flourishing every year, and I have never known so many laymen, in proportion to church membership, engaged in Christian work.

There is a change in the tone or manifestations of religious interest among the masses. We cannot produce the old-time excitements, but the results in conversions and additions to our churches are, at least in California, greater than ever.

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FROM WM. M. TAYLOR, D.D., NEW YORK.

In answer to the two questions which you have put to me, I have to say that, among the laymen with whom I have had the privilege of coming into contact, I have not found skepticism on the doctrine of everlasting punishment. There is a change among many in the way in which the doctrine is held, as compared with the manner in which it was taught and maintained in former generations. Thus it is now generally recognized that the "fire" is a material figure of a spiritual reality, and more prominence is given to the idea of natural consequence than to that of judicial infliction in the matter of the punishment. But I do not meet with many who deny or disbelieve the doctrine. This being the case, I cannot answer your second question. Personally, I find few subjects as to which my people are more responsive than the duty of working for the evangelization of the occupants of our tenement houses, the education and christianization of the freedmen, and the making of provision for the religious instruction of the immigrants who are

filling up so rapidly our Western States and Territories.

FROM MOSES D. HOGE, D.D., RICHMOND, VA.

With regard to your two inquiries I would say: 1. At one time there were indications of a growing incredulity among our people as to the truth of the doctrine in question. This was occasioned by the publication of the sermons of some celebrated divines in England and the United States, and by certain magazine articles assailing the doctrine of eternal punishment in an incisive and popular manner. But these were successfully answered, and the tendency, "to increasing skepticism" very evidently checked, if not arrested.

There is generally a drift in public sentiment in that direction; but just now there are indications of a reaction against the tendency in question.

The attempt has frequently been made to establish a Universalist Church in Richmond, but it has always failed.

2. The irreligion of our people is rather the irreligion of inconsideration, or of mere worldliness, than of infidelity, or of any defined system of unbelief.

FROM ROBERT PATTERSON, D.D., SAN FRANCISCO.

In reply to your favor of the 22d instant, I do not observe an increase of skepticism among the laity of my acquaintance touching the doctrine of eternal punishment; nor do I believe that there is here, in San Francisco, a widespread skepticism upon the subject among the masses.

I have two reasons for this belief: The first is, the decay of the Unitarian and Universalist congregations here and in Oakland. One has been obliged to curtail its expenses; another was not long ago sold for debt; and none are crowded. The most unpolished Irish priest who lifts a wooden crucifix before his hearers on Good Friday will have a larger audience than the most cultured Universalist preacher. Or, if you judge by the common talk of the crowds along the wharves, and at the depots, you will not be allowed to for-

get the existence of hell and damnation.

My second reason for asserting that the masses are not Universalists is, that the most popular public speakers who ever visited this coast were E. P. Hammond and D. L. Moody. Their audiences were only limited by the capacity of the buildings. The crowds continued, night after night, to the last. Mr. Hammond had a hundred nights; and Mr. Moody would have had as many, could he have stayed. All know that these men's preaching is full of warnings to flee from the wrath to come.

FROM B. M. PALMER, D.D., NEW ORLEANS.

You propose to me a double question: whether I "discover in the laity an increasing skepticism touching the question of eternal punishment," and whether "this skepticism makes it more difficult to awaken and sustain an interest in religion among the masses?"

In reply, I would say, within the range of my individual observation, I do not find speculative doubts as to the eternal duration of future punishment cherished to any extent. The sense of justice in the human soul, answering to the justice that is in God, demands the vindication of the divine law through the infliction of the penalty. There would be little theoretic difficulty on this subject among the masses if they were only left undisturbed by the unlicensed speculations of flighty theologians. Some of these, like John Foster, through a morbid sentiment, shrink from the contemplation of what is unspeakably painful; others seek personal popularity, by adjusting religion to the weaknesses and vices of men; whilst others still are unconsciously led, by over-refinements of criticism, to eliminate from the Scriptures what has always been deemed essential to the integrity of the Christian faith. But as respects the masses of men, their robust morality easily accepts the penalty as a necessary feature of the law.

There is, however, great practical insensibility to this awful truth, even

where little speculative denial of it exists. It is a part of the religion which men are seeking to construct for themselves to hope that the imperfection of their works will be overlooked through the clemency of the Judge; and that some mode of deliverance will be discovered at the last, by which to escape the full pressure of divine wrath. This latent unbelief of the carnal heart is not the skepticism named in these questions. It prevaricates with truth, rather than openly denies it. It is more the expression of dread than the consciousness of security. It is the indulgence of a vague and aimless hope, rather than a well-reasoned and clearly formulated conviction of the judgment. Fearful as this insensibility to the evil of sin may be, it does not so completely debauch the conscience as the consolidated skepticism which overturns all law and explodes the very conception of justice.

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FROM JOSEPH COOK, BOSTON.

I should answer both questions with a decided affirmative. My engagements are such that I cannot possibly prepare a longer paper on the subject.

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## LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. V.

VIEWS OF PROF. THEODORE W. DWIGHT,  
OF COLUMBIA COLLEGE LAW SCHOOL,  
NEW YORK.

"How can the service of the Christian ministry be made more effective than it is to-day?" is a very broad question. It involves two points: how to secure the best men, and how to make their work most effective. We must rely upon the literary colleges to procure us the best men. It is true that that class of men cannot at present very largely be obtained. I think one of the principal reasons is that there is a great want of inducement for them to go into the ministry, as compared with other professions. There is an element of weakness in the voluntary system in the United States as compared with a State Church as we see it in England.

The State Church holds out prizes for men of ability, advancing them to deaneries, bishoprics, archbishoprics, etc. These give them a wide scope for their ability, and promote the social standing of themselves and their families.

In the voluntary system, on the other hand, the clergyman depends largely for his success on his continuous power to please, attract, and fill the church. This remark includes not only the thoughtful persons in the community, but also the less educated classes; and, when his power to please is lost, his work is substantially at an end, notwithstanding that his ability to instruct remains. Accordingly a great many men are shelved in middle life, although their capacity in other respects, beyond the power to attract and please, is unimpaired.

On the other hand, in the legal profession the business of an able practitioner will continue in many instances to great age, since the question of success there is not merely the power to please, but capacity in doing business and in winning causes. Young men in determining what profession they will follow, naturally consider these points, and, having a conviction that they can be as useful in the legal and the medical professions, or in the walks of business, as in the ministry, naturally select an employment which will give scope to their capacities to the end of life. It is not easy to determine exactly how to meet this difficulty. The churches, however, should, by way of reducing its dimensions, provide some system of endorsements, or life insurance, that would secure a pastor a support in later life, or make it certain that his family will be properly sustained on his death.

Some may think that these suggestions are based on too low and commercial a view of the motives that prevail when men select the Christian ministry as a means of usefulness and conscientious service in the Church. It is, however, impossible to ignore it. The candidates for this sacred calling are young and immature. They are at school or

in college, and are easily affected by the influences that surround them. Their associates have visions of success at the bar and elsewhere, which they are not slow to communicate. They may not be well founded, but at their age they appear to be. Is it at all strange that even worthy and most desirable candidates who are hesitating in their choice should allow the scales to be turned by considerations of the prospect of wealth, social position and public esteem, as contrasted with the limited resources and humble place in some rural district, of the average minister? The churches must not shut their eyes to facts, nor fail to remember that a young man in choosing the ministry is in the thick of a conflict of motives, and that in the struggle those of a practical character may predominate, even though their force may not be distinctly present to the mind, and possibly not recognized.

Supposing now that the best men can be obtained, how shall they be rendered most effective?

In the first place, they must be thoroughly trained, after they leave college, in the theological seminary. This training, to a large extent, is accorded to them; however, it would seem that more might be done than there is now in the way of making them good speakers. Elocution receives but little attention, even in the colleges. There should be a change in this respect.

Regard must be had to the whole work to be done, which includes not merely preaching, but pastoral work and the development of a symmetrical character. Personal character has a good deal to do with success in the ministry—more than is sometimes thought. Even a man of moderate abilities, whose character is greatly respected, will frequently win a high place among his parishioners, which will not be accorded to a fine preacher who is deficient in those personal qualities that make up what may be termed "character." How shall we describe a model clergyman in this respect? One would like to have him pleasing in manners, courteous, patient, considerate; of

sound judgment, exquisite tact; free to impart knowledge and counsel to the lowly as well as to the great; sympathetic, genial, delicate, punctiliously honorable and scrupulously honest; eager to win the affections of children and of the poor; dignified, free from cant and affectation, preferring substance to forms, free from censoriousness, and softening all the faults of his people in the warm glow of a Christian charity. Parishioners could profit by such a man, though his sermons were not polished to the last degree, nor illuminated by the flashes of an erratic eloquence.

It is not necessary to the highest success in the pulpit that the clergyman should devote his time to inculcating systematic theology among his parishioners. Most of them are more influenced by practical themes. What they need is to know how to carry religion into their business and into the daily affairs of life. A preacher should not be a mere essayist, or a lecturer, but he should arouse, stimulate, and warn, not merely as to rules of punishment for transgressions, but as to the effect of a deviation from moral and religious rules upon character.

Many parishioners feel that the clergy are not sufficiently guarded or cautious in their propositions as stated from the pulpit; that they make use of arguments which would not bear the test of careful criticism and discussion. They are, certainly, at a disadvantage when compared with other professions—particularly the legal—in this respect. A lawyer is always liable to have an immediate criticism made as to any of his propositions or statements, particularly in court. He lays down a rule to the Court, which his opponent instantly challenges, and the result will be, very likely, a qualification, or a closer definition of what he has stated. To this the clergyman is not subjected. Many who go away after hearing him feel that his discussion of a subject cannot be altogether trusted for its solidity and justice. It is a matter of common remark that the clergyman's utterances are no

longer authoritative, but must stand on their intrinsic merits. At the same time they are not disputed in his presence when made. The opposition to them, though silent, may still be severe. It is of great importance, therefore, particularly in the presence of an intelligent audience, that he should study his sermons with the utmost care, so as to satisfy the minds of his hearers, and truly to inform their judgment.

There is a serious difficulty at the present moment in bringing intelligent men to church on this and other grounds. There is a somewhat prevalent agnosticism, not open, as in England, but, for various reasons of a prudential nature, not disclosed. This deadens religious feeling. Many men listen in a half-hearted way; many do not go to church on this account, except so far as they think it necessary as an example to others. Religion, in their view, is well enough for their wives, children and dependents, but of little value to themselves. How to overcome this inertia and bring these men to church is a very difficult question. Largely, success in this direction must depend upon great confidence in the clergyman, when we consider his intellectual abilities, his oratory, his capacity for accurate statement, thorough sincerity and high personal character. Men may be attracted by these characteristics on general grounds, and finally won over to a deeper interest in the subject. It would be well if, in some way, clergymen could exercise constantly the power of hand-to-hand debate in the same way as lawyers, and thus form habits of precise statement, so as to present a solid front against all antagonism. The difficulty is to lay down any rule which, while it may be applicable to city pastors, would extend to the country. At the same time, it seems to me that improvement might be made in the lines which have been pointed out.

A word may be added as to the relation of the Church to the poorer classes, and particularly in cities. It is a very difficult problem to reach the poorer

classes, in our complex system of society. We have, for example, in this city (New York), mission churches, sustained by wealthy organizations, in which the poorer classes have their separate organization, preacher, pews, etc. Personally, I am not in favor of these separate churches. I think that they draw something like a "color line" between the rich and the poor, resembling to some extent, the "colored pews" of old. They attempt what never ought to be recognized in the Church—social divisions among Christians. My own view is, that it is the duty of the wealthy classes so far to support religion as to permit the poor to come to the same churches with themselves, and at the same hours. This would involve the surrender of the exclusive pew system, and a resort to something like the methods prevalent in the cathedrals of Europe, where the poor woman can come into church, even in her ordinary dress, and sit down by the richest lady without hesitation. She has a claim to a place simply because she is a Christian. It would be almost a revolution here to accomplish this result. The pew system, however, did not exist in the early Church. It grew up in England by special favor or permission. The general space of the church was encroached upon from time to time, by direction of the bishop or other ecclesiastical authority. Such exclusiveness is contrary, in my judgment, to the genuine spirit of Christianity. Christianity ought to be powerful enough in its hold on our minds and hearts, to carry out its own principles: these are, to draw no distinctions of race or classes. When some such plan as this is adopted there will, I believe, be a warmth and fervor in the practical application of Christian principles to the affairs of life of which we have now no conception. That, I believe, is the true way to reach the poor. Give them good preaching, and converse with men of the highest character and ability in the pulpit, side by side with their richer and more fortunate brethren. Anything short of this is not radical enough. These remarks may



d to all Protestant churches, exception.

ve it to be a part of the duty men to urge their parishioners at amount of self-sacrifice in cunary contributions which able them to invite the poorer to attend church, in the way I gested, without charge. This is to some chimerical; but I believe time will come when the in- the Church and the advance- religion will demand it. When arrives, the poor may be slow themselves of their new privi- reason of diffidence or hered- rust; but such an outgrowth ie Christianity will be sure to d grow, and in the end to bear fruit.

nquiry has been made as to n why young business men e interest in church matters.

think that they would fail other men, provided that the a class, realized the true ideal pects of their mission, and

opportunity was given them ipate in church exercises. st be sought, invited—nay, come within the church circle. more likely to be influenced or men, as their minds are open to moral and religious tions The great difficulty, I o secure the middle-aged men. d large experience with young ve never found any difficulty ng an open ear to suggestions l and general nature in the orality, or even of religion; ieve that the same ready ac- of ideas of this sort which a nds can readily be obtained ristian minister.

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s Power.—Knowledge is pow- is power. The preacher has er things being equal in pro- the amount of truth he has nder the mastery of his facul- at he can use it at pleasure, ction, reproof, correction and n in righteousness.—*George D.D.*

## A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE? IF SO, WITH WHAT LIMITATIONS?

No. VII.

By PROF. JOHN P. GULLIVER, D.D., OF ANDOVER THEOLOGICAL SEMINARY.

It is alike the dictum of reason and the necessity of things that there be an uncaused cause. The succession of dependent existences must somewhere cease, and an independent support and origin be found. A hanging chain must end in something that is not a link—that is, that has not dependence. To say that this uncaused cause is the totality of begun and dependent things, is to say that if the hanging chain be extended far enough out of our sight, it then becomes possible that it shall hang from a link, and not from a support which is independent of the chain. It is to say that the sum of dependent things loses its dependence if only its dependence be sufficiently increased. The pantheist substitutes confusion of thought for satisfaction of thought. He increases the difficulty till we are no longer able to measure it, or even to conceive of it, and then claims that he has removed it. This is the doctrine of evolution as held by Haeckel and the materialistic schools.

A class of more philosophical thinkers, like Herbert Spencer, discard this absurdity, but claim that this "first cause and last end of all things" is unknown and unknowable.

Mr. Darwin can in justice be assigned to neither of these schools. He accepted a creative cause. He believed in something above that necessitated the order of things we call *nature*. This supernatural Creator is distinguished, in Darwin's thought, from the universe of dependent existences, in that He is independent. He is not a link, differing from the links we see only in that He is out of sight. He is distinguished from the things that are necessitated by natural law, in that He is free, and is only limited by the conditions of the natures He chooses to create and to endow.

There is, then, no antagonism between the theory of Darwin and the two fundamental postulates of the Bible—viz., the existence of the independent Creator we call *God* and the entire freedom both of the divine and the human will. This will-force in man constitutes the most potent factor in the modification of all evolutionary processes, and, in the Creator, in the origination of these processes. It is a force independent of nature, and incapable of being subjected to any of nature's laws of necessity. Whatever may be thought of evolution, as representing the mechanical processes of nature, this stands above it, or works through it continually.

Haeckel, with his usual penetration, sees that there is no place in the merely mechanical universe of the evolutionist for free-will of any grade. On the other hand, no theory of the universe can omit it. It would be as reasonable, and more so, to attempt to weave in a loom a cloth of many colors, which should exhibit all the changing phases of a summer sunset, as to call upon nature to grind out with her machinery the multitudinous phenomena of life and mind of which the universe is full.

The only question which Darwin raises is this: *At what place* in nature does this supernatural, free, uncaused cause enter directly among the necessitated activities of the universe? Is it "at the beginning," as the Bible expresses it—that is, at the beginning of dependent existences? Yes, most certainly. Darwin never denies that, though he does not attempt to find out God by such searching as he applies to pigeons and earth-worms. Is it at the introduction of life? Darwin is no advocate of spontaneous generation, and never mistook the *exuviae* of sponges for a physical basis of life covering the bottom of the sea with a wet blanket of protoplasm—the *Bathybius* of Huxley—an "unorganized organism," out of which all animal and plant life has been evolved. Is it at the introduction of *species*, as zoologists and botanists have agreed

to term groups of animals and plants, which unite with morphological resemblances, the indications of a common genetic origin, and so ought to be called *genera*? At first Darwin said, Yes; here is the beginning of the supernatural. In his earlier works he often speaks of the "creation of species." Subsequently, he thought he saw reason to introduce supernatural causation at the creation of only *four or five*, and possibly of but *one* living organism. Thus he says at the close of his *Origin of Species*: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one." The change in his views was not a theological, but wholly a scientific one.

No theologian can fail to commend this attempt of Darwin to find a natural cause for the origin of those groups of living beings that are now separated by practically impassable lines of sterility. It is not a desire of the naturalist alone, but of every inquiring mind, to push back the line of supernatural causation as fast and as far as the discovery of natural causes will allow. No one can suppose that natural science has, as yet, even approximated that line. The "secrets of nature" lie hidden in that undiscovered country which stretches out from the line of known causation back to the infinite and absolute Cause. The end of all things earthly will probably find natural science still struggling backward and upward through the unknown, without having reached, even then, the boundary line of the unknowable.

Physicists are, therefore, responsible for furnishing to theology the system of material causation, which it is to assume in its reasonings and in its interpretations of Scripture. Theology, in turn, readily concedes to physics the right to an eager search for a material cause of every material phenomenon, and sympathizes with its extreme reluctance to postulate a spiritual, and especially a supernatural cause, so long as natural causes can be found.

to say that these mutual concessions are freely made by the ablest both in theology and physics. It is the class of empiricists in natural science and of dogmatists in theology whose bigotry creates the differences that sometimes appear at the junction of these two great currents of thought.

But Darwin, then, admitted that somewhere on the line of causation the begun must lose itself in the eternal; the infinite; and it being also admitted that human science is engaged in its legitimate work while it goes back the terminus of physical causation, as far as possible, to the whole line of phenomena, ready for the simple question now before us.

Science selects a certain attempt to account for the origin of life in animals and plants. As has been estimated, Darwin at first referred to creative power. So did physiologists, and of course exegetes and theologians did the same. Subsequently

Darwin came to regard with some suggestion of Lamarck and with the idea that the various species may have originated, in the depths of the past, at a single origin. Darwin did not exclude the hypothesis, as Haeckel and others have since done, to include all phenomena of mind and matter, reducing the whole to some primitive matter or stardust. He confined himself to animal and plant life. His conclusion was that all animals, including man, may have originated from a few, or from a single original type, and that this one animal, propagated under various external influences, has gradually diversified by a "natural selection" till all the varieties of life have been produced through natural causes. The improbability of such a theory is sufficiently startling if we simply consider the diversities for which it is to account. But we could accept the results, as we have other wonders of nature, could we see any indications of the process—species struggling and reverting to the

genus; or could we see any capacity in existing species to inter-breed and to form new species; or could we see a single case of the development of new species by variations out of some common lower type. But all such positive confirmation of the theory is wanting. Darwin himself says that not an instance is known to exist of a transmutation of one species into another, or of the evolution of a new species.

This absence of positive evidence is, however, the least of the difficulties that surround the theory. These species, as they have come to be called, in defiance of the etymological meaning of the term, are, so far as we can observe them, not only incapable of evolving themselves into new species, but they are incapable of reproduction with each other. *Fixed lines of sterility run up and down through animated nature.* Within these lines a species has unlimited fertility. *Varieties and races* are produced with the utmost facility. The development of the species, *pigeon*, has expanded the single style known as the "rock pigeon" into one hundred and fifty varieties. The varieties of each domestic species, as the dog, horse, cow, etc., have been multiplied within the memory of living men, so that naturalists tell us there is more organic difference between many of these varieties within the lines of species, than there is between many distinct species. But though the mule may resemble a Shetland pony more nearly than the pony resembles a Percheron or a thorough-bred horse, yet the pony cannot be bred to the mule, though no merely mechanical difficulty of size exist, as in the case of the pony and the dray horse. A deeper and more mysterious incongruity than a mechanical one forbids the crossing of species. The law of *reversion*, as it is termed, is planted outside the line of species, and the law of *atavism* is posited, in equal vigor, on the inside of the lines of species. These vital forces are complementary of each other. When the new species was formed, according to Darwin's theory, it must have carried into its exclusive

limitations all the *atavism* (great-grandfatherism) which had been active from the beginning in perpetuating every variation that the forces of "natural selection" had at any time developed: so that any individual peculiarity in color, form, or function, that any one animal had shown, was carefully conserved, and was likely to reappear even in after generations, and to establish itself as a distinct *variety*, or possibly *race*. This is the "law of heredity" with which all breeders of animals are familiar, and it is this law which gives the basis for the otherwise unaccountable variations from the ordinary type of the species that often appear in individuals. They are reproductions of some ancestral peculiarity which nature will not readily let die.

To understand the full difficulty of the problem Darwin has undertaken to solve, we need carefully to note the action of these two laws—*atavism* and *reversion*—defending on either side the stability of the line of sterility between species. Darwin uses the fertility that exists within the lines of a species, and its jealous conservation of every ancestral variation (*atavism*) to account for the production of a new species which, upon its formation as a species, becomes sterile to its own kin, and that to such a degree that any chance hybrid or mule which may succeed in reproducing itself for two or three generations, as plants especially will sometimes do, is brought under the opposite law of *reversion*, and inevitably returns to one or the other of the two species from which it originated. The laws of their being are reversed, and that not by slow degrees, but at some point of time; for a reversed action, though it may be long in preparation, has, and must have, in the nature of things, a turning point, where one tendency is stopped and another begins. The theory affirms that fertility evolves sterility, and that great fertility tends to absolute sterility. *Quatrefages*, in his *Human Species*, has done this phase of the evolution theory full justice. But most writers conveniently, as it would seem, pass it by.

Darwin, therefore, set himself to answer the inquiry, *How can these things be?* When Nicodemus asked that question in regard to a similar reversal of the moral nature in its new birth, he was answered in a very simple way: *God did it!* It was the fiat of Him who spoke, and it was done; who commanded, and it stood fast! Darwin once would have given the same answer. Theologians, under his teaching and that of all the great naturalists, had been in the habit of believing that here—at the origin of species—was a point at which the supernatural touched the natural. On this supposition, they interpreted the creative decree, *Let the earth bring forth the living creature after his kind*, as establishing the law of fertility and the law of sterility, to prevent the universal confusion that would plainly follow universal miscegenation among living things. This is an easy answer, perhaps a lazy one. At least Darwin, with no positive facts to sustain him, and with all this difficulty, of turning all Nature's laws to the right about, confronting him, undertook the task of finding a natural cause for these unmanageable phenomena. His theory is known as *Natural Selection*. This includes sexual selection, the survival of the strongest (not of the "fittest," for the fittest are often the most delicate and the most perishable), and all the modifications produced by what others have termed "the environment." It is, stated in the simplest terms, an attempt to account for a very remarkable fact in biology, viz., the separation of species by impassable lines of sterility through natural causes.

In the absence of direct proof, and in the face of the seeming contradiction, that fertility within the lines of species has power to produce sterility after it has reached a certain point of differentiation, there is no resource of proof open to the evolutionist but in analogy. An analogy is accordingly drawn from the growth of the fetus before birth, the generally regular, but often exceedingly irregular, gradation

of fossil animals, the geographical distribution of living animals, and the great variability of varieties and races within the limits of species.

The consideration, however, which chiefly impels a physicist to receive favorably any suggestion, however improbable, as to a possible natural cause for the origin of species, has been already hinted at. One who is accustomed to the thought of the Bible, that it is *God* who clothes the grass of the field, notes the falling of the sparrow, counts the hairs of our heads, and gives us our daily bread, can hardly conceive of the reluctance of a student of nature to admit into the system he is investigating a force which he cannot measure or even understand. Yet the will of man is constantly introducing such a force, and the most marked of the "variations" upon which evolutionists depend in the justification of their theory, are produced by the intelligent free-will of man among "animals and plants under domestication." It is not easy to see why the intervention of the divine will is any less scientific, especially since many of the facts that appear are, by Mr. Darwin's own candid admission, unaccountable upon any theory of merely physical causation.

The question as to the possibility of reconciling Darwin's theory with the Bible can be summarily answered by any one who has formulated a rational theory of inspiration. The Bible can be reconciled with *any* scientific fact or theory, simply for the reason that it is not written on the scientific plane. It presents all its statements, on the phenomenal level, and in accordance with phenomenal truth. The Bible can no more come into collision with scientific discoveries, or even theories, however true or however false, than a homing pigeon, marking in his flight the landmarks beneath him, can measure conclusions with a surveying party slowly and methodically triangulating the country. So long as the Bible is true to physical facts *as they seem*, or as they were commonly understood to be

by the intelligence of the times, it does all it proposes to do for secular science of any kind. It would not be true if in any case it should give the scientific fact instead of the phenomenal fact.

Hence the cosmogony in Genesis is found to be so completely out of the reach of any complication, actual or possible, with scientific facts or even theories, as strongly to suggest the perfect familiarity of the writer or compiler with the natural science he so easily avoids, and of which Egypt was then so full. As to the fall and regeneration of man, and all the other phenomena of free-will, both human and divine, it would seem to be plain enough that they exist and have their part in the system of things, and that they act under their own laws, and that if evolution be established as the true order of the universe, free-will is by all odds the most potent factor in it. If man was developed from the dust of the ground, there was a time when he was incapable of sin, and a time when he became capable of it. The same is true if he should prove to have been developed from an "ape-like animal," or an Australian marsupial. The same is true of the infant man and the mature man. The theory of evolution, moreover, gives no help in understanding the mystery of that proclivity to evil with which men are born, and which is termed in the old theologies "original sin." The evil propensities of the monkey, conspicuous daily in small boys, is as unaccountable, considered as an endowment conferred upon a moral being, as the wild nature of Esau or the wily ways of Jacob upon their posterity, or the sin of Adam upon the race. The only effect upon the doctrines of revealed religion of this attempt to ally man with the beasts is to encourage the necessarian views of the old Calomism. This has been admirably shown by Prof. G. F. Wright, of Oberlin, in his articles in the *Bibliotheca Sacra*, now collected and published in a volume entitled "Studies in Science and Religion." The curious in this branch of inquiry are referred



to this volume, and also to Prof. Rudolph Schmid's "Theories of Darwin and their Relation to Philosophy, Religion and Morality."

The writer, after the somewhat extended study of this subject made necessary in the duties of his department of instruction, finds himself unable to attach any theological significance whatever to the form of theistic evolution advocated by Darwin, and by many eminent Christian naturalists, except in its strong *tendency* to habituate the mind to mechanical conceptions of the moral choices of intelligent beings, and so to restore the waning influence of a style of necessarian theology which has long been the bane of Christian teaching, as it is the soul and strength of all heathenism.

As to the scientific basis of a theory which accounts for the immediate origin of species at such a cost of probability, and which makes such large demands on the credulity of mankind, it can at least be said that it is not of the most stable sort. It would be quite in the line of precedent if, as a mode of accounting for the genetic origin of the various families of organic nature, it should gradually drop out from men's speculations and give place to a simple affirmation of the appointed order in which those families have appeared. Even now a no small part of those who call themselves evolutionists mean little more than this by the theory. Many eminent naturalists will, even now, when interrogated as to the origin of man, say, with Quatrefages, *I do not know*, and yet will use the ordinary terms of the evolutionists. The absence of precise definition, not less conspicuous in physics than in philosophy, permits a wide range of meanings under the veil of a common term. Dogmatism also proves in natural science as convenient a labor-saving device as in theology. It is noteworthy that we hear very often the argument of authority—as, "The whole scientific world now accepts the theory of evolution," and that facts in its support are chiefly conspicuous for their absence.

Thus, at the best, Darwinism, even if established, would put back the divine agency only a few removes from the point of the origin of species. It is not easy to see what important gain to science, or to thought, it is, to go beyond the evidence of facts in the affirmation of natural causes. A hypothesis that rests upon analogies alone, without any independent basis of its own, is rather a fancy than a scientific hypothesis. Other reasons can be given for the evolution of the human embryo, and for its successive resemblances to various grades of animals, aside from the hypothesis that it is a reproduction in miniature of the evolution of the race, through all the grades of animal life, from the primitive cell. The same may be said of other analogies that are brought to bear on the case. It would therefore seem reasonable to anticipate that a theory which demands so much of conjecture in return for so little of explanation; a theory which extends the domain of physical causation only a point or two, where it is forced to admit the supernatural upon the scene, is not likely to obtain a permanent hold even upon the imaginations of men. The revolting fancies which it involves certainly have no poetic merit. Milton could not make them sublime, nor would Dante be attracted by their realism. Neither taste, nor art, nor science, nor religion has any pressing demand for them. They exist, for the mass of men, only by a good-natured sufferance.

Surely nothing is lost scientifically, æsthetically, or theologically, if we continue to prefer David's theory of a natural evolution *intermingled and interpenetrated* with the agency of free will, both human and divine, to Darwin's hypothesis of natural selection. The world is not unlikely to forget the speculations of modern evolutionists; but it will never willingly abandon the evolution taught by the poet-king in his sublime song:

"O Lord, thou hast searched me and known me;  
Thou knowest my down-sitting and mine up-  
rising,  
Thou compasses my path and my lying down,  
And art acquainted with all my ways.

sensed my reins,  
 I me in my mother's womb:  
 not hid from thee  
 in secret,  
 brought in the lowest parts of

Thine eyes did see my substance being yet im-  
 perfect,  
 And in thy book all my members were writ-  
 ten,  
 Which in continuance were fashioned, when as  
 yet there were none of them."

## PREACHERS EXCHANGING VIEWS.

*les with us strengthens our nerves and sharpens our skill. Thus it is that our antagonist*  
 —BURKE.

### Historical Criticism.

u do not object to friend-  
 and hence write to call  
 to the remarkable sen-  
 chisel of Praxiteles, the  
 ericles, and the fiery elo-  
 mosthenes got much of  
 on at the feet of Phryne,  
 ais."\* The writer is per-  
 and deserves credit for  
 it, that there is a close  
 en intellectual and sex-  
 at the orator must be a  
 a stunted man; and had  
 an honorable marriage is  
 ve to mental vigor than  
 e of the ascetic, he would  
 to no criticism. But the  
 ed is most unfortunate.

Greek history can count  
 of the Hetairai, destroy-  
 the home, otherwise than  
 recian manhood—other-  
 a main element in the  
 ence of Athens. Aspasia  
 a brilliant woman intel-  
 Greek Sarah Bernhardt;  
 wing would hardly ad-  
 rgymen, or young states-  
 eloquence or get inspi-  
 er feet." Gambetta did  
 with the women of the  
 onged to, but no one has  
 d his eloquence to that  
 h it was. As to the his-  
 Pericles certainly had  
 th Aspasia, but it will be  
 that Praxiteles and De-  
 at at the feet" of Phryne  
 o must have been old  
 hey were children.

onn. R. W. MICON.

### Dr. Hammond on the Use of Tobacco.

I think I am expressing the feelings  
 of many of your subscribers in saying  
 that a regret is felt at what has seemed  
 to be a want of outspokenness in regard  
 to the use of tobacco. I have not no-  
 ticed that smoking, which is getting  
 to be such a terrible curse to many,  
 especially the young, has been men-  
 tioned as one of the things that a min-  
 ister should avoid. And in Dr. Ham-  
 mond's excellent articles on "Brain  
 Overwork" he alludes to the use of  
 tobacco as something allowable accord-  
 ing to the "inclination" of the smoker,  
 if "in moderation." Is it best to put  
 a "moderate use" of tobacco on the  
 same footing as the use of tea and cof-  
 fee? Is it safe to give such advice?

Atkinson, N. H. J. O. BARROWS.

We cheerfully give place to the above  
 criticism, with the single remark that  
 we abhor and detest the use of the nox-  
 ious weed in any and every form, and  
 wonder and regret that clergymen in  
 such great numbers set the example of  
 its use. We earnestly hope the move-  
 ment in Congress to do away with the  
 tax on tobacco will not succeed. More  
 is spent on this pernicious luxury (if  
 it be not a vice) than the Church of  
 Christ gives for the conversion of the  
 world!—ED.

### The Rights of Church Members.

Has the pastor or have the proper offi-  
 cers of a church the right to introduce  
 any test or condition of church mem-  
 bership and privilege not expressed or  
 implied in the Scriptures, or in the  
 "covenant" of said church? I ask for  
 informat on and guidance. A well-  
 known and popular pastor of a large  
 city church has introduced into it

an innovation, and insists on compliance with the "new regulation" as a condition of pastoral recognition and good standing on the part of the members. At the beginning of each year, with a pastoral letter, he sends a card of printed communion coupons to each communicant, one of which he or she is enjoined to detach and deposit on the plate at each communion service. Many of the members strenuously objected on principle; but the pastor, from the pulpit and by letter, has repeatedly and severely censured those who declined to comply, as contumacious and disorderly, and finally warned them that he would withdraw pastoral care from them. In this way he has at last dragooned the most of his large membership into conformity to his wishes, though quite a number still refuse, on the ground that the Scriptures require no such test, and that the covenant of that church does not squint at such a practice, nor is it known to the denomination to which that church belongs. Is the pastor justified in such a course? Have these disobedient members forfeited their standing, or any of their rights?

As this involves an important point, will not some of the brethren in the ministry give us their views touching the matter?

INQUIRER.

#### **Pulpit Notices.**

Is there any rule for discriminating? Is a pastor to be the judge of what notices he shall read from the desk? Are not the numerous and promiscuous notices which seek advertising from the pulpit on the Sabbath fast becoming an intolerable nuisance?

A.: The above questions have been asked me. They are timely. Many pastors are troubled, embarrassed, and know not what course to adopt; and churches are annoyed, and often disgusted, by the number and character of the notices read in their hearing. It is time the evil was checked. The pulpit has become an extended advertising bureau. The sanctity of the Sabbath and of the house of God is desecrated by all sorts

of notices for all sorts of objects. In Chicago recently a regular theatrical performance for Sunday evening was announced by the preacher from his pulpit. And how much better are the numerous "entertainments," social and musical, tableaux, etc., which our pastors are now expected to advertise? No general rule can be laid down which will apply in all cases. Each pastor, however, should be allowed a large discretion. In general, it is wise to confine pulpit notices to religious matters. Social, literary and miscellaneous gatherings or performances, should find other means of communicating with the public. In the city there is no excuse for burdening the pulpit every Sabbath with a dozen or twenty notices when there are so many other ways to give the information. And almost every country town has now its newspaper and bulletin boards.

A CLERGYMAN.

#### **Lay Critics Criticised.**

I believe in laymen being permitted to criticise the ministry, and that *THE HOMILETIC MONTHLY* does a good thing in admitting into its columns such criticism. But "our intelligent laymen," however prominent and able they may be, must not expect us to accept without question whatever they tell us. What call is there for John H. Stoddard's defence of actors and theatres in the *MONTHLY*? What has all that to do with the ministry? Feeble fault-finding is one thing, and honest, fair criticism is another. If a layman, be he actor, wire-pulling politician, or lager beer seller, has a fair criticism to offer, we wish to hear it; but let him avoid mere querulousness.

Bond Hill, O.

G. M. M.

#### **Physiology and Religious Experience.**

The influence of physical disorders on Christian experience is a subject of great practical importance to the ministry. In my pastoral work I find many Christians who fall into gloominess and doubt—doubt as to their own conversion and the Word of God; and

this from no other cause than physical derangement. I have prayed with such, and tried to console and strengthen them by use of the promises of God, but to little effect, though I believe them to be Christians. Would not a series of articles—scientific and full of

uncommon-sense on the above subject—prove a blessing to many? The ministry needs a hand-book on practical physiology and hygienic, as an appendix to the Confession of Faith, in order to the most helpful pastoral work.

Minneapolis, Minn.

W. W. P.

### SERMONIC CRITICISM.

*"Criticism, as it was at first instituted by Aristotle, was meant as a standard of judging well."*—JOHNSON.

*"We cannot trust ourselves to our first impressions; we must correct these by those which follow."*—VINET.

**A MODEL ORATOR.**—Rufus Choate's oratory was a wonder and a glory, unsurpassed since the fiery eloquence of Demosthenes swayed the Roman Senate. Such a model may be studied to great advantage by the preacher. Said an able writer to us (himself a clergyman) in language stronger than we should feel justified in using: "There is no one thing in which our preachers are so deficient as in true and effective oratory. The pulpit of to-day, with all its culture, scarce affords an exception. The deficiency is so marked a feature as to be pitiable. The bar as much excels in this particular as the pulpit fails; and the lack of it detracts largely from its attractiveness and its power over our Christian audiences." The most eloquent and life-like portraiture of Mr. Choate's matchless oratory which has met our eye, we give below, from the graphic pen of Dr. R. S. Storrs:

"The enthusiasm, so easily enkindled, was as enduring as it was instantaneous. It almost literally knew no limit. It saw every difficulty, faced every judicial danger, snatched every instrument of impression, watched the face of every juror, took instant suggestion from the eye or even the attitude of the judge, felt the subtle force of the general feeling pervading the court-room, kept all the facts and all the principles incessantly in mind, transfigured them all in the radiance of genius, and shot his vivid interpretation of all upon the jury in the most plausible, deferential, captivating, commanding utterance which even lips so skilled and practiced could attain. Weakness, languor, sickness itself vanished before this invincible spirit. Haggard, wan, after a night of sleepless suffering, his throat sore, his head throbbing, swathed in flannels, buried under overcoats, with wrappings around his neck, a bandage on his knee, a blister on his chest, when he rose for his argument all facts reported by witnesses in the case, all the related and governing precedents, all legal principles bearing upon it, all passages of

history, letters, life, that might illustrate his argument or confound his antagonists, seemed visibly present to his mind. He thought of nothing but jury and verdict. His eloquence was then as completely independent of technical rule as the screams of passion, or the shouts of a mob. He was after a favorable decision of the case, as if his own life depended on it. Short, sharp, shattering words rattled like volleys before and after resounding sentences. Language heaped on his lips. Images, delicate, homely, startling, blazed upon his pictured words. The common court-room became a scene of the most astonishing intellectual action. Judge Shaw looked at him as he might have looked at the firm-set heavens, glittering with meteors. The farmers, mechanics, traders, on the jury were seized, swept forward, stormed upon, with an utterance so unbounded in variety and energy, sometimes so pathetic, sometimes so quaint, sometimes so grotesque—always so controlling and impellent, as only his hearers ever had heard. The velocity of his speech was almost unparalleled, yet the poise of his mind was as undisturbed as that of the planet."

**THE PLAINNESS OF TRUTH.**—There is no excuse for obscurity or uncertainty either in the manner or matter of preaching. A quaint and original writer well says: "If the preacher's theology or rhetoric, doctrine or language, have to go through an intrepeter, it is certain that they will get very much diluted on their way to men's hearts. The preacher should always speak so that he may not only be understood, but so that he cannot fail to be understood: indeed, so as to impel his meaning into the minds of his hearers." And yet, half of the truth dispensed in our sanctuaries on the Sabbath is not understood by the "common people" at all. It is either above their capacity, or is largely clothed in technical language, or is so muddled by faulty arrangement or rhetoric, or is viewed with such dullness of perception or

torpor of conscience on the part of the hearers, that they fail to take it in or retain any distinct impression of it. Every preacher of the Gospel (and every hearer of it also) may read and ponder profitably these truthful and pregnant words of the great Milton:

"The very essence of truth is plainness and brightness; the darkness and crookedness is all our own. The wisdom of God created understanding fit and proportionable to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be blear with gazing on other false glisterings, what is that to truth? If we will but pursue with sovereign eye-salve that intellectual ray which God has planted in us, then we would believe the Scriptures protesting their own plainness and perspicuity, calling them to be instructed, not only the wise and learned, but the simple, the poor, the babes, foretelling an extraordinary effusion of God's Spirit upon every age and sex, attributing to all men, and requiring from them the ability of searching, trying, examining all things, and by the Spirit discerning that which is good; and as the Scriptures themselves pronounce their own plainness, so do the fathers testify of them."

**PREACHING WITH A PERSONALITY IN VIEW.**—It would be interesting if ministers would give their experiences in the matter of direct preaching: whether they had in mind when preparing for the pulpit some individual, or based their application on general principles. Preachers draw from their own experiences, no doubt, much oftener than their hearers suspect; and there is nothing like actual personal experience to give point and effectiveness to preaching. A case in point is noted by a New England paper. It seems a powerful sermon was preached against the besetting sin of a violent temper. It was so potent, so pungent, so real, that the preacher was congratulated by several of his hearers, who expressed a kind of admiring surprise at such a searching and effective discourse on that subject. "Why," he replied, "I did that out of my own personal experience. It was because I knew just where I was daily sinning myself, and in the worst way, that in that very direction, that I was preaching such a feeling sermon on that failing. If you will believe, I was not preaching at any of

you, but at myself. That was actually what I wrote and preached that sermon for! I was trying to reform myself." The most effective sermons which the writer ever preached were portrait sketches of living characters in the audience before him. In one instance he had the boldness to delineate the faults of some twenty prominent members of his church, each under a letter of the alphabet. The effect was tremendous. In nearly every instance each offender recognized himself—made the right application. No one took offence. The result was eminently beneficial. Such a mode, however, calls for great carefulness and delicacy. The masters of fiction, for the most part, draw from *real life*, and so must the preacher, if he would not draw his bow at a venture.

AN EXPERIENCED CLERGYMAN.

## TWO CHARACTERS.

### FIRST.

From self alone his inspiration came,  
With gesture, voice, and pulpit pose in keeping.  
It was a flickering, uncertain flame  
Above his soul's fast dying embers creeping.  
He had an itching ear for fulsome praise,  
And seemed a very peafowl backward gazing  
Upon the brilliant hues of Sabbath days  
Upraised by him for all the world's amazing.  
The saints complained not, though they were  
unfed:  
"Be still," said they; "he may have God's  
anointing;"  
The poor and lowly, though unvisited,  
Did not rebel against the power appointing;  
But many minds had this doubt uppermost:  
"*I wonder if there be a Holy Ghost?*"

### SECOND.

He was a man of very modest mien,  
Though versed in classic and in sacred lore;  
His Ego never cast a shade between  
His Master and the poorest of the poor.  
There seemed a trembling wonder in his eyes,  
That, "Feed my lambs" his ear had ever  
heard;  
And blushes gently faded to surprise  
When some one said, "What comfort in the  
Word!"  
He had no strutting dignity to guard,  
Was "Brother" called by each child of his  
fold:  
And for his work the best of his reward  
Came from the places where there was no gold.  
The people said, with faith the uttermost:  
"*There is a Christ! There is a Holy Ghost!*"  
New Carlisle, Ohio. JAMES STEPHENSON.



**A PREACHER SHOULD REMEMBER.**

That it takes all sorts of good men to a church.

That the best of preachers may be the financiers.

That influence, like water, never rises an its source.

That candid criticism of a minister is fallible proof of total depravity in the

\* \* \* That the pulpit Bible is for something else than being eternally banged.

\* \* \* That the little word I, too frequently repeated, may spoil the finest sermon.

\* \* \* That a congregation should understand that petting and praising the pastor is a poor substitute for deeds of benevolence.

\* \* \* That, as Emerson says, he who is *always* shooting at the stars may hit some of us now and then, but it will be by sheer accident.

**HINTS AT THE MEANING OF TEXTS.**

*ought is often original though you have uttered it a hundred times. It has come to you over a new and express train.*"—O. W. HOLMES.

**Christian Culture.**

**Y AN ELEMENT IN GENUINE CHRISTIAN EXPERIENCE.**

*ung and ye are very old; wherefore s afraid, and durst not shew you opinion.*—Job xxxii: 6.

are childhood, youth and man- the religious life, as well as in tural. Modesty, diffidence, def- are becoming and beautiful n the young and inexperienced; s equally so in spiritual things. ss, assurance, forwardness, in ing convert, is not a good sign. thusiasm which springs from a experience is a natural feeling, good as a propelling force; but ot safe as a guide. The recent is but a *novice*. He has yet ing to learn in the school of

He does not know himself, wiles of the adversary, nor the d power of sin and the world leading and opposing forces in ine life. Christian knowledge, an character, is a *growth*. Only ears of waiting, striving, disci- ill manhood be attained. Hence ent convert may well sit at the the aged saint, the ripened an, the hero of a thousand spir- ttles, and learn. To fail to rev- age, experience, the testimony of t, as taught of God, illumined by rit, ripe for glory, is a dreadful e, and betrays the lack of true and piety. One of the rarest ges this side of heaven is to come act with an aged saint who has fe's wonderful pilgrimage—who ough the good fight" and won,

and is now simply waiting for the hour of release and the crown immortal.

**Revival Service.****THE SUPREME INQUIRY.**

*Dost thou believe on the Son of God?*—

John ix: 35.

**I. THE NATURE OF THE BELIEF.**

It is not a mere intellectual assent to some truth. It is not a belief that requires learning or research. The man whom Jesus addressed was ignorant and illiterate—a blind beggar.

**II. THE IMPORTANCE OF THE QUESTION.**

1. The Jews affirmed that the man was "born in sins." Jesus asked nothing about his pedigree, his creed, or his past life. He requires an answer to one question, and one only: "Dost thou believe" now?

2. It is a question that must be answered before any further progress can be made in spiritual life. It is life's watershed.

3. On its answer hangs the fate of eternity.

**III. THE PERSONAL CHARACTER OF THE QUESTION.**

1. Every man must hear it. To every man this inquiry comes at some time, and so that it cannot be misunderstood.

2. It must be answered by each one *for himself*. He cannot shirk the responsibility upon the priest or preacher. No one can step between him and his God.

**IV. BUT ONE OF TWO ANSWERS CAN BE GIVEN.**

It is a question that cannot be evaded. The answer must be Yes or No. Which shall it be?

## HEAVEN IMPROVING.

[By T. De Witt Talmage, D.D.]

*And I saw a new heaven.*—Rev. xxi: 1.

Heaven is not stationary. It is an improvement to-day over what it was yesterday—far beyond what it was in the day of Paul. It is ever a *new* heaven.

1. Heaven is improving in *numbers*.
2. Heaven is improving in *knowledge*.
3. The *society* of heaven is improving, for every inhabitant is going on from perfection to perfection.
4. Heaven is improving in *good cheer over the conversion of sinners*. Never were so many sinners converted each day as now.

This thought is full of comfort—

1. To those who are impatient to go to heaven, for heaven is not waxing old.
2. To those who are active in brain and heart, for there is no standing still in heaven.
3. To those who have lost dear ones, for the unfolding of their souls has not ceased.

## REVIVAL EXPERIENCES.

*Wilt thou not revive us again: that thy people may rejoice in thee?*—Ps. lxxxv: 6.

I. This prayer was dictated by the memory of past *experiences*: “Wilt thou not revive us *again*?”

II. It is the prayer of one alive to the preciousness and needfulness of such special effusions of the Holy Spirit: “Wilt thou not revive?”

III. It is the prayer of one fully con-

scious that *God* alone is the source of reviving power and grace: “Wilt not thou,” etc. These three points: The *blessedness* of revivals; the *necessity* of revivals; *God*, the *author* of all genuine revivals, are especially pertinent at this time. Never in the history of the world was a revival of “pure religion and undefiled”—a more than Pentecostal baptism of the Holy Ghost—more needed to purify and give new life and faith and evangelism to the Church, and arrest the progress of excessive worldliness and infidelity and immorality, than at this very time. And the prayer of the universal brotherhood of believers should be: “Wilt thou not revive us again, that thy people may rejoice in thee?”

Note that it is specially true in revival times, that Christians *rejoice in God*. They (a) “rejoice;” (b) they “rejoice in Thee”—in God.

## Funeral Service.

## THE HAPPIEST END OF LIFE.

*Let me die the death of the righteous.*—

Num. 23: 10.

The wish were a frivolous one if there were no life after death. All die alike, if there be no hereafter.

1. The righteous life insures the happiest end—a happy future for the soul.

2. To end well our life is a noble ambition.

3. Let us cultivate this desire, for it will fashion our lives, if it be a strong and constant motive.

## LIVING ISSUES FOR PULPIT TREATMENT.

*If the foundations be destroyed, what can the righteous do?*—KING DAVID.

## Divorce Legislation.

*God setteth the solitary in families.*—Psalm lxviii: 6.

THE *Family* constitution is one of God's fundamental arrangements for the government of the world and the perpetuity of the Church. Church and State are alike dependent upon it. Whatever, therefore, threatens the integrity or perpetuity of the family threatens the welfare and very existence of these institutions. And without *marriage* the family has and can have no existence; it is the warrant, the

basis, the bond which holds it together. And hence *divorce legislation* is vital in its relations to society and to religion; and the growing prevalence of loose legislation on the subject, in order to facilitate the annulling of the marriage tie, is one of the most alarming signs of the growing demoralization of modern society.

Divorce legislation is attracting considerable attention just now, yet this attention is not at all in proportion to the importance of the matter. The Rev. Samuel W. Dike has devoted years to the

study of this subject in its various aspects, and in gathering statistics bearing upon it; and in the March number of *The Princeton Review* he discusses "Some Aspects of the Divorce Question" in a highly interesting and instructive manner. From this, and other sources equally reliable, we present to our readers some facts and statistics which may well startle the virtuous and religious part of the community, and stimulate the friends of the family to united and earnest effort to secure such legislation as the needs of the case require:

Connecticut granted 91 divorces in 1849—about one for each 35 marriages of the year. In 1878 the annual average for 15 years had become 445, or one to every 10.4 marriages. Vermont granted 94 divorces in 1860, or one to every 23 marriages; and 197 in 1878, with a ratio to marriages of one to 14. Massachusetts 243 in 1860, or one to 51 marriages; and 600 in 1878, or one to 21.4. In New Hampshire there were 107 in 1860, and 314 in 1882. This latter year the ratio was one to 10.9; in the former it must have been about one to 31. Rhode Island recorded 162 in 1869, or one in 14 marriages; and 271 in 1882, the ratio becoming one to 11. There were 587 in Maine in 1880, probably one to at most 10, or possibly even 9, marriages. From such reports as other states give, a similar condition of things is found. The ratio of divorces to marriages in Ohio was one to 26 in 1865, while 1,806 divorces were granted in 1882, or one to 16.8 marriages. In the two most populous counties of Minnesota the ratio of divorce *suits* to marriages rose in ten years in the one county from one to 29.3 to one in 22.9, and in the other from one to 19 to one in 12. For six years the ratio of divorce *suits* begun in Cook County, Ill. (Chicago), to marriage *licenses* issued was one to 9.5. In 1882 the ratio of divorces actually granted was found to be one to 13.4, which is almost exactly the ratio for the year before in Louisville. St. Louis granted "about 205 divorces" one year, and in the next 430 suits were entered. San Francisco divorced 333 married pairs in 1880, and 364 the next year. Making the estimate of 9 marriages to 1,000 inhabitants, there were granted in that city in the latter year a divorce to each 5.78 marriages! According to an article in *The New Englander* for January, on "Easy Divorce: its Causes and Evils," by Rev. J. E. Dwinell, of California, the statistics of 29 counties, out of 52 in that state, show that 5,849 marriage licenses were issued and 789 divorces granted, or one divorce to 7.41 licenses. Yet counties in other states than California make as bad or a worse showing. Philadelphia, it is said, granted 101 divorces in 1862, 215 in 1872, and 477 in 1882. There were 212 in New York City in 1870, and 316 in 1882. Complete returns show that New England granted

2,113 divorces in 1878, and probably the number last year was still greater, notwithstanding important legislation which has reduced the number in some of these states. It is safe to say that divorces have doubled in proportion to marriages or population in most of the Northern states within thirty years. No reports as yet have been received from the Southern states.

From a recent report of the "Italian Bureau of Statistics," covering a period of ten years, we learn that the increase for each 1,000 marriages between '71 and '79 in France, was from 4.46 to 9.14; in England and Wales from .98 to 2.17; in Denmark from 36.27 to 40.29. Between 1871 and 1880 Italy remained stationary; Belgium increased from 2.85 to 7.40; Holland from 5.20 to 7.35; Scotland from .11 to .29; Sweden from 4.96 to 7.50; and Roumania from 9.05 to 10.86. Switzerland has the highest figures in Europe, but the increase began earlier, and does not appear in these tables. Her rate is about 46, but in some cantons it is far higher. Other countries report for shorter periods. In Wurtemberg the increase is from 5.67 in 1876, to 12.25 in 1879; in Saxony from 21 in 1875 to 31.42 in 1878; in Thuringia from 14.33 to 17.48 in eight years; and in Baden from 4.53 to 7.31 in seven years; in Alsace-Lorraine from 4.46 in 1874 to 7.85 in 1880; in Hungary from 6.74 in 1876 to 10 in 1880; and in Russia from 1.33 in 1871 to 2.05 in 1877. Other statistics for England and Wales, France and Belgium, cover 40 years, and fragmentary returns from parts of Germany go back about as far, while we have those of Sweden for 50 years. From these facts, as reported both from the Old World and the New, it is apparent that there is a rapidly rising tide of divorce among the progressive nations, though the main swell and crest of this dark tidal wave is in America; and this is nowhere higher than where it breaks into the Pacific.

The divorce question lies in the very centre of the problem of Christian civilization. "Sociology," says an eminent scholar, "is the coming science;" and in its sphere may lie no small part of the next battle ground between Christianity and unbelief. The Family is its fundamental element, and the divorce question is the vital point in the problem of the Family.

The remedy for this alarming evil is: (a) stringent divorce laws, (b) uniform laws in all the states, (c) prohibiting the guilty party from re-marrying, (d) a higher moral sentiment as to the nature and sanctity of marriage, (e) a firm and vigorous administration of the laws in our courts, and of discipline in the church.

**Partisan Misrepresentation.**

*Thou shalt not bear false witness against thy neighbor.*—Ex. xx: 16.

*Death and life are in the power of the tongue.*

—Prov. xviii: 21.

WE are on the eve of a campaign that will be in one respect peculiar: there is a singular lack of well-defined issues of national moment, and the prospect is that men, rather than principles, will be the theme of discussion to an unusual extent. The tendency to misrepresentation will be strong, and to decry it is the preacher's urgent duty. The sentiment that "Religion must not meddle with politics" is, in such a case, especially false. Religion must "meddle" with disobedience to God's laws, wherever it is found. Three forms of this misrepresentation may be indicated: 1. The suppression of facts essential to a right estimate of character. This is, perhaps, the most usual and most dangerous form of the evil. "No lie is so dangerous as a half-truth." 2. The accepting of unverified rumor for fact. He who does this becomes an indorser of the rumor. A premium is thereby placed upon slander. It is a matter of common observation that a false

charge will travel faster and survive longer than the refutation. This ought not so to be. 3. Direct fabrication of known falsehood. This is most apt to occur immediately preceding the election, when denial comes too late. The "Morey Letter" is a prominent instance.

The evils of such misrepresentation are lasting and obvious: 1. It defiles the individual, blunts his sense of honor and justice, numbs his conscience, and weakens his moral influence over his fellows. 2. It is a crime against one's country. There are few things more degrading to a nation than a "mud-slinging" campaign. It confounds patriotism with the basest passions. It lowers the morals of office-holders by banishing self-respecting men from the political arena. No one can shield himself behind assumed calamities in the event of his party's defeat. The end does not justify the means. 3. It is a sin before God. In the thunders of Sinai it was condemned. Ananias and Sapphira were slain to enforce upon us the fact of God's awful wrath against it. Christ himself was the victim of partisan misrepresentation.

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**AROUND THE EDITOR'S TABLE.**
**The Poetic Element in Preaching.**

IN INTERVIEW WITH S. P. SPRECHER, D.D.,  
OF SAN FRANCISCO, CAL.

—"My style has changed radically in the last twenty years. When I began preaching, you will remember, poetic images and warm coloring abounded greatly in my sermons. These pleased the people and drew crowds; but I soon discovered that they did not make permanent impressions. Something was wanting. I sent away the people talking about the sermon, but not about their sins. I knew that this was not preaching in any true sense of the word. Flowers are pretty, but they are poor substitutes for bread and meat."

—"Certainly; poetry, figures of speech, illustrations rightly handled, are immensely effective in a sermon; but they must be kept subordinate.

The light of an electric lamp may reveal to me the beauty of the diamond, but again its glare may so blind me or attract my vision that I lose sight of the diamond."

—"In this way I wrought the change in my style: I would fix my attention more upon the thought which I desired to impress upon my hearers, and less upon the language which was to clothe the thought. I read heavy books of theology, of philosophy, of science. In writing or speaking I was on my guard against introducing an illustration, however beautiful, for its own sake."

—"No, I never take a manuscript into the pulpit. Indeed, I make it a point not to write before preaching, but after preaching. Writing before preaching bothers me. I write in or-

der to correct my style and to preserve my sermons."

### Chinese Gordon's Bravery toward God.

IN INTERVIEW WITH MAJOR-GENERAL  
O. O. HOWARD.

—"I never get done admiring the wonderful Christian faith of that man of God, 'Chinese' Gordon. He has attained supreme heights in Christian experience.

—"Yes; in and out of the army I have heard much talk about what my friends are pleased to call 'the marvelous' of my faith, but I know my weaknesses: I have not the bravery toward God that Gordon has. I do not fear man; I think I can truly say I am never conscious of *physical* fear. Men in conflict, or the forces of nature in conflict, cause me not the slightest trembling of spirit or of body. But I am

conscious of a shrinking of soul when I enter God's presence, even though I come to Him to plead His promises."

—"No, I think not. I cannot trace this feeling to any fear of harm that may come to me because of God's infinitely superior strength—physical and intellectual; but I trace it wholly to a sense of my own utter unworthiness. I feel that I, a worm of the dust, commit almost sacrilege to enter the presence of so holy a being as God. I know, of course, the answer; I know that Christ is my substitute and that He is worthy; but somehow or other, every now and then, this fails to support me. Here Gordon has a great advantage. He ventures on God without any sense of fear."

—"I leave to-morrow for Europe and Egypt, and will travel a thousand miles through the desert, if necessary, to see this man of God."

## THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Work of the Holy Spirit. "And the Spirit of God moved upon the face of the waters."—Gen. i: 2. F. R. Earle, D.D., London, England.
2. Lot Going to Sodom. "Then Lot chose him all the plain of Jordan . . . and pitched his tent toward Sodom."—Gen. xlii: 11, 12. T. T. Eaton, D.D., Louisville, Ky.
3. Christianity Consistent with the Highest Reason. "Their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii: 31. James E. Latimer, D.D., Boston.
4. Christianity in Common Things. "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. cxix: 18. Rev. Brooke Herford, Boston.
5. Grappling Irons. "Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth."—Ps. cxix: 88. Rev. C. H. Spurgeon, London, England.
6. The Spirit of the Cradle. "And they brought young children to him," etc.—Mark x: 13-16. Rev. Henry Ward Beecher, Brooklyn.
7. The Boyhood of Christ. "And when he was twelve years old," etc.—Luke ii: 42-52. Joseph T. Duryea, D.D., Boston.
8. The Unalterable Purpose. "And it came to pass when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem."—Luke ix: 51. Rev. Stopford A. Brooke, London, England.
9. Commonness of Ingratitude. "Where are the nine?"—Luke xvii: 17. Charles F. Deems, D.D.
10. God's Love in Christ. "God so loved the world," etc.—John iii: 16. John H. Barrows, D.D., Chicago.
11. Mob Law and City Government. "And when the town clerk had appeased the people," etc.—Acts xix: 35. Rev. Henry J. Van Dyke, Jr., New York.
12. Paul's Acceptance of Discipline. "None of these things move me, neither count I my life," etc.—Acts xx: 24-26. Joseph Parker, D.D., London.
13. What Paul Leaves Behind. "I know this, that after my departing shall grievous wolves enter in," etc.—Acts xx: 29. Joseph Parker, D.D., London.
14. A World Without Religion. "And even as they did not like to retain God in their knowledge," etc.—Rom. i: 28. G. C. Lorimer, D.D., Chicago.
15. Individualism in the Kingdom of God. "So then every one of us shall give account of himself to God."—Rom. xiv: 12. Rev. Henry Ward Beecher, Brooklyn.
16. Woman's Place in the Church, and How to Fill It. "She that liveth in pleasure is dead while she liveth."—1 Tim. v: 6. R. H. Rivers, D.D., Louisville, Ky.
17. Some Curiosities of so-called "Free Thought." "For when they speak great swelling words of vanity," etc.—2 Pet. ii: 18, 19. Rev. D. W. C. Huntington, Bradford, Pa.

## SUGGESTIVE THEMES.

1. The Immediacy of God's Mercy. ("It came to pass, when the children of Israel cried . . . that the Lord sent a prophet."—Judges vi: 7, 8.)
2. The Obduracy of Sin. ("For all this [repeated judgments] they sinned still."—Ps. lxxviii: 32.)
3. Common Sense Preaching. ("Because the preacher was wise he \* \* \* sought out and set in order many proverbs."—Eccl. xii: 9.)
4. Insight better than Eyesight. ("Seeing many things, but thou observest not."—Isa. xlii: 20.)
5. The Unreasonableness of Class Prejudice. ("And he was a Samaritan. \* \* \* Were there not ten cleansed? But where are the nine?" etc.—Luke xvii: 16-19.)
6. Believing is Seeing. ("Your father Abraham rejoiced to [believed that he should] see my day: and he saw it and was glad."—John viii: 56.)



7. The Despair of Unbelief. ("What is truth?" John xviii: 38.)
8. A Short Way to Settle Questions of Casuistry. ("Lord, what wilt thou have me to do?"—Acts ix: 6.)
9. Spiritual Heroism. ("Men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts xv: 26.)
10. Reasonable and Unreasonable Burdens. ("To lay upon you no greater burden than these necessary things."—Acts xv: 28.)
11. Christian Calmness. ("Paul was now about to open his mouth."—Acts xviii: 14.)
12. Premature Judgments. ("Judge nothing before the time."—1 Cor. iv: 5.)
13. The Urgency of the Gospel's Call. ("And while he [Lot] lingered the men laid hold upon his hand \* \* \* and they brought him forth."—Gen. xix: 16. "And others save with fear, pulling them out of the fire."—Jude, verse 23.)

## GERMS OF ILLUSTRATION.

BY EDWARD JEWITT WHEELER, A. M.

*Everywhere I see the inevitable expression of the Infinite in the world. By it the supernatural is seen in the depths of every heart.*—PASTEUR.

**Difficulties** often dwindle from mountains to mole-holes when one firmly grapples with them. Everybody has noticed that a hill, just before we reach it, appears much steeper than it does after the ascent is begun—the effect of what artists call fore-shortening.

**Suffering** imparts to a Christian character a beauty that seems otherwise unattainable. Pearls are said to be a secretion effused from the pearl-oyster round a piece of grit or thorn inserted between its flesh and the shell in which it lives. Paul's "thorn in the flesh" (2 Cor. xii: 7) comes to mind.

**Virtue** differs from innocence in being the fruit of resistance to temptation; not merely a passive quality, but an active one, which overcomes evil. A flower has just been discovered in South America, which is visible only when the wind blows strongly. At other times nothing but the leaves and stem appear.

**Burning love for Christ** will find vent in gospel work of some kind, somewhere. It does not sit around with folded hands, waiting to be told what to do or how to begin. A boy once came to Mozart, wishing to compose something and inquiring the way to begin. Mozart told him to wait. "You composed at a much earlier age," said the boy. "But asked nothing about it," replied the great musician.

**Refuge in Christ** is touchingly illustrated in a painting by the celebrated artist, F. S. Church, of New York. It represents the figure of Christ extended on a cross by the wayside. The sky is dark overhead, and a blinding rain-storm is beating down. Beneath one of the outstretched arms a half dozen little tempest-tossed birds have found foothold, and there they huddle

together, securely sheltered from the rain and wind. "Ye are of more value than many sparrows." (Matt. x: 31.)

**The hour of meditation** does more to determine the Christian's character than all the rest of the bustling, busy day. As President Garfield said in the Chicago Convention of 1890: "It is not when a storm is on the sea and the billows are lashing the shore in wild fury, that the water's depth is measured; but when the waves subside, and peace smiles upon the surface, then the plummet is dropped and the measurements are taken."

**Enthusiasm**, in the tremendous power it bestows upon its possessor, is well illustrated by an Alpine avalanche. Speaking of masses of ice and snow hanging on the edge of a glacier, J. A. Symonds says: "We have seen such avalanches brooding upon Monte Rosa or the Jungfrau, beaten by storms, loosened perchance by summer sun, but motionless. In a moment a lightning flash strikes the mass, and it roars crumbling to the deep."

**Remorse** is none the less sharp that its causes lie hidden from the eyes of others. At a certain exhibition of wax figures in New York, one sees, on entering, figures of crowned heads, statesmen, poets, famous men of all sorts, in fine apparel and imposing pomp. But down a winding stairway, beneath the ground floor, is the Chamber of Horrors, in which are represented men just beheaded, punished by the knout, hung by lynchers, guillotined, burned at the stake, etc. It is indeed a chamber of horrors, but not more so than that which some souls have in the secret recesses of memory, and to which conscience is ever conducting them in the still, quiet hours of life.

## HELPFUL DATA IN CURRENT LITERATURE.

BY J. M. SHERWOOD, D.D.

### Books of the Month.

*Macmillan & Co.* "Sermons preached in Manchester. Third Series." "The Secret of Power, and Other Sermons: Fourth Series." "The Life of David, as Reflected in his Psalms." By Alexander Maclaren, D.D. We have heretofore expressed our high estimate of the value to Bible preachers and teachers of the pre-

vious volumes of the now noted Manchester pastor. And we would heartily renew our strong commendation in connection with these later sermons and studies. There is the same freshness and breadth of thought, the same simplicity, refinement and richness of expression, the same wondrous insight of valuable suggestion underlying alike the historic inci-

dents and the formal and incidental teachings of the Word. And there is the same largeness, depth and delicacy in the unfoldings of spiritual experience. Few volumes of sermons are of equal worth for permanent possession, and few will yield larger returns of interest and profit to thoughtful perusal than the entire series.—“The Household Library of Exposition:” “The Parables of Our Lord,” by Marcus Dods, D.D. “The Temptation of Christ,” by Rev. George S. Barrett. “The Lord’s Prayer,” by Charles Stoddard, D.D. The same publishers. These three volumes are uniform in size and style with those named above. Each one is admirable in its way. The first covers the thirteen parables recorded by Matthew. The exposition is lucid, simple, spiritual and practical. It is a good sign, the attention which Christ’s own teachings are at present receiving on the part of religious writers. The effect on Christian thought and the type of preaching cannot be otherwise than beneficial. The volume on “The Temptation of Christ” is written with unusual ability. It teaches the reality of the temptation, the personality of the Devil, the actual strife in the wilderness between the Heads of the two great opposing moral forces in the world; and it enforces this only consistent and scriptural view with cogent and satisfactory arguments.—“The ‘Lord’s prayer,’” although so fully discussed by men of ability and highest worth, will be found full of interest and profit to the Christian, for the author utters his own living thoughts about it in his own natural way, from a practical standpoint, and with a simple wish to honor God. The whole six volumes make excellent family reading.

*Harper & Brothers.* “The Great Argument; or Jesus Christ in the Old Testament,” by William M. Thomson, M.A., M.D. The author is a physician of repute in New York city, and Prof. of Materia Medica in the University of New York. He is a son of the author of “The Land and the Book,” and for many years has taught the largest Bible class in the world. This book is doubtless the result of his studies in this service. There is nothing essentially new or profound in the “Great Argument.” He follows the line of the Messianic prophecies from Genesis to their close in the Hebrew Scriptures. While the work has no special value for the scientific student, or from a critical standpoint, it is just adapted to the mass of Christian readers, and we doubt not will prove a highly popular and useful treatise, as it certainly is a timely and creditable contribution to our religious literature.—“Short History of the Reformation,” by John F. Hurst, D.D. Same publishers. A capital idea. The salient features of the Reformation are here sketched in a few terse and telling paragraphs, so that in the space of 125 pages the reader will get a clear and tolerably full view of this marvellous era in modern history.—“On the Difference Be-

tween Physical and Moral Law,” by William Arthur. Same publishers. The subject here treated is of the first importance. The writer is evidently familiar with the subject, and has studied long and patiently what is called the Positive Philosophy. The conclusion of his reasoning places a low estimate on the opinions of the founder of this school and his best known expositors. Notwithstanding the metaphysical character of the book, the author’s style is lucid, simple, and free from technicalities; it is also fresh and forcible; his illustrations are also pertinent, while the reasoning is logical, weighty, and, for the most part, conclusive. “The Tongue of Fire,” by the same author, published many years ago, made him widely known throughout Christendom. It is a Christian classic, written with remarkable power. The present volume will add to the author’s reputation as a thoughtful philosophical writer of no mean ability.

*Fleming H. Revell* (Chicago). “Current Discussions in Theology,” by the Professors of Chicago Theological Seminary. Vol. II. Price \$1.50. The plan of this work is somewhat unique, yet admirable. Its aim is to furnish an annual digest of theological thought and investigation. The first volume was issued a year ago, and was the earnest of a valuable series of books. It gives the views of the several professors in their respective departments on current theology. The present volume is devoted to the following subjects: “Present State of Old Testament Studies,” by Rev. Samuel Ives Curtiss, Professor of Old Testament Exegesis; “Present State of New Testament Study,” by Rev. James T. Hyde, Prof. of New Testament Literature, etc.; “History of Doctrine, or Present State of Theology and Theological Parties in Germany and German Switzerland,” by Rev. Hugh M. Scott, Prof. of Ecclesiastical History; “Theism and Revelation,” by Rev. George N. Boardman, Prof. of Systematic Theology; “Current Preaching: Its Nature, Manner, Tendencies, and Conditions of Power,” by Rev. Franklin W. Fisk, Prof. of Sacred Rhetoric. The field covered by the discussion is a very broad one. The aim of the writers does not involve an exhaustive discussion of the various topics mentioned. They do not attempt to settle the questions at issue, so much as to state what they are, and to afford hints in aid of their solution. Such an “Annual Theological Review,” conducted with fairness and intelligence, cannot be otherwise than helpful to theological readers and all interested in the current phases of theology.

*Funk & Wagnalls.* “Brahmoism,” by Ram Chandra Bose. Price \$1.25. The author is a resident of Lucknow, India, and a convert to Christianity. He is at present on a visit to this country, being delegated by the Evangelical Church of India to the recent Methodist General Conference. He is a very remarkable man, an able writer, and master of Hindu literature

in all its forms. Probably no living man is more familiar with the modern movement known as Reformed Hinduism than is Mr. Bose. "Brahmoism" is an intelligent and succinct history of the Reformed Hindu faith with which Baboo Keshub Chunder Sen's name is associated, from its incipency in 1830 to the present time. The various phases of development through which it has passed, the sects into which it has split, and the dogmas and principles it has from time to time promulgated, are all treated of by the author with remarkable skill and ability. The scope and character of the work are indicated by the titles of the leading chapters. The Introduction gives a historical view and philosophical analysis of Mormonism as a religious system, and of Auguste Comte's religious faith, and then points out the immense superiority of the religion of the Brahmo Somaj in many essential features. The second chapter, "The Adi Somaj," traces the origin, progress, constitution and present status of the Parent Association or Reformed Hinduism. 3. The Progressive Somaj. 4. The Affirmations and Negations of Brahmoism. 5 and 6. The New Dispensation. 7. The Sadharan Brahmo Somaj. 8. Religious Aspirations of Young India. 9. Rajah Ram Mohun Roy (the founder of Brahmoism), as Hymnologist. Short biographical sketches of the prominent actors in the movement, and a fuller sketch of Chunder Sen are also given, and their views are mostly stated in their own words. Ram Chandra Bose has done important service to the Church in this work, as it gives a complete view (and the only one we know of) of this wonderful movement, and that (for the first time) from a strictly orthodox standpoint.—"'Chinese' Gordon: a Succinct Record of his Life," by Archibald Forbes. Same publishers. Standard Library. Price 25 cents. There is no man living upon whom is concentrated so wide and intense an interest at the present time as the subject of this brief sketch. This little volume claims to be only a compilation and abridgment. But, notwithstanding, it gives one a pretty vivid idea of this wonderful man—of his heroic confidence, his calm and perfect trust in God at all times, and of the truly romantic and almost supernatural elements and events which enter into his extraordinary career.

*The Century Co.* "Laudes Domini: a Selection of Spiritual Songs, Ancient and Modern." Dr. Robinson's "Spiritual Songs," series has met with universal favor, and this work, which has been for several years in preparation, is now given to the public in the hope that it may share in the approval which has been accorded to those which have preceded it. It deserves it. It seems to us, in its mechanical, literary and musical qualities, the very perfection of hymnology. It is especially rich in hymns of praise to Christ our Lord, as its name implies. It is designed to lead the taste of congregations and choirs toward a higher class of lyrics and mu-

sic than now prevails. To this end, a large selection from the great wealth of newer hymns and modern American, English and German choral music, has been included with the best of the old and familiar hymns and standard tunes in common use.

### Periodicals.

TRANSITION PERIODS IN RELIGIOUS THOUGHT. By T. M. Post, D.D. *Andover Review* (June), 18 pp. Few can take exception to the statements of this ably written article; none to its spirit. Both the advocates and the opponents of the "New Theology" may read it to advantage. He does not enter into the discussion of its merits or demerits, nor indicate in what it consists; but he dwells upon the historic fact, that "transition periods" have been frequent in the past, and, in the light of present movements, whose character and tendency may be regarded as yet indeterminate, he aims to point out the dangers and difficulties and opportunities of such a period. The trend of the paper leaves no doubt as to where the sympathies of the writer are. All will agree with him in his closing words, understood as expressing a general truth, and not as characterizing the present tendency to a broad theology: "The transition that lifts up Christ and sets the face of the Church toward Him, that enthrones Him in the centre of its theologic system, and makes Him the supreme and ultimate self-expression of God to the world, overruling all others, and conforming them to itself, and testing by itself the genuineness and degree of all inspiration—such a transition movement we feel could not bear very widely from the truth, nor, while thus centralizing, need it be regarded greatly with alarm."

THE USE AND ABUSE OF PARTIES. By Rev. Washington Gladden. *The Century* (June); 5 pp. This brief paper is timely and sensible. The time has been when party names stood for principles, fundamental and sharply defined, and a distinctive policy. But it is not so to-day in the United States. Two facts stand out in bold relief: the dearth of principles, and the strife for patronage. It would be impossible to define either the principles or the policy of either of the parties now clamoring for the votes of fifty million freemen. Look at their "platforms," and tell, if you can, which is which, or what idea or grand truths either represents. Has not the time come for a new departure? Are there not interests at stake infinitely more vital and important than the maintenance of existing party names and party organizations?

THE CHRISTIAN CONCEPTION OF MAN. By Prof. Lewis F. Stearns, *Andover Review* (May), 12 pp. The object of this article is to show that in the idea of sonship revealed by Christ are to be found the distinctive features of the Christian conception of man. The incarnate Son is the perfect revelation. As in Him God is revealed in His true character, so that He could say, "He that hath seen me hath seen the Father," so humility is revealed in Him in its true meaning. To know Christ is to know man in his perfection; it is to catch the divine secret of His essential being. This idea is applied to the several relations and conditions of man. The paper is thoughtful and sensible, as well as truthful and suggestive.

# THE HOMILETIC MONTHLY.

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE,  
DISCUSSION OF LIVING ISSUES, AND  
APPLIED CHRISTIANITY.

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## SERMONIC.

### JOHN THE BAPTIST.

BY K. V. GEROK, D.D., [LUTHERAN],  
STUTTGART, GERMANY.\*

*And this is the record of John, etc.—John  
i: 19-34.*

LAST SUNDAY we spoke of the darkest hours in the life of a servant of God as exemplified in the man brought before us by the Gospel of the day. It was John the Baptist in prison, enveloped, not externally only in the gloom of his cell, but inwardly also, in the dark clouds of troubled thoughts, of anxious care for the kingdom of God, of painful doubt regarding the Messianic mission of Him on whom he had set all his hopes.

How different are the outward circumstances and inner disposition in which on this occasion we find this remarkable man of God. Here he stands in the height of his power, amid the fire of his activity; in his soul burns the bright flame of inspired zeal for the cause of his Lord; from his mouth streams the joyous testimony to Him of whom the Spirit had revealed to him: "Behold the Lamb of God, which taketh

away the sin of the world!" On his brow glows the confident assurance: The kingdom of God is at hand; after me comes One mightier than I, who will gloriously complete, as Lord and Master, what I only prepare the way for, as His servant and forerunner.

These are the high, exultant hours of a servant of God, granted him in the midst of the trouble and toil of his calling, to recompense him for many a dreary hour of external opposition and inner conflict. These are the bright spots and lofty summits of life, as they are now and again vouchsafed, even to-day, to a servant of God, to a handmaid of the Lord, even if the place whereon we stand be far humbler, the sphere in which we act far narrower, and the trust over which we watch far smaller than that of this great forerunner of the Lord.

Let the Baptist then, whom we lately contemplated in his dark cell, be to-day in his blessed field of labor a stimulating example while we learn of him:

WHAT ARE THE JOYOUS HOURS IN THE LIFE  
OF A TRUE SERVANT OF GOD?

They are:

1. When he can testify of Him of whom his heart is full.

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\*Translated from the German by Rev. Thos. Macadam, Strathroy, Canada.

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

2. When he can see that his labor is not in vain in the Lord.

3. When he can hope that his work passes over into the right hands.

1. *When he can testify of Him of whom his heart is full.* "I am the voice of one crying in the wilderness, Make straight the way of the Lord." Thus answered John when they asked, "Who art thou? What sayest thou of thyself?" To announce the kingdom of Heaven as at hand, to prepare the way of the Messiah, to startle the people from their sleep of sin, to make ready for a new and better time—that was his special task, his high calling, his divine mission, his sole passion.

The spirit of the old prophets, the spirit of rebuke and of warning, of consolation and of promise, of ardent patriotism and fiery zeal for God's cause, which once glowed in the hearts and sparkled from the lips of a Moses and an Elias, of an Isaiah and an Ezekiel—that spirit flamed up in his soul once more in its old might, after seeming for centuries to be extinguished.

Therefore it drove him out of the beaten track in which the priests and scribes of his time pursued their work; therefore were the schools of the Pharisees and the synagogues of the rabbis too narrow for him; therefore had the enjoyments of the world and the comforts of every-day life no attraction for him. Out in the wilderness of Jordan, where the living breath of God waved around him, where the spirit of an Elijah and an Elisha yet rustled among the crested palms—there was his delight; there must he at first, in still solitude, develop the thoughts in his great soul, and there, regardless of the fear of men or their approbation, and untrammelled by traditional forms of worship, utter in powerful preaching that of which his heart was full, proclaim among his people that which ministered to their peace.

He will be nothing more than he is; the dignity of the Messiah he meekly disclaims; with an Elijah will he not measure himself; nor does he once make pretension to the name of a prophet.

But what he is—that he knows, that he feels, that he claims for himself, that he holds fast and exercises so long as space and time are granted him: "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord."

This vocation of his is his element; in it he lives and moves, and thus feels in his measure what the Mightier One after him utters at Jacob's Well, in the beautiful saying: "My meat is to do the will of him that sent me, and to finish his work."

To work in the calling appointed of God, to testify of Him of whom the heart is full—in this lies also, for us who are not worthy to unloose the shoe latches of a John, the noblest satisfaction, the true enjoyment of life. To dare to be what we can and will, to dare accomplish that whereto one feels in oneself the gift and vocation—therein lies, even from a human point of view, the true happiness. Read the biographies of remarkable men who have distinguished themselves in any department of human knowledge and action: how interesting when a special proclivity toward his future vocation manifests itself already in the child, and is the element in which the young soul lives, so that even the plays of the boy turn in that direction; how touching when, through all sorts of hindrances and difficulties, with severe struggles and abnegations, the native talent breaks its way till it finds the path of its calling and the sphere of its action! Ask any valiant man of sound head and heart: When art thou happiest? What are thy most fortunate hours? He will not be likely to say: My hours of rest, when I have nothing to do but care for my body; or my hours of recreation, when I unbend and enjoy myself in every way. But he will say: I am happiest in the work of my profession, in the full consciousness and full use of my God-given faculties. The learned man among his books, and the artist before his canvas or at his instrument, the teacher among his pupils, and the farmer in his field, the physician among his sick, and the artisan in his



workshop—each feels himself happiest there, where he can use his special gift, and labor in the calling assigned him by God.

How much more happy should we feel, how many more contented, truly glad some hours might we enjoy in life, did we always think of this when, instead of seeking our happiness beneath us in lower enjoyments, or above us in ambitious straining after what stands too high for us, or by our side in things that do not concern us, we were to seek it in what lies before us and in us, in the true use of our gifts, in the cheerful performance of our duty, in the honest service of our Lord. This, indeed, is our common vocation, however modest our endowments and station in the world. Let each be in his own place and sphere a servant of God, an handmaid of the Lord.

Make straight the way of the Lord! That applies not only to the great forerunner, but also to an humble follower of the Lord; not only to pioneer spirits like an Elijah or a John, a Paul or a Luther, but to all who number themselves among the people of God. To prepare the way of the Lord in thine own heart and life by allowing His Word and Spirit to work on thee; in pious devotion and willing obedience, and courageously combating all that grieves His Spirit and degrades thy soul. To prepare the way of the Lord around thee also, by professing thy faith and letting the light of a God-fearing walk shine in thine own circle, while furthering what is good, and stemming evil when thou canst—that, dear Christian, is thy high and holy, thy beautiful and blessed Christian vocation. And in such service there are hours of joy to be tasted, hours of quiet devotion and hours of joyful work, hours of filial thankfulness and hours of triumphant victory over self and sin; hours of joy which no earthly lust gives us, which far outweigh all the abnegations and deprivations of the narrow way, which yield us a foretaste of heavenly joys, and let us experience what the hymn says:

“How blessed to be free from sin,  
Servant of Christ to be.  
Service of sin is slavery,  
In Christ is liberty.”

The servant of God can also reap the fruit of his work.

2. *When he can see that his labor is not in vain in the Lord.* It was so with John the forerunner. Though a preacher in the wilderness, his voice died not away in empty air. His powerful preaching of repentance struck in among the people like a mass of rock plunged into the water, dashing high the waves and propelling the ripple-rings around in ever-widening circles. It was not from the immediate neighborhood alone that the people—rich and poor, scribes and soldiers, pharisees and publicans—streamed forth to hear his preaching and to receive his baptism. No; the souls of men were stirred even to Jerusalem, from whence came priests and Levites to ask: Who art thou, and what seekest thou? John might thus be satisfied with the results of his preaching—not for his own sake, as if it had been his aim to attain consideration among the people, and make a reputation in the land, like some ambitious sect-founder and party leader—no; but for that cause which was God's cause, for the Lord's sake, whose way he sought to prepare.

And might he not rejoice from the heart at such a popular movement? If once on a time his predecessor and brother-spirit, the prophet Elijah, in evil times complained despondingly in the wilderness: “I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I only am left;” if once the prophet Isaiah in sorrow cried to his people: “Who hath believed our report, and to whom is the arm of the Lord revealed?” might not John rejoice before God that he remained no mere preacher in the wilderness; that his testimony found an echo in many hearts; that his people appeared to awake from the spiritual sleep of stupidity and ignorance into

which they had been lulled by a priesthood without soul or conscience?

Are these not usually the real hours of joy and moments of exaltation of a servant of God, the true gleams of light in his life, when he can hear an echo of his testimony and is permitted to see some fruit of his work? Not that a true servant of God is not often forced to work on for long years without a sign of recognition by the world; not that we should attach much importance to the applause of men, or build high hopes on a spasmodic movement of men. But yet it is a sweet recompense for much trouble and toil, a joy to the heart amidst many depressing experiences, a strengthening of faith for courageous endurance at our posts, when, now and then, we see, hear, and feel: My work is not in vain in the Lord; when the preacher perceives: I am no mere preacher in the wilderness; I speak not here to mere stones; I see here and there a rousing of hearts, a grateful reception of the divine Word, a penitential feeling within the breast, an earnest seeking of the truth; when the teacher and tutor has the consciousness: the young make progress, my counsels take hold, my instructions bear fruit, I find entrance into heads and hearts; when the philanthropist, with much trouble and labor, against much prejudice and opposition, succeeds in calling into existence some good work and in seeing his honest purposes recognized; when the writer, poet, artist, who places his gifts at the service of the true, the good, the beautiful, reaps the applause of the good, and finds approbation among sympathetic souls; when a true servant, an honest worker, obtains now and then a sign of confidence, of esteem, of love and gratitude from those for whom he devotes his powers—these are sun-gleams on the path of our vocation, joyful hours in this life full of battle and strife, for which we may thank God from the heart. And the great God in heaven leaves none of His servants entirely without such strengthenings to faith, and often just there where we least

expect it; often just then when we think we have cast out our net in vain, we are rejoiced with an unexpected draught of fishes, which again shows us: Thy work is not in vain in the Lord. Do thou thy part; God is doing His. He does it even when thy strength is gone and thy time has reached its end. Even then there are joyous hours for a true servant of God:

3. *When he can hope that his work passes over into the right hands.* "I baptize with water, but there standeth one among you whom ye know not; the same is he which baptizeth with the Holy Ghost. . . . Behold the Lamb of God which taketh away the sin of the world." These are the glad promises wherewith John points out to himself and his people the Mightier One, who cometh after him. That his own power was limited he declares with clear consciousness in his testimony of himself. That his time was destined to be brief he was soon to experience in the prison of Herod. But what consoles him for the narrow range of his own capacity and calling, for the short space of his own life and work, is the certainty: God's work is in good hands. What I only begin, that shall the Mightier complete. And as Moses from Mount Nebo cast his dying gaze over the Promised Land which himself should never enter, so does the forerunner of the Lord, ere he quits the scene, cast forth a glad glance of hope on the glorious work and blessed kingdom of his Lord and Master.

Happy he who can imitate him. A bad man that, who thinks of naught beyond his own brief existence, or who consoles himself: If I only get along, let it go as it may after me, and the worse it is after me, so much the better, for the more will people miss me. A sad man he, who must leave his unfinished day's work with the thought: What I have begun must lie unaccomplished; what I built up must fall to ruin again; what I gathered must be scattered, for there is here no hand to carry it forward. But happy the man who, when his time is over, can transfer his work into the hands of a trusty son,

of an honest successor. And blessed the Christian who knows: What I leave behind on earth is in good hands—not in human hands only, but in the hand of Almighty God. The servants change, but the Lord remaineth; our years fly away, but God's kingdom continueth, and cometh and groweth even over our graves. Such confidence makes glad the servant of God in the very evening of his life, so that with John he can say in hope: "I must decrease, He must increase;" and with Simeon joyfully cry: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

In such confidence will we also turn our eyes from the great servant who presents himself to view, to that Mightier One, whose birth-hour is the great hour of joy for the whole human race, which casts the true light of peace into all our hours of suffering, whether in life or in death. To Him will we also anew consecrate ourselves, and say:

"Lord Jesus Christ, Thee I adore,  
And say, I would be thine:  
Take me to Thee, for where Thou art,  
There should thy servant be."

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### THE UNBRIDLED TONGUE.

BY CHARLES H. HALL, D.D., [EPISCOPAL] IN THE HOLY TRINITY CHURCH, BROOKLYN.

*If any man among you seem to be religious and bridleth not his tongue, \* \* \* this man's religion is vain.*—Jas. i: 26.

THE Epistle of St. James is held to be very much like a pastoral letter, though formally addressed to the brethren of the dispersion everywhere.

The sources of its thoughts and expressions were from ordinary parish life, just as they exist in all ages since, just as we may find them in our own times. It is peculiar in its style, and differs most widely from any of the letters of St. Paul or St. Peter. The two latter apostles were engaged far more with the generalizations of men who were being instructed in the ideals of reformation of life and conduct, with great schemes of doctrine, or with the comprehensive principles by which truth is

propagated or error refuted in large bodies of men of different nations and countries. St. James is far more personal and particular. He condescends to what we call little matters, because they happen in ordinary life among the few members of a household, and because their influences are not strikingly pernicious or advantageous; because they do not stir the dramatic sensibilities, but have the monotony of serious duty or warning. While reading an epistle of the great apostle to the Gentiles, whose wandering life led him away from the minute observation of the habits and manners of simple folk, and compelled him to deal with men in masses, and to oppose the Cross to the prejudices and passions of nations, we feel the great wave of Catholic life sweeping us into the great centre of the truth which applies to all times.

But, on the other hand, we seem to get away by ourselves and hear a man whose habits and manners are more like our own, speaking to us on our own level certain *home* truths, as we ponder the language of the first bishop of Jerusalem. We recognize the pastor, rather than the apostle. We have no doubt, as we read, that he had found many occasions in the humble homes that knew his form, to observe these evils that beset all men, whether Jew or Gentile, in their homes. We may note this difference in the radical manner of the two men, by laying side by side the instances in which they enunciate the same precept concerning a Christian judiciousness of speech.

St. Peter, as was natural to him, began far back with the venerable and influential example of Sarah, in her modest method of saluting her husband Abraham, and passed at once to the great principle of utter self-denial which was sublimely illustrated in the unparalleled submission of the cross, on which Christ taught the world that He resigned His own will and His soul to the will of the Father. Midway, as it were, between the two, He wrote His precept thus: "He that will love life and see good days, *let him refrain his*

tongue from evil and his lips that they speak no guile; for the eyes of the Lord are over the righteous, and his ears are open to their prayers." We have in mind the long life and good days of the simple patriarch, whose fate was so largely decided by the fact that he caught divine observation, that he ruled his own household well, and with that the all-perfect example of the Son of God, influencing us to a pure and guarded tongue. Again we discover that the apostle has had in mind language made familiar to all his countrymen by the use of the Psalms of David in the liturgies of the synagogues. On the other hand, St. James speaks dogmatically and personally. "The vile fire of an unwise babble is vain—the tongue is a world of iniquity, defiling the body and setting the passions on fire—itself too often set on fire of hell." This is fervid, if not scorching prose; it seems quite like a bitter personality. Some men—possibly more women—must have felt it to sting.

In the case of St. Peter, you rise to the heights of a loving philosophy, and by the natural instinct for the green pastures of divine contentment, you yearn to forget the strife of tongues and to hide in the pavilion of sublime and holy contemplation. In the latter case, the subject is not half so practical. You hear the somewhat stern rebukes of a teacher who is bent on leaving you no room for practical error. You feel that St. James has had to deal with babblers and busybodies in other men's matters in his own congregation, and has drawn his wisdom from some unpleasant experiences of quarrelsome believers. Considered in this light, the form of the precept is invaluable. Let us take it as one of the apostolic *pavo chalia*, a bit of every-day life, not unlike all other lives; not without its humbling application to our own hearts.

It is a very solemn thought that any one's religion may be nullified by his tongue. That man's religion is vain—*μάταιος*. It amounts to nothing. This result is effected, not by crimes that rouse or madden or destroy the

conscience; not by steeping the body in drunkenness; not by debauchery or bold villainies, but by an unbridled tongue; by a tongue left to itself. The metaphor of the writer is very striking as we meditate upon it. You seem to see a wild colt on the race-course. His owner is anxious for him to win, relies on his speed, and boasts of him to others. He has staked his all upon him. He has fed and trained him; he has done all for him—but *bridle* him. The animal life and wanton courage of the beast send him rushing along the track as swift as an arrow. He can win, that is plain to all the crowd—yea, win all the better for running light, for being at perfect liberty. Alas, how many a young man or woman has just his consciousness and exultant confidence! Only he is unbridled and unguided by a mind above his own, that can appreciate the amount of restraint necessary to success. The colt bounds and rushes along; now distances all competitors; now madly runs in the way of others; now scours along in pursuit of some who have gone ahead, and gains precedence only to feel again the wantonness of mere brute nature, and lose the race by excess of liberty. Such is the significance of the metaphor of the tongue without a bridle. A man's religion is thus made vain by the animal nature within him, not in its base and brutal side of vices and crimes, but by its better side—by lack of a bridle on that one member which is the index of his inner natural self. As the great ships driven of fierce winds yield to the touch of the governor's hands upon the smaller rudder; as we put bits in the horses' mouths that they may obey us, so with the tongue: a little member that boasteth great things, without the restraint of a spirit that can guide and guard it by a loftier principle than itself, becomes dangerous and destructive—a little fire kindling a great forest.

Note, if you please, that St. James held that the man has a religion—"that man's religion is vain." He is no brute nor infidel. He is a professor, a member of the Church. He has got-

ten a religion. Speak softly to him: he may be as good as you are. Deal tenderly with him: he may have the tongues of men and angels, and much of the wisdom of the great world. He can argue skillfully; can enunciate smoothly in responses of the liturgy. Perhaps he is eloquent at the prayer-meeting; is apt at Scripture, and can point a rebuke with a glittering citation. He can put a needle point on a witty epigram, or can delight many hearers as he leaps into a controversy about doctrine, like an athlete into the arena. Possibly he can soothe his victim into admiring the lance that transfixes him, and prove that his skill has been learned by study of the law of Moses—perhaps not the law of love. It is his religion that is made *vain*, and evaporates—vanishes. Therefore he has a religion.

The word religion—and it is a singular fact about it—is hardly ever used in the Bible. St. Paul spoke twice of *Joudismos*, that is, Judaism, or as the translators have it, the Jew's religion. We have in this passage the only other instance of its use. And again the Greek word in this case is a very peculiar one. It is *θρησκία*—the outward cult, the worship or visible part of religious service. It is that part which the aroma is to the rose, or the incense to the sacrificial worship; it is as David's subtle poetic thought of the lifting up of the hands being an evening sacrifice. It is the outward, visible sign, not merely as a sign for its form, but for the essence and life that is invisible, filling and producing it, and exhaling in it with fragrance. Thus we catch a profound law in the other side of this word, "pure religion and undefiled;" not the within and deep, invisible meditation of the soul, but "a clene religioun and unwemmed anentis god," as Wiclif has it. Pure and clean worship, what God sees, and yet what we see too—the smoke of the sacrifice, the outer, visible sign, is to visit the poor and to keep the life unspotted. It is no mere morality of charity, but all luminous with the inner

purity shown out in deeds. Properly, St. James puts it: If any one among you *seem* to be religious (not in a bad sense, as a hypocrite); but, if he is seen to be religious, then let him bridle his tongue, or he will lose it. He must fail.

There is hid in this same word another idea, which is worth remembering: The lexicons point out the fact about it that the word also signifies a leaning to excess of visible worship. It is a *worm profession*, a notable worship, with a mere fraction of superstition, if we give the latter word the best sense it can bear. Religion, as we use it, often effervesces in words, and loses its vital power in noise. Probably every one has had experience of instances of piety that will justify my remark, that the most subtle delusion, after all, that our weak human nature is liable to, is the form of religion in which the hearing and talking portions of it usurp the place of inward contemplation, and equality of active work. For our religious life has much to do with talking, much to do with hearing. Both are fascinating, especially when compared with that other important part of all manly religion, doing what is unpleasant—taking up the cross, and mortifying the lusts of the flesh. There is no industry so active as the feverish bustle of the man who ought to be doing something else. Many a child is betrayed to the watchful mother by its excessive industry in doing what is not required. Of all our unhappy signs of a low state of piety and lack of real wisdom, I am often tempted to put this, being busied about many things, to the detriment of the spirit that seeks the one thing needful, as the most alarming in our churches. It is said that a king of France was a most notable locksmith while the throne was crumbling beneath him, and of all possible occupations that of a locksmith was not his vocation. So find we a man with a certain keenness of conscience that does not suffer him to rest in sin, and which does suffice to keep him from shameful acts, but goes little farther, and you



have a fit subject for the apostle's animadversion. He is religious negatively—that is, he does not lie, or steal, or make a very hard bargain with his neighbor. He has conscience enough to keep him respectable and outwardly devout, and *no more*. Now mingle with that a little fervor of an unregulated imagination and some morbid fear, and his case is hopeless. For the conscience, whose province is to induce *right actions*, and which, to do so, needs the Spirit of God speaking to it, is impotent and misses its point. It creates the readiest substitute for dutiful activity, which is infinite talk about religion, and, as we often see it illustrated, excess of ritual. Sanctimony usurps the place of sanctity.

We have witnessed among us sometimes to our annoyance, the ritualistic movement, and have deplored it, possibly, for its intrinsic errors, but chiefly, because it is so often the result of this law on a large scale. Men rush from profanity of mind into superstition. From no forms they will attempt to find rest in a multitude of forms. So, doubtless, in the Church at Jerusalem, the pastor saw this evil appearing and warned men against a worship of God with the lips only, while the heart was far from Him. He condemns a religion of the tongue, and commends that undefiled sacrifice which shows the inner faith by the two compendious signs of mercy and purity of life. He would have them cleanse the inside of the cup and platter, that the outside may be clean also, and bids them not to rest satisfied with any forms or manners which fail to manifest the power of the mind of Christ who went about doing good.

We may now apply this proposition of the text: *a man's religion may be utterly nullified by an unbridled tongue*. The other words, profession without possession, is a dangerous condition for men in the Church. I say *in the Church*, not out of it. The tongue which St. James is condemning, is one "where-with we bless God even the Father, and curse men made in his image"—one

that sends forth, out of the same source, both sweet water and bitter. Such surely is a Christian man's tongue; for it does bless God, does send forth sweet water. It is the tongue of one who hears the Word, and only does not fulfill its commands; one who has religion enough to make him reputable and orthodox; not enough to make him merciful and pure.

I would remark, then, that as there is a season of fermentation in the must from which one would make good wine—that, if it is delayed and pragmatically disturbed, eventuates in vinegar; so there is with us all a similar law in respect of the higher vintage, by which one's religion may become vain, and fit for neither God's glory nor man's advantage. There is said to be no rage so bitter as that of a renegade: so, when one escapes the corruption which is in the world through lust or passion, and becomes conscious of a new life stirring within his soul, there is with him the possibility of great wisdom in centering his energies upon his own life, or equally great folly in spending them upon the air. It was unquestionably a matter of vital importance in the critical history of Saul of Tarsus, that after his conversion, near Damascus, he stepped out of the turmoil of busy life among men and spent three years in the desert of Arabia. There silence was the true teacher. There in solitude he could review his life and learning, and duly reconsider and perfect his repentance. There he could expend the enthusiasm of his novel experience upon the wild Bedouins, without detriment to himself or to them. So may I be allowed to suggest to all young Christians, that the worst use to which they can possibly put their maiden faith is to subject it to the passions and accidents of controversy. There is a geometry of the inner kingdom. Its book of propositions is as lucid as the order of Euclid. It seems to be so easy to a young Christian who is reveling in all the freshness of a loving faith, to accept certain dogmatic statements, and, perhaps, to improve

on their language, that the temptation is irresistible to devote an undue portion of one's time and zeal to the formularies of the faith and to the outward service of the truth, forgetting that the Integral Calculus is still hid away in the secret shrine of experience and in the keeping of the Holy Ghost, to be taught only by "*the unction from on high*."

St. Paul saw in the case of some of his disciples the need of patient waiting, if God would yet teach them some things which they had not then received. He evidently knew himself to be one who was diligently striving to *grow* in grace, if so be that somehow he might apprehend that for which he had been apprehended of Christ. There are always two parts in religion, as there are two wills connected in it—the will of God and the will of the believer. There is always necessity that one deeply ponder, for what God has called him out of darkness; for what God is in him, to will and to do. We are parts of a stupendous plan of salvation, which not only looks to saving the individual, but also and beyond that, to making him worth saving, and to using him in Christian work. Each one is a "lively epistle." How carefully should he watch in silent waiting to see what words of communication to the little world about him God is inditing upon his soul and life! How swift should he be to hear! how slow to speak! always remembering that the *wrath* of man, in its best sense, worketh not true righteousness of God.

Let there be in every man's life a time for silence and for holding his tongue, of keeping it back, like David, even from good words—even though it be pain and grief to him. In all the sea of bubble which rises over this great city to-day, there are many words that pass into the common air as useless, or worse than useless. There are many hearers who will be all the better for not doing as they hear.

For, think of it: the real work of religion at last is to breathe out of us, to be God's own breath, theopneustic,

passing through us, as the inspiring aroma of the Python's cave issued from its far off cavern, out of the perforated rock. Any man's real religion is, after all, the final issue of all he is, as God has made him and sanctified him. It is not his *profession* before men—not by any means contracted into his most magnanimous intention; all that is of the earth, earthy. The real power is the Lord from heaven. First, there is the old Adam; then the second Adam gradually transfiguring him, that he may be changed from glory to glory. God looks to the heart, and Christ's real kingdom is within you. It is not in one's words; for,

"Love's meanest deed more favor bears,  
Where hearts and will are weighed,  
Than brightest transports, choicest prayers,  
Which bloom their hour and fade."

There is in us all this untamed nature, that must be curbed by the wisdom which is from above—the old Adam, the unnurtured wild-grape spirit, that only God's constant work of grace can temper and sweeten. If one could believe in condensing efforts into one moment of time and could win heaven at a leap, what a wretched place would the Church become, with its children all released from the ordinary rules of Providence! But we dare not, we cannot believe it. "If God be for us," one may ask, "who can be against us?" If I have such a conversion, what can harm me? Yea, but what if we are against ourselves? What if we let slip—silently, unguardedly let slip—not cast it away, not rush from it, only *let slip*, the true confidence of the faith—the mind and habit of Christ? Time must pass with us—time of patient continuance in well-doing—before we can undertake to tell of the growth of grace in this lower, disturbed nature of ours. Even as the husbandman hath long patience and waiting for the early and the later rain, so must the Supreme Gardener wait and watch this "tender plant out of a dry ground"—a Christian. The culture is not of the winds that blow around it on every side, but is of the soil. We must, as a people, return

to something like that old Oriental wisdom, which taught men to put off their shoes from off their feet when they claimed to be standing on holy ground. I have always admired—perhaps more admired than imitated—that strange Arabic incident in the Book of Job. The three friends of the old sheik came to him to condole with him in his sorrows. It says: “So they sat down with him on the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.” They were rare old gentlemen, with courtesy equal to their gravity. Would that they had now the ordering of our funeral customs in these times!

The central point of true religion is to be God's child—not to profess it, nor hope for it, nor to be in transports of imagination about it—but *to be it*. Only God can give us the integral life in Him. He does it by life and in life. As a tree puts forth its multitudes of leaves and sees them fall off and go into earthy mold at its feet, and drinks in their chemical juices by its roots wherewith to put forth other leaves for other autumnal frosts and wintry decomposition, until the power is born in its mystic laboratory to enter on higher work and to *bear fruit*—so let our words be viewed in comparison to our deeds. The world is all upset on this point. Elihu would be the paragon of this age. What young Christian would now be found, to say publicly: “I am young, and ye are very old; wherefore I was afraid, and feared to show you mine opinion. I said, Days should speak, and multitudes of years should teach wisdom.” That reticence is a lost art. Our religion is a *hortatory* system of half-learned rhetoric. So much do we labor to exhort, that tongue-bridling, dutiful silence, have passed away with the race of hermits.

I conclude with a single rule: *Be*, rather than seem, religious. I do not ask you to neglect the proper precepts of a covenant profession, for that would be sheer paganism; but, in the church, be true to the wisdom that God has re-

vealed. If the religion of the uncontrolled tongue is vain, learn to put the bridle of silence and discretion on it. The bridle has two reins: one of silence, when not to speak; the other of discretion, when to speak promptly. A man is none the better for being dumb. But oh! that in the strife of tongues, one might call back the churches to true wisdom. We must feel that we are opposing the wild spirit of the age when we venture to commend that one's words be always “fit, though few.” Each Christian must learn for himself the old-time wisdom, to govern himself with discretion, to deepen his sources of sacred thought and activity, and to bridle his tongue.

Says a didactic poet—and there is more useful truth than poetry in his lines:

“Prune thou thy words, the thoughts control,  
That o'er thee swell and throng;  
They will condense within thy soul,  
And change to purpose strong.  
But he who lets his feelings run  
To soft, luxurious flow,  
Shrinks when hard service must be done,  
And faints at every woe.”

### REPRODUCTION IN KIND.

By REV. A. McELROY WYLIE [PRESBYTERIAN], IN NEWTOWN, PA.

*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. vi: 7, 8.*

OUR text calls us to consider the parallelism which exists between sowing and reaping in the natural world and the analogous processes in the spiritual world. We see the apostle prompted to the use of this striking figure, by his survey of the harvest-field and reapers, as the wheat is being bound in golden bundles to find its place in the granary, and the tares carefully separated, to be burned or left upon the field to rot.

1. The first law which invites our attention in the field of reproduction is, that *like produces like*. The seed of a fig never can be made to produce a thistle,

a thistle-seed a fig. The corn, sown for three thousand years with the hand of an Egyptian mummy, at last year discovered and planted in the earth, produced precisely the sort of grain which grew so many ages ago from similar seed.

The same law is equally imperative as to every variety of the animal world. Sheep and goats, though minor creatures, centuries in flocks cared for by the same shepherd, never confuse their distinctive features. The ant to-day runs athwart our path is the same insect, in kind, to which Solomon directed the sluggard, to learn a lesson of wisdom in industry. The bird which now rises upon the wing of dawn to meet the early morning rays is the same songster, in kind, which re-echoed the ears of Adam in Eden's bowers.

What man sows produces like; and whatsoever he soweth that shall he also reap.

Thoughts, desires, are seeds; passions, and ear-attentions, and operations, and feet movements are seeds; habits are seeds. The lives of men are gardens; so likewise the family circle, the social assembly, the church, the congregation, the office, the house, the public conveyance—ay, the child or adult—the very laws and customs of nature are gardens in which we are sowing these seeds; and "what a man soweth that shall he also reap."

God has so ordered the vast machinery of our earthly habitation that we reap what we sow in the harvest that which is scattered in the seeding-time. The law in individual sympathies excites love, and hate excites hate, anger arouses anger, and the result of our mental dispositions return to our own bosoms. Impatience prompts impatience, and violence awakens violence, and we reap the harvests of our own moods and humors.

That like produces like is most clearly evinced in this: that that state of temper which we cultivate assumes an intensified form. The man who gives way to forbidden pleasure reaps the harvest of a stronger and

stronger desire, till, upon further indulgence, the desire is followed by a craving, which, in turn, is succeeded by insatiable rage. A moderate heat is agreeable, but a burning fire is torture. So the early indulgence of unlawful passion (though for a season it be pleasurable), the harvest of misery and corruption will but too quickly and surely succeed. What is the consuming thirst of the inebriate but the harvest of a once manageable but indulged desire! What is the wasting passion of the debauchee but the harvest of those urgencies which could once have been controlled! What is the maddening passion of the gambler but the harvest of that seed which was scattered in the earlier indulgence of the spirit of venture! What is the idolatry of the covetous man but the reaping of those habits which were sown in the cultivation of desires for gain forbidden by the Tenth Commandment! What is that dolorous and destructive emulation of the ambitious man but the returning into his own bosom of the harvest which was sown by the indulgence of vanity and pride! What is that outward and ragged filth of the blear-eyed and staggering prodigal, but the harvest of indulged inward impurity! Can a more terrible harvest be reaped than that self-consuming, ever-increasing intensity of passion which is the necessary result of indulged and unlawful desire?

Like produces like, and we cannot sow vice and reap the reward of virtue. Idleness can never rise to gather in the rewards of industry. Unbelief never can be followed by the golden harvest of faith. The acceptance of error never can be made to produce the good effects of truth, nor can truth ever be made to damage the soul, like its opposite. The only possible way in which we can reap good is to sow good; for an unchangeable law of God it is, that like must produce its like.

2. A second law of reproduction is, that the harvest *multiplies upon the sowing*. One grain may produce a hundred. This is true of good seed, and likewise of the bad. One thistle-down,

which blew from the deck of a vessel, is said to have covered with full-grown thistles the entire surface of a South Sea island. A single error or sin of youth may overspread our whole life with misery; and a life spent in impenitency here will be followed by an eternity of regret hereafter. This law may seem unjust and oppressive; but that it is a law cannot be denied, and that it is also just must necessarily follow, for it has been ordained by Him who is alike incapable of either error or injustice. A single word or deed sets in motion influences and effects which spread over the surface of society, multiply throughout the lifetime, and are not arrested even when they impinge upon the shores of eternity. Every sin and every godly deed finds a response in three worlds. Well will it be for us if the ingathering be the golden returns of virtuous and godly deeds. What a power for good or evil do we carry in the tongue, the eye, the hand, the foot! What is more easily sent upon its errand than a word! The slightest movement of the lips with the fraction of a breath, and we give birth to an angel, celestial or infernal, which begins a rapid flight for good or evil, limited not by time or by the circumference of the present world. "Kind words," it is said, "never die;" and likewise it is true that ill words never die. The seductive word, once spoken by the serpent in Eden and re-echoed by Eve, has already lived and multiplied its forked and fiery tongues through six thousand years; has scattered fire upon every human garden throughout the world, and will not cease its desolating work until the flames of retributive justice are extinguished. Day by day, hour by hour—by tongues and hands, by conversations and habits—we go up and down in the world, sowing the germs of good or evil. The time is fast approaching when we shall reap that which has been sown, and we shall reap abundantly. If we have sown to the flesh; if we have pampered our carnal appetites, lived in ease, in self-indulgence, expressed our natural tempers, we shall reap corruption. But

if we have sown to the Spirit; if we have mortified the flesh with its evil affections; if we have laid up our treasure in heaven and walked in the fear of God, then, of the Spirit, we shall reap life everlasting.

3. A third law of reproduction is, that *the bad is voluntary and the good is involuntary*. Marvelous it is to behold how prolific the earth is of the useless and the vile. Find us a spot on the surface of the globe where weeds, thistles and brambles must be planted, or where corn must be rooted up! You may gather in an entire harvest before you can exterminate the thistles from a limited garden-spot. Here behold more than a mere resemblance. God has put upon the surface of the earth a trifold lesson—a geography, a history, and a prophecy of man's moral nature. The ground owes the weeds to itself, and the corn to the hands of the husbandman. The seeds of evil lie deep and lie long, and are instantly responsive to circumstances favorable to their growth.

For sin we are indebted to ourselves; for righteousness to the gracious purpose and intervening hand of God. Any system of religion or education, therefore, that goes upon the supposition that evil, sin, wickedness, corruption, are accidental or involuntary, will as certainly fail as that husbandry which casts seed upon the unprepared soil and leaves the earth, unassisted, to produce the harvest. Discover to us a garden where a weed will not grow, and we will find you a natural man possessed of a trait of heart commendable to his God. In the kingdom of grace there may be examples—like Samuel, and John the Baptist—who display the fruits of the Spirit at the early dawn of life; still, it is none the less true, in these cases as in others, the fear of God is planted by the agency of the Holy Ghost.

In a tropical latitude the fields may be waving their golden grain when, further from the equator, the mantle of winter is still enshrouding the earth. But at the South the ground, covered with fruit, is as much indebted to the



hand of the husbandman as, at a later period, the northern fields are dependent upon the seed of the sower and the care of the laborer. So, whether piety be exhibited earlier or later in life, we are equally indebted to the gracious and merciful intervention of the divine Husbandman.

The earth, too, when once prepared, and after it has received the good seed, exhibits continually more favor toward tares and weeds than kindness toward the growing grain. The evil grows more rapidly than the good, and after the good has been received and cherished, even then the evil, by neglect, will soon grow rank and tall, overtopping and choking the good. It is not even necessary to sow the evil. Neglect or indifference will as inevitably be followed by a harvest of mischief, as indefatigable industry in sowing broadcast the seeds of corruption; the only difference being found in the degree of returns coming home to our own bosoms.

4. A fourth law of reproduction is, that *the season of sowing is limited*. Even in those climates where frost and snow are never known to cut short the tender blade, still seed time and harvest, sowing and reaping, have their appropriate seasons; and seed cast into the ground at harvest time will not be productive.

With us, the barriers that separate the seasons of the year are utterly impassable, and force a respectful and attentive consideration upon the part of every one who addresses himself to the pursuit of the husbandman. If we pass the springtime in idleness or neglect, not all the forces in the universe can restore to us our lost opportunities. The ground which passes the seed time unplowed and unplanted will, like the western prairie, when the summer has gone, be swept by an onrolling sea of fire. Thus has God ordained in the moral and spiritual world. There comes to us a season in the freshness and impressibility of youth, when every one who sincerely seeks the kingdom of heaven shall secure this inner planting of the incorruptible seed of the word of God, for, meeting us at this period

is that sweet assurance: "They that seek me early shall find me." In the natural world the husbandman may not reap where, in the proper season, he has sown. Not so in the kingdom of grace: never did God say to any who applied in the acceptable period, "Seek ye my face in vain."

"Whatsoever a man soweth that shall he also reap;" and in the moral world we *must* sow either good or corruptible seed. If to-day we are not sowing to the Spirit, we are sowing to the flesh; and if we are not advancing to the harvest of life, we are coming upon the harvest of death. With some of us it may be the last hours of spring, and another call we may never hear if we dare despise the present opportunity. Let us call upon God to arouse our dormant energies while yet the season lasts.

### THE OBLITERATION OF MORAL DISTINCTIONS.

BY ARTHUR T. PIERSON, D.D., IN BETHANY [PRESBYTERIAN] CHURCH, PHILADELPHIA.

*Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*—Mal. iii: 18.

It is a sad state of society when moral distinctions become obliterated, and especially the faculty of moral discrimination is blunted. The twelve minor prophets were the apostles of repentance, appointed to rebuke just such religious degeneracy. During the five centuries covering their joint lives, "Ichabod" was written in ashes where once shone the Shekinah; and the ruins of the temple stood as symbols of departed beauty and glory of the Hebrew church. Jonah, first of the twelve, was sent to the colossal capital of Assyria, to sound the dread trump of doom in the ears of the Ninevites. But each of the remaining eleven was bidden to remonstrate with God's own people, with reference to iniquity scarce less gigantic.

I. One sign of the practical obliteration of these vital distinctions may be seen in the prevailing depreciation of

sound doctrine. Men try to mix truth and error, as though they were not inherently different. A false liberalism propounds the plausible theory that it matters not what one's opinions are if he be sincere. Such liberality is laxity. It upturns the very basis of truth, for it puts truth and error on a level: and since all history and experience show a natural link between truth and goodness, faith and practice, doctrine and duty—to depreciate the importance of discovering and embracing the truth undermines, also, the true basis of morals. Sincere convictions may thus be urged to justify crime, as the Spartans upheld secret theft, and David Hume secret adultery.

The Word of God shows a vital bond between doctrine and duty, charging us to hold fast the form of sound words, and warning us of a way which seemeth right to a man, yet whose end is death. The Hindu wife and mother thinks it right to hurl her child into the Ganges, and lay herself on her husband's funeral pile. Simon Magus thought it right to buy and sell the miraculous gifts of God: his condemnation is written in the very word "simony," which he has thus given to the crime of bartering in ecclesiastical preferment. Saul of Tarsus "verily thought he ought to do many things contrary to the name of Jesus of Nazareth," yet he deemed himself "the chief of sinners, because he persecuted the Church of God."

Nowadays there is a clamor for the surrender of every distinctive doctrine of our faith, in order to make the Gospel more palatable to the worldly heart. Infidelity, in the guise of liberalism and charity, says to Christianity: "Come, let us look one another in the face;" but our reply must still be the parable of Jehovah: "The thistle, that was in Lebanon, sent to the cedar that was in Lebanon, saying: 'Give thy daughter to my son to wife;' and there passed by a wild beast that was in Lebanon, and trode down the thistle." While we are asked to concede equality between the thorny thistle and the gigantic, fragrant, undying cedar, the

wild beast has his hoof on the thistle, while the monarch of the forest, which has reigned for a millennium, still proudly defies destruction.

II. Another sad sign of the obscuration of the line between the righteous and wicked, is found in the practical association of those that serve God and those that serve Him not. God decrees separation, as the means of expressing and impressing these vital distinctions. Abram was called out from idolatrous surroundings, an historic type and symbol of separation and consecration; and the one law of all holy life is, "Come out from among them and be ye separate." To avoid or evade this separation, Satan perpetually plots, and Christians, often, are unwittingly giving him aid.

1. For example, many believers in Christ are only secret disciples. While their faith rests on the Word of God as the rule of duty, and the blood of Christ as the ground of salvation, they are like the seven thousand who had not bowed the knee to Baal, who yet left Elijah to feel himself alone in love and loyalty to God. These secret believers actually give color to the pretense that worldly men exemplify all the virtues of Christian disciples; for, however complete their dependence on divine grace, however devout their life, they are classed with the world. As the ring of a few pieces of genuine metal among counterfeit coin helps to give it currency, so do they help justify the claim that the world is as good as the Church. Their very success in practising Christian virtues is disastrous, fostering self-righteous hopes in worldly hearts, and leading men to confuse worldly morality with genuine piety.

2. Another thing which contributes to the confusion of godly and ungodly, is the fact that many worldly men are professed disciples. Secret believers make the world seem more godly; unregenerate professors make the Church seem more worldly, and so there is double confusion: worldliness made respectable, Christianity disreputable, and practical difference reduced nearer to nothing.

The Reformation of the sixteenth century did much to restore spiritual separateness; but "a cloud no bigger than a man's hand," hints that the dark ages again threaten us. Christianity is dangerously secular and popular. Our church buildings and services draw by not a few of the attractions of lecture-hall and concert-hall, opera and theatre. We yield to popular clamor, in introducing into church gatherings the charms of secular circles, pampering, by feast and fun, to appetite and amusement.

Meanwhile, the appetite for spiritual food is not fed, and spiritual food is not furnished; even the pulpit is secularized, and the energies of both preacher and people are diverted into the channels which bring gratification to a worldly mind and taste. Again, with deep conviction and emotion, we say that God means that His Church shall win souls, weary of sin and surfeited with the world, by attractions wholly spiritual; that pure preaching of the Gospel should foster and feed an appetite for godliness; that association in prayer and praise, holy life and holy labor, should meet a lack and generate a power wholly above the world's capacity to supply. And if, by attractions however innocent or harmless in themselves, we displace these normal features of church life by secular charms, we help to wipe out all marks of distinction between church and world!

3. Whatever relaxes the demand for godliness of character, lowers the standard of piety, and so lessens the contrast between righteous and wicked. Beside secular influences, there are many ecclesiastical tendencies hostile to holy living. Ritualism furnishes one example. Forms, to some extent, inhere in worship; but when the soul of devotion leaves them, we have the dead body of formalism. To lift to undue prominence the ordinances or sacraments of God's house, helps hypocrisy and veils with illusion the eyes of the unregenerate. But the lack of holiness of heart is the main cause of the slight contrast between the servants of

God and of mammon. Christ "came not to send peace, but a sword" of separation, which should cleave asunder even members of the same household, setting them at variance, because sanctity and sin are at war. Family ties—even nuptial bonds—were not to prevent spiritual division between the child of God and the child of the devil. Above all other things, the practical existence of Christianity hangs on the holiness which fixes a great gulf between the righteous and wicked. Our Christian banners must bear two words: "SANCTITY" and "SERVICE." The heart must be right in the sight of God, and the life must evince entire consecration to His glory, writing even upon the bells of the horses as well as on the brow of the disciple, "Holiness to the Lord!" It is vain to try to fence in the church and fence out the world by an arbitrary and artificial paling; or to prop up such a fence by ecclesiastical legislation or discipline. Personal holiness only can draw the needed line of separation.

Most earnestly, therefore, do we plead in God's name for practical separation between the godly and the ungodly. "The Lord knoweth them that are his." A greater boon God could scarce give the Church than this, that Christ's sword should cleave a chasm between those who serve God and those who serve Him not. God, in the very drift of the age, seems to be compelling a division, bringing men to see that a qualified acceptance of Christianity is its rejection. Science and literature already lift the flag of professed materialism and atheism. For one I am glad of it. Better any definite position and decisive issue, than delusive neutrality and vague uncertainty. If men hold matter to be self-controlled; if they believe in spontaneous generation, Godless evolution; if they are atheists, let them say so, and let men know what it is to be their disciples! The time draws near when, if the conscience of the Church does not, the judgments of God will part righteous and wicked. His feet shall stand upon the Mount of

Olives, and, as in Zechariah's vision, the mount shall cleave in the midst thereof, and there shall be a very great valley; and on one side or the other of that chasm you and I shall stand. Of God's process of separation we know not; but of its completeness and decisiveness we can have no doubt. Not more searching the refiner's fire; not more cleansing the fuller's soap! He will sift the house of Israel like as corn is sifted in a sieve; yet shall not the least grain fall upon the ground, while the chaff is blown away as from the summer threshing-floors! By the two-edged sword of the Word, by the clear witness of the Spirit, by the bold march of His providence, by the conscience of the sinner, which even the tongue of pagan Rome called "*index, judex, vindex*;" by the consciousness of the saint which testifies to the Spirit's indwelling; by the large blessing which rewards the faithful rendering of tithes, and the sure curse which with swift foot overtakes robbery of God; by the living grace which proves Christ in the soul, and the dying grace which shines so brightly from life's broken pitcher—God will make men to discern between the righteous and the wicked, so that they shall say:

"In very truth for righteous men there is a sure reward—

A God that judgeth in the earth—the everlasting Lord!"

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## TWO PAULS AND A BLINDED SORCERER.

BY REV. C. H. SPURGEON [BAPTIST], IN  
METROPOLITAN TABERNACLE, LON-  
DON, ENGLAND.

*Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.—Acts xiii: 12.*

CYPRUS was by no means a reputable island; it was devoted to the goddess Venus, and you can imagine what her worship was, and what would be the fruitful licentiousness which sprang of it. It was the native country of Barnabas, and, as he was at first the leader of the missionary party sent out by the church of Antioch, it was fit that Bar-

nabas and Saul should begin preaching there. Landing at one end of the island, the two apostolic men traversed it till they came to Paphos, where the Roman governor resided. Paphos was the central city of the worship of Venus, and was the scene of frequent profligate processions and abominable rites. But God had prepared the way of His servants, as He always does when He sends them to a particular field. He prepares a people wherever He sends a minister to gather them in. The Governor of the island, whose name was Sergius Paul, was a seeker after truth. Pliny mentioned him among the authors from whom he quoted. A certain Jew named Elymas had gained influence over him, not by teaching him the truth, but by initiating him into the mysteries of the Magi. But the Governor, hearing of the arrival of other teachers from the East, sent for Saul and Barnabas to come and teach him the Word of God. And they gladly obeyed the message.

I. Note, first, *opposition to the faith*. Elymas "withstood them, seeking to turn away the deputy from the faith." This is true the world over. The greater the opportunity, the greater the opposition. The devil is ever on the lookout to defeat, if possible, the servants of God and hinder the effect of truth. But *opposition is overruled for good*. The intense opposition of Elymas only served to draw the attention of the deputy more intently to the doctrine of God's Word. But more than this: when Saul pronounced upon him the solemn judgment of God, the proconsul saw that it was in very deed the Word of God. The blinded sorcerer, seeking some one to lead him by the hand, was a visible witness for the truth against which he had fought. So that the overthrow of the opposition made the victory of truth the more conspicuous. And this is always so.

II. We have done with the opposition; now let us consider certain *aids to faith*. Sergius Paul, "when he saw what was done, believed, being astonished at the doctrine of the Lord." I

have not called miracles causes of faith, for they do not cause it, although they may lead up to it. What Sergius Paulus saw did not make him believe, but it helped him to believe. What did he see, then?

*He saw the great courage of Paul.* In another case boldness struck a blow at unbelief, for when the rulers saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled. In this case the effect would be the same. Saul fixed his eyes on Elymas as though he were perfectly master of the situation -- as indeed he was; and without hesitation or apology addressed him: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Intense conviction in the mind of Paul led him to speak thus plainly, sternly, and even indignantly; but it was not the heat of his own spirit, for we read that he was filled with the Holy Ghost. Let every teacher of Christ be thus filled, and then let him speak boldly, as he ought to speak. Come not forward with your "ifs" and "buts" and "peradventures" to prove God's Word. Tell out the message God hath told thee, as from Him, and not as thine own opinion!

*God's judgments are aids to faith.* If Sergius Paul was deeply impressed with Paul's boldness, he was still more deeply moved when he saw Elymas stricken with blindness. If God's wonders and judgments are aids to faith, *what shall I say of His wonders of mercy?* Conversions are the standing miracles of the Gospel, the best attesting seals the truth can have. I knew a man who was of a fierce temper, a troubler to his own household; he was so passionate at times that I should not like to tell all the wild things which he would do. I have seen that man since his conversion, and he has had things to test him which might, as we say, have provoked a saint, but he bore them patiently, and in a manner which I desire to imitate. The lion has become a lamb; he is gen-

tle and tender; no one could think that he was the same man; indeed he is not, for grace has made him a new man in Christ Jesus. We have seen persons reveling in licentiousness who sinned greedily, who could not be satisfied with any common sin; but they have heard the Gospel, and become chaste and even delicate in purity, so that the very mention of their former crimes has shocked them and made them weep. Such persons have manifested a watchful care against the fault in which they once delighted. They have been afraid to go near their old haunts, or to mix with their old companions. What has wrought this? What teaching must that be which accomplishes such marvels?

III. Lastly, let us observe *the source of faith.* "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." *It is doctrine, then, or faithful teaching, which brings men to Christ.* Let those who despise doctrine mind what they are doing, for the doctrine of the cross is only foolishness to them who perish. Under the influence of the Holy Ghost, the plain teaching of the Word of the Lord leads men to believe in Jesus. I do not think it is any great good for a preacher to stand up and cry, "Believe, believe, believe," if he never tells you what is to be believed. There is plenty of this kind of preaching about, and the result is sadly transient and superficial. Poor souls say: "We are ready to believe, but tell us what to believe; we are ready to trust, but tell us what to trust in." If we do not preach the great doctrine of the atoning sacrifice, if we do not lift up Christ as suffering chastisement in man's place and stead, we have not put before them the basis on which their faith is to be built. Justification by faith and regeneration by the Spirit must be taught continually. The proconsul was, no doubt, astonished to see Elymas blinded, but he was a great deal more astonished at the doctrine which Paul preached when he began to tell him that salvation was not by the works of the law, but by



faith in Jesus Christ; that the way to be accepted of God was not by presenting to the Lord anything performed by us or felt within us, but by laying hold upon the righteousness which Jesus Christ has wrought out and brought in. When he heard this good news, he might well be astonished, and yield his heart to Jesus. Dear friends, the most astonishing thing in the world is the Gospel. O listen to it! Close in with its offers of grace. Come, then, my hearers, come and candidly study what is to be believed. Come and be astonished at the doctrine of Christ crucified! Incline your ears, arouse your minds, and yield your hearts; be eager to be instructed of the Holy Ghost, who waits to teach you. If you are willing and obedient you shall eat the good of the land. If you desire to know God, you shall know Him. The great Father is not far from any one of you. There is the light! It is not dim, nor far away. The fault is in your eyes if you do not see. Oh, that you would cry out with Bartimeus, "Son of David, have mercy on me!" Oh, that your prayer would be, "Lord, that I might receive my sight!" Then you would see and believe, and live forever. God grant it this very morning, to the praise of the glory of His grace!

### STEADFASTNESS OF PURPOSE.

By REV. STOPFORD A. BROOKE [INDEPENDENT], IN BEDFORD CHAPEL,  
LONDON, ENGLAND.

*He steadfastly set his face to go to Jerusalem.*—Luke ix: 51.

It was a solemn hour. The resolution was not lightly taken. It meant death; and no man who loves duty and honors it, takes the step that leads to the ceasing of his labor in this world, unless he feels that it is right and absolutely demanded by his mission. It were treason to Jesus to imagine that for any other reason than the gravest and best considered, He took the step that inevitably led to the cross; that any personal reason induced Him to seek death. It was not the act of a moral suicide, but of one

having supreme regard to an infinite good beyond, that put in force that resolute determination to bring the whole of His mission to the last test.

It was, then, no hasty or ill-considered thing, no mere reckless or weary impulse, that sent Jesus back to Jerusalem. It was steadfastness of soul which impelled Him to return. Nor was despair of life or impatience of trouble, as some have alleged, the reason for His apparently hurried desire to die; the whole history is against it. He himself, from the beginning, had foreseen the possibility of His death at the hands of the Jews. It lay hidden in His war against their thoughts of the kingdom. And as His ministry developed, the possibility became a certainty to Him. He frequently talked of what was to be. Again and again the amazed ears of the disciples heard Him speak of death when they hoped for triumph. It was, therefore, a thought well known to Him, deeply set in His soul; and when He turned to Jerusalem, He must have done it because He was convinced the time was come for Him to meet the hour for which He was long prepared, and in the shadow of which He had continually lived. Had anything more been left to do or say, it had been different. But His work was over, and He knew it; and, if it were not, God, He felt, would then keep Him from His foes; he would know at Jerusalem if He were to go on further. We can see, as we look back, that He was not mistaken. His work on earth was done. Had He lived ten years longer, He could not have done more. "I have finished the work thou hast given me to do," He said in full conviction to the Father. It was when all was done, and not till then, that He brought things to a point. It was time to seal the letter He had written in His life, and to direct it to Mankind. And the seal was impressed on it on Calvary. Humanity opened it, and read the good tidings of His life with joy and fervent gratitude.

Many hours like that hour in kind, but not in degree, have come to men,

when they have been compelled to choose whether they would go or not to their Jerusalem and test their work; and some have shrunk from, and others fulfilled, their duty. The time sometimes comes in life when, after much work in and through the thoughts on which your life has been wrought out, you are called upon to bring your work to a crisis; to choose whether you will carry your ideas to their conclusion, or remain at ease where you are. And voices come to you from all sides, and from within, crying: "Be still; stay in Galilee, where you are in no danger; do not hasten to finish your thought; lay it by for a little at least, and wait till you see your way more clearly. Do not bring things to the point; do not go to Jerusalem. You may keep all the good you have won or done; but you will risk it all if you face conclusions." That is common—in politics, in business life, in war, in religious life, even in our life with one another as men and women; even in our own home-life.

And there is only one thing to be said: when staying where you are only makes your inner life more troubled; when conscience or feeling or thought get more and more confused the longer you are undecided—then you must not hesitate, but steadfastly set your face to bring things to a goal. Or, when you find that your whole life is losing vigor and energy through waiting; when the ideas you have loved grow less dear to you and you are obliged to lay them aside, because there is nothing more to do with them save to push them to the conclusion to which you do not wish to put them; when you find yourself, because you will not go on, obliged to hush your conscience; and when emotion and passion no longer rise naturally round your thoughts or your work, because, not being urged to their natural results, they are losing interest, and dying for want of it—why then—whatever be the work or the point, at home or abroad—break loose from this evil silence and reservation, and fear and trembling; drive the thing

to its conclusion; re-establish your inner life; get rid of confusion and complexities; rise out of the mists into clear light and simple action; recover energy, passion, interest in life, by living out your soul into action; wake up conscience and bid her do her work rigidly; carry all your work of years to the point it ought to reach; set your face steadfastly, and go straight up to Jerusalem. What matter what meets you there! You will be alive, and free, and awake to meet your God. And if you meet your cross, as well may be—yet in some lowly way you may be able to say with Jesus: "My Master, that part of life, that piece of work, is finished!"

Or the crisis may come, not in outward life, or in matters that bear on outward life, but in the inward and secret privacy of the soul, where none are present save God alone. You have been driven to a point of life where you may stay, but whence you know you ought to go on; for on every side enemies of your peace and your work are closing in around you. If you elect to stay, you may be comfortable, but it will only be by abdicating your character, and handing over all your powers to the enemies of your life. If you look back with regret, or with hatred, and dwell in either, you see that darker and darker grows the sky behind. The whole landscape is slowly being blotted out. Only in front of you is light in the heavens, only in steadfastly setting your face to go forward—there, where you do not wish to go, is any path open to you; only in marching on to that which seems to be death in life, right into the jaws of suffering, is there any freedom, any reality. Stay where you are—as many do—and the uprolling darkness swallows you up; you sink to the bottom of life's ocean like a stone—not dead, indeed, but self-scorning, useless, and dishonored. Go steadfastly on, day by day, toward greater trouble, but yet toward the light, having made up your mind to any pain rather than to stay in the darkness—and I do not say that you will escape the cross—no

indeed, you will have it to the full; yet, if you do not let love of man go, but are faithful to it through all suffering, you may be allowed, sooner or later, to say, "It is finished;" and to be able to say that, is all a man need trouble about.

### PAUL BEFORE FELIX.

BY REV. THOMAS KELLY, IN TRINITY  
M. E. CHURCH, CHESTER, PA.

*And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season I will call for thee.*—Acts xxiv: 25.

IN all probability this memorable service was held in the executive mansion at Cæsarea. The circumstances and motives of both the preacher and his audience, and the practical lessons to be drawn, are singularly impressive and profitable.

I. *The preacher.* "Paul." Faithful, fearless, sympathetic, uncompromising, heroic. A man unsurpassed in native and acquired ability; well versed in scholastic subtleties, and a match for the proudest Epicurean or Stoic philosopher of his day. Here he stands before us with the enemy at bay, and the world beneath his feet; a conqueror, not a captive; a hero, not a slave. Though his limbs were manacled with the prisoner's chain, his spirit mounted and reveled in a liberty which no tyrant could destroy, and no prison-walls could circumscribe.

II. *The hearers.* "Felix and Drusilla." (1) Officially high. Felix was Governor of Judea. (2) Socially great. In those days, as well as now, money or office cleared a man's social standing-ground, and without inquest for character, or intelligence, he was admitted into the best society. (3) Morally corrupt. There are few crimes of which Felix had not been guilty. He was living then in adultery. Indeed, at that time, he was the husband of three wives. Tacitus tells us that "in his official capacity he manifested the spirit of a slave, and indulged in every species of cruelty and lust." Drusilla was no better. Having listened to the over-

tures of the wily Felix, she deliberately abandoned her husband, left his house unto him desolate, that she might bend about her dishonored brow the diadem of borrowed royalty. (4) In reputation bad. With the stains of cruelty, robbery, adultery and murder upon them, their reputation grew worse and worse until driven from the country into exile and disgrace.

III. *The sermon.* (1) Its style. "He reasoned." It was an argumentative discourse. Christianity thrives best in the unclouded light of reason, and has nothing to fear from the merciless rigors of logic. (2) Its divisions. (a) Righteousness. Justice, in the broad sense of rendering to all their due. Right with God above, and fellow-man below; right when we could do wrong with impunity as when we could not; right everywhere and always. (b) "Temperance." Meaning not merely total abstinence from intoxicants, but the right control of the whole man, with special reference to chastity. (c) "Judgment." That great day when Felix shall be like Paul; when all earthly distinctions shall vanish, and only moral character shall avail. What a mere child Felix must have felt himself to be in the grip of this iron-bound free-man! It will be seen that this discourse was (a) comprehensive; (b) sublime; (c) practical; (d) exhaustive.

IV. *The effect.* "Felix trembled." Gospel preaching is divinely intended: (1) To convince the intellect; (2) Stir the sensibilities; and (3) Affect the will: and I doubt if a soul can anywhere be found who has not at some time responded to its felt truthfulness. Call it what we will, explain it as we may, there is in every man the instinct of retribution, and ever and anon the imagination comes flying back from the future pale with the tidings it brings: and from before these spectres the mind recoils and the knees smite together.

V. *The failure.* "Go thy way." He was powerfully moved; he felt a great crisis was upon him. Why did he not yield? Indisposition to stop sinning was the cause. So is it always. Dru-

silla was the stumbling-block in the way of Felix. He was living in adultery with her, and lacked the manhood to set himself right; but quieted his conscience by a lying promise of future reformation. Felix never had a return of that auspicious hour. After that the shadows lengthened, and his sun went down in darkness.

### A CONTRAST BETWEEN PAGANISM AND CHRISTIANITY.

BY BISHOP SIMPSON, SHORTLY BEFORE HIS DECEASE, IN ST. LUKE'S M. E. CHURCH, NEW YORK.

*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.*—Dan. ii: 44.

You will recall to your minds King Nebuchadnezzar's wonderful dream, and the interpretation of it by Daniel.

God can touch the heart of a person in sleep. He can touch the heart of a man dead in sin. How easily He gains His purposes—the forgetting of a dream raised Daniel next to the throne.

In the dream we find revealed a contrast between Paganism and Christianity.

1. Paganism is *constructed*; Christianity is a *growth*. The image was *builded* of gold, of silver, of brass, of iron, of clay. But the little stone *grew*.

2. Paganism is of *human origin*; Christianity, like the little stone, is *made without hands*.

3. Paganism *divides* men; Christianity *unites*. Disorganization is inherent in paganism, and it cannot but crumble. How different with Christianity! Its centre is God, and that Centre is everywhere, and its circumference is nowhere. Every individual in this kingdom is at the very centre of power. We have even no need of one to stand between us and this Centre, for Christ is God.

The advance of civilization is destructive to error; but Christianity is fitted for the highest civilization. The

greater the advancement, the more irresistible becomes this stone cut from the mountain. Its development is the crowding out and destruction of all false systems. There need be no fear that science will harm Christianity; it will, in the end, help it, not harm it. Literature is on this side. Never has Christianity exercised so great a power over the press as to-day. Education is also helping, not hindering, religion. Our colleges are nearly all in the hands of Christian people. Nine-tenths of all educational endowments are the gifts of Christian men and women. Art is not hostile to Christianity. The best of painting, the best of sculpture, the best of architecture, the best of music, is helping to roll this stone that is filling the earth.

4. The power which makes this stone irresistible is God. It is omnipotent as is the throne of Jehovah. No man-made power can resist it. Gold, brass, iron, are crushed beneath it.

The great movement for the purification of the earth is going forward. God wishes us to join in this work. Blessed are we if we are found co-workers with Him.

INSPIRATION.—(2 Sam. xxiii: 2). Inspiration is: I. Subjective; II. Objective. I. Subjective is: 1. Active; each writer using his personal abilities. 2. Passive, as in case of Saul and Balaam's ass. 3. Temporal; interpretation of dreams, errors of chronology, etc. 4. Permanent, as in the case of the apostles, having knowledge of the facts and taught the interpretation thereof. Hence subjective inspiration is essential to the infallibility of God's Word. II. Objective inspiration is experienced by deep contemplation of external objects, and is subject to external laws: such is music, poetry, etc. Subjective inspiration only is plenary, not necessarily verbal. Each writer maintains his personal identity. The writing of Moses and David are entirely distinct, yet inspired by the same Spirit. The writings of Milton's two daughters, in "Paradise Lost," are exactly alike. This is dictation; one is verbal, the other not.

Ellwood, III. A. L. H.

**THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.****King David's Repentance.**

(Lesson for August 3, 1884.)

SERMON TO BOYS AND GIRLS.

BY THOMAS ARMITAGE, D.D. [BAPTIST],  
NEW YORK.*My sin is ever before me.*—Ps. li: 3.

THE great King David had sinned a great sin against the Lord, and the thought that he had done so gave him great pain all the days of his life. When you have done wrong, and come to think about it, you also suffer. At times you are not able to sleep. You feel so unhappy that you are almost sick; you wander about your home, and are very restless. The ill-feeling in your heart goes with you into the street, and the school, and the playground, and you are ill at ease wherever you go. This is because sin and pain are twin sisters, and they always go hand in hand. One of them is the form that walks forth, and the other is the shadow that goes with it all over. And this fact shows how kind the Lord is to those who do wrong. You see that here, pain is a great blessing, for it often prevents the doing of wrong the second time. Now, if a child burns his finger with fire, or cuts his hand with a sharp knife, the pain is very great. This is to guard him against the fire or the knife the next time; and it shows how good the Lord is to send the smarting blister, or the quivering gash in the flesh; for, if the fire and the knife did not hurt him, he might be so careless as to cut or burn his hand off, and lose it for life. So God lets you suffer when you sin, that you may stop sinning.

*King David knew that he had sinned.* He says, "my sin is ever before me." Sin is a thing that you cannot see with the eyes in your head. But we have all eyes in the heart, and with these we can see our sins, day and night—quite as well in the dark as in the light. No one could look into the face of King David and see his sin; and he could look at his own face in a bright mirror without seeing his sin. You could look all over his robes without seeing one spot; you

could look all around the crown of gold that was on his head, but every diamond in it and every precious stone was just as bright as if it shined on the brow of an angel. But sin had made his heart very bad and black, and whenever he looked down into it it made him afraid. You read stories sometimes about old castles, and towers, and houses and ruins being haunted; and these things frighten you so much that you see the beings that haunt them yourselves. And so it was with King David. He had had one of the officers of his army killed, and then had wronged his family. The man's name was Uriah. This brave soldier was dead, and the king could not undo his sin in slaying him; and every time that he looked into his heart he seemed to see this murdered man lie there. His face was pale, and his eyes set in death, and his body was all stained with blood. David's heart appeared to have become an open grave into which the murdered man had been thrown and buried.

Every time that the king looked down into his own dark heart, he saw this face all ghastly, and these glazed eyes seemed to stare at him, and he felt now and then as if these stiff limbs moved. He knew that God's eye looked down to the bottom of his wicked heart, and saw all that was there. And each time that he thought of his sin his face blushed and turned red with shame, and a new pang of grief wrung his heart.

There is something very touching in these words that fell from the royal lips of David: "My sin is ever before me." You have often walked through your father's parlor, and seen some one's portrait hanging on the wall; and whichever way you turned it watched you, for its eyes followed you. So it was with him. His sin was springing up before him all the time, like an image that was alive. Go where he would, he could not escape its look. When he sat upon his throne and held his sceptre, his eyes could see the picture of a warrior's



head, very white and livid, wearing a helmet. This image seemed to be drawn on the back of his own hand, and he laid the sceptre down and put his hand under his kingly robes, to get it out of the way. If he took up his harp to sing a sad psalm, he saw stains of blood all over his fingers, and the harp only groaned, and he laid it down again. We read that when Adam had sinned against the Lord, and was walking in the Garden of Paradise in the cool of the day, he was afraid to meet the Lord. He had injured the Lord, and so was afraid to meet Him. In the same way, King David had no peace when he went into the royal garden, because his heart was so heavy with its load of sin. The ghost of Uriah appeared to meet him in every walk, at every bush, and under every tree. When the birds sang, their music filled his ears with the voice of his sin, and when he looked on the walls of his beautiful palace he saw the shadow of a skeleton hand move over them, writing his sin everywhere. No doubt, at times it seemed to him as if he had no friend in the world. The very animals about him appeared to know about his sin. It was no secret: they had each a tongue which said to him, "Thy sin!" and the trees by the wayside said, "Thy sin!" and the birds that flew far above his head acted as if they were afraid to fly low and near him, and all the time kept screaming, "Thy sin!" Everywhere he stepped upon the earth it sunk beneath his feet, as if it were unwilling to bear him up; and he said that he walked in slippery places, and his feet had well-nigh slipped. And yet, King David had not a cowardly spirit, for he was as brave a man as ever lived. But he was full of grief for having offended so holy and loving a God. His heart was broken for having done such a wrong thing. His guilt cut his heart like a sharp sword. Oh, what a hard and bad thing it is to sin!

*But King David found the forgiving love of God as great as all his sin.* All the time he prayed to the Lord for pardon. He said that tears were his meat day

and night. He could scarcely keep his eyes dry enough in the daytime to attend to all his kingly duties, and at night he made his pillow wet with weeping. He was constantly praying: "Lord, wash me; make me clean from my sin. Be gracious to me and blot out my sin; cover it, O Lord, with thy love." You see, then, that God keeps a book of guilt; and David asked Him to blot out all the charges against him—just as you would like a pen run through a debt that was charged to you on a book. You know how you rub out sums from your slates at school, and he prayed the Lord to blot out his sins in the same way. Then, sometimes you get a drop of ink, or a stain of fruit, or perhaps a drop of blood on your linen, and it has to be washed very hard to get it all out, that it may be as white as snow again. And King David asked the Lord to do this for his soul, by washing out all his blood-guiltiness. He confessed that his sin had left a crimson stain of a very deep tint. The prophet speaks of our sin being "like scarlet." Once a year the Jewish high-priest laid his hands upon the head of a goat and confessed over it the sins of the people, and then sent the animal into the wilderness to bear them all away; but he tied a scarlet band around its head, first, to show that it carried away their sins. So, when the Lord pardoned King David, he made his soul clean, white and pure, by removing his sin. And only the Lord can do that with your hearts. When Pilate was guilty of the death of Jesus, he took water and washed his hands, and said that he was innocent; but the water on his hands would not wash his heart. And no one can wash away the sin from your souls but the sin-forgiving Lord. The apostle Paul says that Jesus has blotted out the handwriting against you by nailing it to His cross; and this simply means that He nailed your sins to the cross, and put His hand over them to blot them out or cover them up. And when the Lord forgave David by taking the sin out of his heart, he was not tormented by his

fears any more. He felt very humble, and lived a holy life. But when he looked at his hand he saw no blood-spot upon it that would not out, for it was fully washed away.

Now, the great thing for you to do, my dear children, is to come to the Lord, and find that His love is greater than all your sin, and that He takes it all away so that it shall not be forever before your eyes.

### **Absalom's Rebellion.**

(Lesson for August 10, 1884.)

By P. S. HENSON, D.D. [BAPTIST],  
CHICAGO, ILLINOIS.

*Honor thy father and thy mother, etc.*—Ex.

xx: 12. Lesson, 2 Sam. xviii: 24-33.

THE fast young man is not peculiar to our time, for he has figured ignominiously in all time; and yet, perhaps, he has never been so offensively conspicuous as in our age and land. And never was there greater need than now for pondering the profoundly suggestive lessons taught us by the history of Absalom.

I. *The characteristics of the fast young man.*

(1) The first thing that strikes us is a certain audacious dash and brilliancy, such as challenge admiration. Handsome in form and feature, elegant in apparel, courtly in manners, adventurous, hearty, enthusiastic; so rich, and yet so affable; so high-born, and yet so gracious; the very prince of good fellows, we are ready to forgive him beforehand for an occasional escapade. So genial and generous and "good-hearted" seemed this fast young man who lived three thousand years ago. Even so we find him very frequently to-day. On the street corner, in the lobby of the theatre, in the bar-room and the gambling-hall, you encounter him. Radiant and rubicund, winning in his manners and lavish with his money, he seems to the unsophisticated the very beau-ideal of young American manhood.

(2) And yet, in the case of Absalom, back of all that graciousness, there was unutterable baseness. Given over to

lust, and extravagance, and love of display, he was ready, in order to compass his ends, to be guilty of the basest perfidy, and even to redden his hands with his own father's blood.

And so to-day the fast young man, as a rule, is ready to sacrifice the dearest interests, betray the most sacred trusts, and commit the very foulest crimes, in order to maintain appearances, and gratify a passion for sensual indulgence. That fair exterior is but the glistening of the serpent's coil; and while his words are honeyed, the poison of asps is under his lips. He is, commonly, but a hollow-hearted hypocrite, as cunning and as cruel as the spider that spins its glistening web, and then lies in wait for its silly prey. I say not that all fast young men are of just this villainous type; but I do say that the tendency of such a life is to drag him down to the depths of shame, and burn out every trace of virtue and native nobleness.

II. *The causes that produce him.*

(1) One common cause is wealth of natural endowment. Absalom was a splendid specimen of manly beauty, and that inflated his vanity and inflamed his ambition. Such physical endowment is frequently a snare and peril. The like is true of extraordinary intellectual gifts—as witness Byron, Burns, and Edgar A. Poe.

(2) Another thing which frequently contributes to a young man's ruin, as it did in the case of Absalom, is, to be reared in the lap of luxury, to be beyond the need of labor, and to be supplied with abundant means for the gratification of every caprice and passion. A fortune is to most young men a positive misfortune. It was rather in mercy than in anger that the Lord ordained that man should eat bread by the sweat of his face. To have a rich father, and to have nothing to do but eat and drink and dress and drive, seems to many to be a condition most desirable; and yet, in point of fact, scarcely anything could be more deplorable. If a young man, in the midst of such environment, develop real man-

hood, one is disposed to regard him with the same admiration that we would a live salamander that is supposed to be able to live in the fire without being burned.

(3) Sometimes the cause is parental mismanagement. It may be allowing to the child unlimited indulgence, instead of maintaining a wise restraint. Such was the fault of Eli, and such is the fault of many an American parent who fails to recognize the fact that God has clothed him with authority, and that if he fail to exercise it, he is sure to put his child in peril.

On the other hand, he may rule with a rod of iron and hedge his children in with such cold and hard and arbitrary restraints, that his children are tempted to rebellion at the earliest possible opportune moment. Undoubtedly David's treatment of Absalom was anything but judicious and kind. The young man had committed, indeed, a grievous offence, but under grievous provocation. For three years he had been a fugitive from his father's displeasure; and when at last he was permitted to return, his father only half-way forgave him, and for two whole years, though the same city walls inclosed them both, he never saw his father's face. If David had drawn his erring boy closer to his heart he might perhaps have saved him from his final tragic fate.

(4) Parental sin sometimes produces bitter fruit in filial disobedience and sin and shame. David's own life had not been pure. David knew it, and God knew it, and David's family knew it. No man can sin as David did and maintain unbroken his hold upon his children's reverence. God forgave David, but certain natural consequences followed which wrung his heart with dreadful pangs, and Absalom's rebellion is possibly to be reckoned one of them.

III. *The consequences which come to the fast young man and his associates.*

(1) To the young man himself. We know what they were in the case of Absalom. Caught by that hair in which he gloried, pierced with javelins, thrust

into a pit, a heap of stones cast upon him, buried like a dog: such was his end! And it fitly represents the ignominious end that commonly awaits the fast young man. With shattered health, and blackened reputation, with nothing to live for, nothing to love, he closes his career in a felon's cell, or by the suicide's hand, or the hangman's rope!

(2) A scarcely less melancholy fate awaits his only too confiding companions. The companion of fools shall be destroyed. Along with Absalom went a band of silly dupes, of whom it is said that "they knew not anything." They came to know when it was all too late. Of Absalom it was true as of Ashar, that "that man perished not alone." And very exasperating it is to think of the wreck and ruin wrought, especially in a great city, by a single fast, fascinating, unscrupulous young man. We cannot too earnestly warn the unwary against his insidious wiles and perilous friendship.

(3) And dreadful are the consequences that come to those who, in spite of all, cling to him with a deathless love, as David did to Absalom. Never did a bitterer cry of anguish break from human lips than that which David uttered when he learned that his wretched boy had been overtaken by his doom. No keener pang this side of hell can human nature feel than that which tore this father's heart as he vaguely, horribly realized that his wretched boy was not only dead, but damned.

May God save all our young men from such a disgraceful life and such a dreadful death! And may He save all of us that are parents from a sorrow like this, for which not even religion has a gleam of consolation!

### **Absalom's Death.**

(Lesson for August 17, 1884.)

By J. L. HURLBUT, D.D. [METHODIST],  
PLAINFIELD, N. J.

*Whoso curseth father or mother, let him die the death.*—Mark vii: 10. Lesson, 2 Sam. xviii: 24-33.

A SHIP once went out of New York

harbor with sails set, flags flying, cabins decked with flowers, and passengers waving gay farewells to friends on the pier. Three days afterward, that vessel was a wreck, foundered in mid-ocean, crushed in pieces by the waves, and its company of passengers lost, or clinging to spars and masts in the sea. A fragment of its keel, tossed up on the shore, revealed the cause of its destruction. Its timbers were unsound, eaten up with dry-rot, and they crumbled under the blow of billows which a harder vessel would have ridden out in safety.

Such a ship was young Prince Absalom. As he rode in state through Jerusalem, how many envied him his noble birth, his manly beauty, his popular, winning ways, his brilliant prospect as the successor to the throne of David, as the heir-apparent over all the lands from Egypt to the Euphrates! Three months passed, and the corpse of Absalom was rudely thrown into a pit in the wood of Ephraim, and covered with a pile of stones, while the only one to mourn was that wretched father in the chamber over the gate at Mahanaim.

Every effect has its cause. Even in his hour of prosperity, Absalom was in danger; and had David earlier cried, "Is the young man Absalom safe?" his anxiety might have been of some avail to save him from his fate. We see the causes at work for Absalom's destruction, like the dry-rot in the ship's timbers, long before the final ruin came. Let us examine *Absalom's elements of danger*.

1. He was in danger from *filial irreverence*. The curse causeless comes not, and one of Absalom's curses was his impiety toward a too tender father. We see it in his desire to supplant his father in the love of the people, in his foul conspiracy, in his unnatural desire to slay one whose greatest fault was his mistaken kindness toward his favorite son. The promise to the child that honors his parent, "thou shalt live long on the earth," receives a new sanction over the dishonored grave of the

young man Absalom. The youth who refers to his father as "the old man," "the governor," etc.; who is restless under home-control and seeks liberty, is taking the first step in Absalom's downward course.

2. Absalom was in danger from selfish ambition. David accepted the throne as a trust from God, for the people's sake; Absalom sought it for the sake of its opportunities for personal aggrandizement. The one was the spirit of Cromwell, saying: "I can do more for England than any other man;" the other, the spirit of the modern politician, saying: "To the victors belong the spoils." There is too much of Absalom's greed of office in our public affairs; and many a demagogue has met with Absalom's ruin in the collapse of his schemes.

3. Absalom was in danger from ungoverned passion. A fiery steed, or a steam-engine, or a quick, hot blood, is a good servant when well kept in hand. It may execute our will with quickness and with vigor, and be a means of power to its possessor. But either of these is a hard and dangerous master. Let your steed run away with you, and you are like Mazeppa; in the power of the uncontrolled steam, a hundred lives may be lost; and the mettle of a quick temper may drive its slave to deeds of violence. Awhile ago, a condemned murderer in Pennsylvania, standing upon the scaffold with the noose around his neck, said: "If I had learned to control my temper while I was a child, I should not be here to-day." Absalom's ardent, impulsive temperament was one element of his popularity, but it was uncontrolled by judgment or principle, and hence was a cause of his destruction.

4. Absalom was in danger from the want of religious conviction. His mother was a heathen princess, and, without doubt, the gods of Geshur were worshipped as often as the God of Israel. The only instance of a religious act in Absalom's history was his request to go to Hebron for the fulfillment of a vow; and then he used relig-

ion as a pretext to hide rebellion, thus adding hypocrisy to his many crimes against God and man. Infidelity never yet inspired a true morality, for without the fear of God there can be no upright character. The teachings of the Ingersolls and Paines, on one hand, and of the Comtes and Fisbies on the other—the one, popular infidelity, the other, scientific agnosticism—are sowing the seed for a generation of Absaloms. It is for the Sunday-school, the home, and the pulpit, to avert the harvest by planting reverence for God in the hearts of the young.

When the Indian on the prairie hunts the wild horse, he never follows him in a direct line, for he knows that the free, riderless steed can outrun his own. But he knows, too, that the mustang never runs in a straight line. His course is the curve of a vast circle, and the hunter strikes across the country in a straight line for the spot where he knows the mustang will be at the end of his gallop. And when the horse comes up breathless, thinking his enemy is far away, suddenly the Indian leaps up from the grass at his feet, the lasso is thrown, and the horse is a captive. Such is the fate of every youth whose character, like Absalom's, has in it these elements of danger. In an hour when least he expects it his destruction comes.

### The Plague Stayed.

(Lesson for August 24, 1884.)

By HOWARD CROSBY, D.D. [PRESBYTERIAN]. NEW YORK.

*The Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand.—*  
2 Sam. xxiv: 16.

THE sin of David was also the sin of the people. It was a fomenting of the division between Judah and the rest of Israel, which had begun before Saul's day. (See 1 Sam. xi: 8.) It was a numbering of the people, so that the rivalry on each side would be increased. That it was also a boastful act for all Israel to show their great numbers, there can be no doubt. That it was an act hostile to faith in God's promise to

increase Israel to an innumerable number, is also asserted on the ground of 1 Chron. xxvii: 23, 24; but this is somewhat doubtful. It is, however, clear that the people generally were as guilty as the king. Joab is the only one who is spoken of as opposing the action; and from Joab's character we may suppose his objection to have been rather on political than religious grounds. A pestilence raged for three days through the whole land as a punishment for this offence, and seventy thousand persons died. Over Jerusalem the angel of the pestilence (comp. Rev. xv: i.) was made visible to David, who with his nobles clothed themselves in sackcloth, and fell down upon their faces in supplication before God. In response to this prayer, we read that the Lord repented him of the evil, and said to the angel that destroyed the people, "It is enough; stay now thine hand." That which astonishes us in this record is, that the Lord is said to repent, when we are expressly told that "the Strength of Israel will not lie nor repent: for he is not a man that he should repent" (1 Sam. xv: 29), where Samuel but repeats what Balaam, with the prophetic Spirit upon him, had said four centuries before. If God can repent—that is, change His mind or purpose (for, of course, no repentance of sin could be referred to)—then what certainty or sureness is there in the universe? How can we depend on any promise or mould any expectation? That which sheds great light on our perplexity in this question is the fact that in the very chapter of 1st Samuel from which we have quoted the words, that God will not repent, only six verses later we read, "and the Lord repented that he had made Saul king over Israel." The sacred writer did not think he was writing any contradiction in this passage. A contradiction in terms is not necessarily a contradiction in reality. Examples like that of our Savior's words immediately come to the mind: "From him that hath not shall be taken away even that which he hath."

In the case of Saul it is very clear



that God's purpose (or mind) did not change at all, but His outward actions toward Saul, through Samuel, changed in their character, *as would have marked repentance or change of purpose in a man*. The language is thus anthropomorphic and phenomenal, and as such is readily understood by the ordinary mind.

Here, in the case before us, God stayed the angel of destruction on the penitent supplication of David and the elders (see the account in 1 Chron. xxi: 16), an act of staying which He had before purposed in this very connection, but an act which *had the look of pursuing another determination*. And this is the repentance of God we may always expect upon our fervent and faithful prayer. The 107th Psalm is full of this thought. Men cry unto the Lord in the trouble which He has brought upon them, and He delivers them out of their distresses, satisfying the hungry soul, breaking the prisoners' bonds, and making the storm a calm. (Ps. cvii: 6, 13, 14, 19, 28, 29.)

God has so arranged and ordered all things, that His apparent change of purpose shall follow every true prayer, and His nature of love and tenderness be revealed to every humble and waiting soul. When our afflictions have wrought out in us the ends which His wisdom and mercy have sought, and have brought us in a right frame before

His truth and majesty, we shall be able to discern modifications in His treatment, which are as if our God had changed His mind toward us, but which are really but changes in methods proceeding from the same mind and purpose of mercy and truth. We need all along our road in life the visitations of God's rod. God could not be a faithful and loving Father and withhold the rod. (See Heb. xii: 6-11.) Our stupidity and waywardness demand this interference of the rod. It comes in sickness, pecuniary losses, family bereavement, false accusations, and in many other ways. None of these come by chance. God is behind each, and that, too, in love. Blessed is the man who discerns this. Blessed is the man who can reckon on the rod as part of his spiritual wealth! Blessed is the man who can say with David, "Thy rod and thy staff, they comfort me!"—where the chastisement and support are seen to come from the same hand and to prove the same divine love.

Let us enrich our lives by these golden thoughts, and take away the sting of trial by grasping its meaning and co-operating with its purpose. Let us bow before the Lord, in humble contrition and true faith, till our spiritual education is complete, and we hear the final command of our heavenly Father to the agent of His chastisement: "It is enough—stay now thine hand!"

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### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

Aug. 6.—*Missionary Service*.—THE BAPTISM OF THE HOLY GHOST THE GREAT NEED OF THE CHURCH.—Acts i: 8; ii: 1, 2, 38; xix: 3, 21.

THE tendency of the times is toward the outward—the natural, the instrumental, rather than the inner spiritual life, and the supernatural energy. As faith and piety decay we cling the more tenaciously to the form, the ceremonial, and exalt the externals of religion.

THE ONE SUPREME NEED OF THE HOUR IS A PENTECOSTAL BAPTISM OF THE HOLY GHOST.

1. *To revive and strengthen the faith of the Church*. It is now dim, feeble, obscured. And yet the word and providence of God are calling for apostolic faith—faith to expect and undertake great things for the kingdom of God. Look: the fields are ripe for the harvest! Look: the doors of entrance are thrown wide open! Hear: the cry is echoed from every mountain top, and rolls up every valley, and resounds among the thousand isles of the ocean: "Come over and help us!" 2. *To put new life into every Christian soul*. An in-

finite work for Christ and perishing souls waits to be done. Dead bones need to be revived, divine energy infused into all our activities, and the sacramental host of God's elect rallied, inspirited, and made strong and valiant for the fight on which hangs the destiny of the world. 3. *To raise higher the standard of personal holiness and consecration.* This must be done, or Christianity will never vanquish sin and the devil and the world. 4. *To conserve the truth and call forth a testimony instinct with the teaching of the Master and faithful to the high and solemn interests intrusted to us.* If truth perish; if the faith once delivered to the saints be frittered away; if our pulpits come to give forth an uncertain sound, "woe to the world!" *Nothing short of the baptism of the Holy Ghost can meet the necessities of the hour and carry the Church forward to a triumphant issue.*

Aug. 13.—HOW TO HAVE A REVIVAL.—Amos vii: 2.

Israel was in deep distress. The judgments of God had swept over the land like a desolating flood. Grasshoppers devoured every green thing, and fire burned up the houses. God seemed about to make an utter end of His people, because of their "wantonness." But Amos, who laid their troubles to heart, cried unto God and pleaded their cause, and prevailed.

HOW A CHURCH MAY SECURE A REVIVAL OF TRUE RELIGION.

1. *The first step is humiliation.* Sin, in one form or another, has grieved away God's Spirit, and He will not return till that sin is searched out, repented of and put away, in the spirit of heartfelt repentance. No amount of praying, preaching, striving, will avail aught till this is done. 2. *The second step is reformation.* Not enough that we confess and forsake our sins; we must come back to God in the spirit of our first love, and do works meet for repentance; repair the spiritual wastes which sin and worldliness have wrought in our hearts and lives, and re-establish our relations with God and His kingdom.

3 *The third step lies in the direction of religious duty.* Falling away from God is not a solitary act. The Holy Spirit is not driven away by a single neglect or grievance. The hand of duty is first let down in the closet, and then the spirit of decay and carelessness and indifference gradually comes to pervade the whole life. The fire on the altar must be rekindled. The path of duty must be again frequented. The cross must once more be carried. Duty must become, what it once was, the paramount consideration. 4. *The spirit of prayer must be sought and exercised till the blessing comes.* Humiliation, repentance, observance of duty, and prayer, will bring down the Holy Ghost upon you. Nothing short of this will. Will you have the blessing at this cost?

Aug. 20.—AN EVIL HEART OF UNBELIEF.—Heb. iii: 12.

We are prone to lay the stress of religion on the head and the outward conduct—on an orthodox faith and a correct life. But we make a grave mistake. Not with the *head*, but "with the *heart*, man believeth unto righteousness." It is "an evil heart of unbelief" that is our greatest danger. The intellect may be sound and clear, and give its assent to the Gospel, while the affections are alienated from God, and the spiritual man is enshrouded in darkness and dead in trespasses and sins.

WE ARE SPECIALLY WARNED AGAINST AN EVIL HEART OF UNBELIEF.

1. *Because of the insidious character of such a moral state.* The danger is far greater because the eye of sense cannot detect it, nor public observation take cognizance of it. It is a secret enemy, ever lurking in our path, and ready to surprise us into sin. An overt act we cannot hide from view, but an evil heart may have seduced us far away from God before we are conscious of it. 2. *Because of the radical character of such a condition.* God looks mainly at the *heart*. The state of the *heart* toward God and truth and holiness, determines a man's real moral state and prospect for eternity. It is possible for a man's

life to be wrong in many particulars, and his heart be right in the sight of God. But a *bad heart* vitiates every moral act—"an evil heart of unbelief" turns every religious duty and exercise into an abomination" in the eyes of the Lord. "Unbelief" is the crowning sin of mankind. It towers to heaven and challenges God's severest punishment. "He that *believeth* not shall be damned." There is nothing the Christian should have a greater dread of than a *dead heart*, an *unbelieving heart*, a *worldly-conformed heart*. 3. Because the danger arising from such a spiritual state is most imminent. All sin has its seat in the heart. Religious declension, infidelity, apostasy, all begin within, proceed from the heart and often make fearful headway before they appear in the life or affect the outward man. "Take heed" "lest an evil heart of unbelief" betray your soul's eternal interests!

Aug. 27.—THE TEARS OF JESUS.—Luke xix: 41; John xi: 35.

The Son of God in tears! It were the wonder of angels, if they did not know the extent and awfulness of man's ruin, and the height of that blessedness to which the Cross may elevate him.

1. The tears of Jesus testify to His love for man even in his lost estate. Even in his ruin, the divine image is not wholly effaced, nor his capacity for restoration and a glorious future lost. Love is the spirit, the expression, the substance of Christianity. Love brought Christ down out of heaven to seek the lost, and even to die on the cross to save him. 2. The tears of Jesus testify to His *pity* and *sympathy* for a lost and sinning race. "Jesus wept" at the grave of Lazarus, demonstrating the glorious truth that "we have not an high-priest which cannot be touched with the feeling of our infirmities," etc. "He wept over" Jerusalem, as expressive of His profound sorrow and grief in view of its unbelief and rejection of Him, and of the utter desolation and ruin that impended over that favored but guilty city. 3. The tears of Jesus witness to the

*sincerity and intensity of His invitations and warnings in the Gospel.* He "*spake* as never man spake," in instruction, in entreaty, in threatening. He *acted*, he *lived* out, His teachings. His "tears" are weighty arguments in favor of the truth and infinite moment of the message He brought down to man from the Father of spirits. The awful words of life trembled on His lips! "Tears" consecrated His life to save lost souls. 4. The tears of Jesus will be a *swift witness against the finally impenitent* in the day when this same divine Jesus shall judge the world.

CONCLUSION. *The deepest emotion is justified and demanded in the preacher.* It is *Christlike* even to weep over perishing sinners. Paul did not count it a weakness to beseech men with "strong crying and tears to turn to God." Also,

"He wept, that we might weep;  
Each sin demands a tear."

## THE FINGER OF GOD IN MODERN MISSIONS. \*

BY ARTHUR T. PIERSON, D.D.

FACTS are the fingers of God. Although indifference is not always born of ignorance, there will be little zeal without knowledge. To awaken a deep passion for the universal and immediate spread of Gospel tidings, believers must be brought face to face with those grand facts which make the march of modern missions the miracle of these latter days.

Not to go back further, for four hundred years we can trace signal providences casting up this broad, level highway between the centres of Christendom and pagandom. Near the close of the sixteenth century a new route to the golden Indies by way of the Cape of Good Hope led to the chartering of the East India Company a few years later; and so, while the Pilgrims were sowing the seeds of this Christian republic beneath the setting sun, Protestant Eng-

\* In this and the September number of THE HOMILETIC MONTHLY, we give brief portions of Dr. Pierson's stirring paper on "God's Hand in Missions," written for our new edition of David Brainerd's *Memoirs*, now in press.—ED.

land planted an empire toward the sunrise, and in the very heart of the pagan Orient. Unconsciously the leading nation of the Protestant Christian world was reaching out one hand eastward, and the other westward, to lay the foundations of a world-wide Church. Subsequent conflicts in America and India settled the question that in both hemispheres the Cross was to displace both the crescent and the crucifix.

By the middle of the eighteenth century, America and Asia are respectively held by the two foremost Protestant powers of the world. England has a firm foothold in the critical centre of oriental missions, and in her hands holds the keys of the kingdoms of the East. This makes necessary, as a line of communication, an open highway for travel and traffic between the mother country and her eastern possessions. If Britain had any right in India, she had a right to a safe and peaceful road thither; and this political necessity was used of God ultimately to shape the attitude of every nation along that highway. Had England not held that highway to the Indies, the destinies of Europe and Asia might have been changed. Turkey would probably have been devoured by Russia, or divided between Russia and France; the Greek and Roman churches, crossing the mountains, might have swayed all Asia and kept out Protestant missions. Behold the hand of God, using English arms and diplomacy to hold popes, czars and sultans in check; to shield converts from persecution by Turkish Armenians, Persian Nestorians, Syrian Moslems, or Indian Brahmins; and giving Britain a casting vote in the affairs of the Sublime Porte!

What means this providential establishment of British empire in India? It is an entering wedge driven into the heart of Asia; a wedge the direction of whose cleavage is still eastward, splitting in twain these gnarled and knotted trunks of moss-grown empires!

Meanwhile, from seed sown at Plymouth, develops another mighty, evangelizing power. The Protestant

republic of America strides from Atlantic to Pacific, and, planting foot on the western shores, moves toward the eastern coasts of Asia, as though there were no more sea. Here is God's counter-force moving from the opposite direction to meet England and oppose her entering wedge with the resistance of co-operation, as anvil opposes sledgehammer. In other words, another irrepressible conflict has come. Commerce will have her highway round the world, and knocks imperatively at the sealed ports and barred gates of exclusive Oriental empires.

Our Republic leads the way. In 1853 Commodore Perry sails into the bay of Yeddo, spreads the Star Spangled Banner over the capstan, and the open Bible upon the flag, and, without firing a gun or shedding a drop of blood, peacefully opens the ports of Japan to the world. Five years later, four leading nations knock loudly at the gates of China, and the walled kingdom opens her doors, expressly stipulating by treaty that "any person, whether citizen of the country with which the treaty is made, or Chinese convert to the faith of the Protestant or Roman Catholic churches, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be *interfered with or molested*." This one edict of toleration gave religious liberty to one-third of the population of the globe. At one titanic blow, God levels an obstacle as high as the Himalayas, and opens the way from the Bosphorus to the China sea, through the heart of Asia.

Passing by all other providential interpositions, let us emphasize the recent unveiling of Africa. In August, 1877, after 999 days from Zanzibar, Stanley, emerging at the mouth of the Congo, completes the transit of the Dark Continent. The dying cry of Jesus has rent the last veil in twain, and the missionary has only to follow the footsteps of the explorer. The same Providence that opens the doors, prepares the forces of His Church for the crusade.

The missionary advance of this cen-

tury is directly traceable to answered prayer. Since Luther nailed up his theses, there has been no historic hour so dark as the first half of the eighteenth century. Even England was, as Isaac Taylor said, in "virtual heathenism," with a lascivious literature, an infidel society, a worldly Church, and a deistic theology. Blackstone heard every clergyman of note in London, but not one discourse had more Christianity in it than the orations of Cicero, or showed whether the preacher was a disciple of Confucius, Mahomet, or Christ. In America, Samuel Blaine declared that "religion lay a-dying." In France, Voltaire, Rousseau, and Madame de Pompadour led society; and in Germany, Frederick the Great made his court the Olympus of infidels.

If Collins and Tyndal denounced Christianity as priestcraft, Whiston called Bible miracles grand impositions, and Woolston treated them as allegories; if Clark and Priestly openly taught the heresies of Arius and Socinus, and even morality was trampled under foot, what missionary activity could there be? To diffuse *such* "Christianity" would be disaster; but happily such a type of piety has no diffusive tendency or power. If it has any divine fire left, it has not a coal or even a spark to spare to light a blaze elsewhere.

The only hope of missions lay in a *revival* of religion, widespread and deep-reaching; and God gave that to His Church through a wonderful constellation of evangelists: Whitefield, the Wesleys, Grimshaw, Romaine, Rowlands, Berridge, Venn, Walker, Hervey, Toplady, Fletcher—these Bishop Ryle names as twelve of the apostles of that new Reformation which, between 1735 and 1785, woke not only England, but the Protestant world from the awful apostasy of irreligion and infidelity. At first even the Church resisted all efforts to revive her dying life. Whitefield found Scotch ministers opposing him by set days of fasting and prayer: and church doors shut against himself and Wesley, compelled that open-air preaching which was the great stride

of the century toward the reaching of the masses.

But the Spirit of God was breathing on the dry bones. The fires, slowly kindled at first, burned brighter and hotter, caught here and there, spread far and wide, till even America, across the sea, was aflame. Within fifty years from Whitefield's first sermon at Gloucester, all Protestant Christendom thrilled with a revived evangelical faith, and as evangelistic zeal is sure always to follow, out of these Pentecostal outpourings came the flaming tongues of witness. The Church, from her silver trumpets, pealed forth her summons to prayer for the effusion of the Spirit upon all disciples, and upon the whole habitable earth. Praying bands answered the trumpet peal in all parts of Britain, and from American shores came the echo, in 1747, of Jonathan Edwards' bugle "Call to Concerted Prayer." The tidal wave of revival rose higher and moved with greater momentum under the Haldanes, Andrew Fuller, Sutcliffe, Rowland Hill and others.

In 1792 the Warwick Association formally made the first Monday of each month a "monthly concert of prayer" for the world's evangelization. No sooner did the revived Church, after this awful period of drought, begin to pray for a great rain, than a cloud like a man's hand appeared on the horizon; and in that same year (1792) the first Foreign Missionary Society was formed in England, and the next year sent to India its first missionary, William Carey, who, within the thirty years following, secured the translation of the Scriptures into forty tongues, and the circulation of two hundred thousand copies. Thus the revival of evangelical faith and of concerted prayer are the two pillars on which rests the arch of Modern Missions.

How fast that little cloud has grown, till the heaven is overspread, and there is a sound of the abundance of rain! During these eighty years the number of translations of the Word has increased *fivefold*, from fifty to two hundred and fifty; of Protestant mission



societies *tenfold*, from seven to seventy; of male missionaries *fifteenfold*, from one hundred and seventy to twenty-four hundred; of moneys contributed *twenty-fivefold*, from two hundred and fifty thousand to six and a quarter million dollars; of converts *thirty-fivefold*, from fifty thousand to one million six hundred and fifty thousand; and of mission schools *one hundred and seventyfold*, from seventy to twelve thousand!

The whole tide of thought has turned in the Church since William Carey first offered to go and meet the giant of heathenism. The wave, at its lowest ebb a century ago, now touches a flood-mark never before reached, and is still rising. Sydney Smith would no longer dare to sneer at the "pious shoemaker" of Paulersburg, or characterize his schemes as "the dreams of a dreamer who dreams that he has been dreaming." England is prouder of Carey than Athens was of Pericles, or Rome of Cicero, and lifts the statue of Livingstone to its lofty pedestal in the metropolis of the world, to inspire Christian colonies to push into the heart of the dark continent. American churches hurl their columns against the ranks of pagan and papal superstition, and erect missionary lectureships in the foremost institutions of learning to train youth to imitate the devotion of David Brainerd, Henry Martyn, and Alexander Duff.

In fact, the whole history of Modern Missions is a Burning Bush, whose every twig is aflame with the divine presence. We are standing on holy ground. Many and marked are the divine interpositions. We see the iron gates open of their own accord, obstacles suddenly sinking, continents unveiling their secrets, and missionary exploration going forward so rapidly that the maps of yesterday are out of date to-day!

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LITTLE THINGS.—Do not slight the little things that crowd around life; many are deceived and led astray by neglecting little things.

## THE EFFECTIVENESS OF ILLUSTRATIONS DRAWN FROM HISTORY.

No. II.

BY JAMES M. LUDLOW, D.D.

### Acquiring Material.

I. EVERY preacher should be a *large reader* of history. The fact that in our preparatory days we went over the general ground, and could even yet pass a respectable examination in dates, should not be allowed to satisfy us. We need to have our minds enriched with fresh impressions of the most significant incidents and laws of events. Our active ministry has re-educated us, and we shall now see more meaning in the pages than we did when we were under-graduates. One who is reputed for the abundant and pertinent use he makes of history in preaching, attributes his success to the fact that during college days he read but little; that Gibbon, Hallam, and Macaulay came under his eye for the first perusal when he felt his need of such knowledge and was alert to make the most of it.

We misspend much time on other studies, if our life-work is to be that of the active ministry. It may border upon heresy to say so, but many are wasting their preaching force by brooding over theologies, biblical criticism, etc. They become very learned in such matters, and our chairs of dogmatics and metaphysics could be supplied from a host of our dullest pulpiteers. This will account for the fact that we make professors of many who have failed in the ministry. They have failed in the ministry because they have been for years qualifying themselves only for professors. One who, twenty years ago, gave promise of becoming the most popular man in the American pulpit, has evaporated into a lecturer on mental science; another has run to seed in ecclesiasticism, who, if he knew as much about the wants and virtues of men, as they have been expressed in the annals of human suffering and exploit, as he does about the decisions of church judicatories, would be as strong in the pulpit as he is on the floor of the Gen-

eral Assembly. Dr. William Adams was a model preacher in his use of history. His discourses sprang from a hearty appreciation of Scripture, even of its subtlest verities, but poured along like majestic rivers, gleaming with illustrations from all the centuries, fascinating and refreshing the thirsty minds of his hearers.

To reach men we must know men; and to know them we must read them, and read about them, at whatever sacrifice of other studies.

II. While reading much history, the preacher should do it with eye *trained to note* the phases of truth, the biblical doctrines and precepts, and the characteristics of human nature which its pages illustrate. It must be careful professional reading, and not for mere pastime or general culture. It should be as the painter gathers his lessons in color and form, from sky and fields and faces.

One will be surprised to find how rapidly the fund of good illustrations will grow. A few years will put him beyond the necessity of preaching a dry sermon on any subject, or a sermon that must be made interesting by the glamour of his mere rhetorical unction.

He will also find out in this way many new phases of human weakness and strength, which he would not discover by common observation or self-examination. He will be impressed that the Bible is indeed all men's book; that no age or place has been beyond its ken; that, like the Master, it knows "what is in man." Some of the best points of a sermon are often suggested by an actual occurrence, which would never have been brought out by logical analysis.

III. Besides tact in discerning the application of historical incidents, the preacher should have a *system of arranging* his illustrations under a full analysis of subjects. An impressive scene or event should never be dismissed until it has been securely pigeon-holed in the memory, or written index. The latter most students find to be a necessity. Memory is not sufficiently re-

tentive; or, if retentive, is not sufficiently sensitive to respond to the subtle analogy which would make the matter it holds useful. Dr. Alexander used to say that it was even better to have your library at your fingers' end than at your tongue's end. Those reputed as the readiest men, with especial bumps of pertinence, will be found to be rather the most patient men, who have put away their honey in paper cells.

One of the most useful devices would be a file, such as is used in assorting business letters. Into this, under their proper subjects, should be dropped hastily written descriptions, narrations, etc., prepared while the rhetoric is glowing with the heat of fresh discovery. A commonplace index should accompany this, in which to register pages where valuable matter may be found, and hints and catch-words of all kinds. This should be always at hand to catch the fair birds of valuable suggestion as soon as they touch the snare of your alert mind. A revolving book-case, a Tapley's file, and a Todd's Index Rerum at your elbow, will do more for your sermon than double the time spent in wringing out an already study-dried brain.

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## PASTORAL AND SERMONIC HABITS.

### Personal Experiences of Distinguished Clergymen.\*

No. III.

T. L. CUYLER, D.D. [PRESBYTERIAN].  
BROOKLYN, N. Y.

I BEGIN work on my sermons on Tuesday, and I am so engaged, off and on, until the end of the week. Mondays I use for miscellaneous work. I never wrote but one sermon in my life on Monday. I do not think I ever wrote one, or prepared for one—that is, in the regular course of my ministerial work—on Saturday. While I am outside of an insane asylum, I never expect to do it. When Saturday comes, I have made it my rule to be clear for the Sabbath. I begin early in the week,

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\* In interviews for THE HOMILETIC MONTHLY.

so as to be free from any pressure and anxiety in the matter, and, in that way, can make allowance for interruptions.

The evening is a bad time in which to work, and yet many clergymen prepare their sermons at that time. All the sermonic work I have done at night in thirty-eight years would not amount, all told, to two discourses.

I lay aside memoranda to be used in preparing sermons, but I have no particular system about preserving it. I once tried the habit of jotting down thoughts for future use, but did not find that it worked successfully. But as to keeping a commonplace book, I think it is an admirable idea; and I would advise young clergymen to try the plan of writing down their best thoughts and pasting in such scraps as may be useful at some future time.

I do not think I have ever declined half a dozen requests coming from outside my parish to attend a funeral, and then only on the ground of previous engagements. Though my parish is large, it has been my rule not to decline to attend a funeral unless an imperative engagement prevented my doing so. There are cases where it is unreasonable to ask the pastor of a large church to do it; but, on the whole, I endeavor to be as accommodating as possible to the outside public. As to whether a fee should be received for such service, I have expressed myself before on that subject as follows:

"If a fee is offered, let it be received, except from the very poor, and used for a good object. To decline it, in most cases, would give offence. A service for those outside of the pastor's congregation often involves much extra labor; and a fee, under such circumstances, may often be proper."

I use as much of the five afternoons of the week as I can for pastoral work. Saturday I do not employ in that way. To tell the truth, I suppose, in proportion to the size of my congregation, that I have made more pastoral visits during the last thirty-one years, in New York and Brooklyn, than, may be, any other minister in those two cities. I have

gone to the extreme in that direction, and some say I have spoiled my people. This custom has cost me a great sacrifice of minister's ordinary recreations—especially in the way of literary recreations and enjoyments; but I have made that sacrifice from a pretty high ideal I have had before me as to pastoral work. Perhaps I have gone to the extreme in that direction. I cannot say that I would recommend all young ministers to do as I have done.

But my health is good, and I do not care for physical recreations. I never lost but two Sundays in my life on account of sickness. And I am a good sleeper. I have found that the key to a man's success as a minister lies in securing sleep. The word "sleep" covers half the battle, because ministers break down through the nervous system. The one restorative for the nervous system, and the only one, is sleep. As long as a minister can sleep, he will keep his congregation wide-awake; the moment he loses his sleep they will fall to nodding.

One of the fundamental methods of developing and keeping up an interest in the prayer-meeting, is in having laymen to lead it. In my church, the prayer-meetings are always led by the officers of the church, in alphabetical order; never by myself. Thus there is no temptation to the minister to absorb the meeting. Mr. Beecher, you will remember, lately lamented that his prayer meeting had run into a lecture service. Then, we have a rule in our church, that nobody is ever called upon to take part. That throws the responsibility back on the people, in the sense that every man is expected to do his part; then you make it a people's meeting. The question always is: Is it a minister's meeting, or a people's meeting? Another point is, the topic for the meeting is announced beforehand, on the Sabbath, so that people will know what to think, speak and pray about. That gives a certain unity to the meeting. In revival times you do not need that, because then the revival itself is the topic.

**VERY BUSY.**

But a minister, I think, should remember that, while he is the servant of his people, he belongs, to a certain extent, to the public. It will not do for him to get the reputation of being unapproachable. A person may call in the morning on some spiritual errand: and I have always said that no sermon is so important as dealing with a soul. A minister had better let his sermon fly out of the window than get the reputation of being an inaccessible man.

• BY J. M. BUCKLEY, D.D.

Many think it not a difficult task to dispose of this question. They affirm that the narrative in Genesis is plain and straightforward. It teaches, they say, that the work of creation was divided into six days of *twenty-four hours each*. A few still linger who date the beginning of the universe from the beginning of the six days. Most assume a period of indefinite extent between the beginning of the first of those days and the event described in the first verse. They do this without hesitation, though it could never have been derived from the face of the narrative, unless an external pressure had driven the interpreter to seek relief. Most Biblical scholars now expand the days into six periods of vast but indeterminate length, utterly scouting the idea that only days of twenty-four hours are meant. This they do in direct opposition to the face of the ac-

count, and regardless of the reference to it in the commandment: "Remember the Sabbath day to keep it holy; \* \* \* for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

The various theories of those who attempt to evolve the order and determine the time of the successive phenomena of the universe by the opening chapter of Genesis are as incongruous, and many of them as mutually destructive, and not a few as preposterous, as the tales in the Talmud, or the Arabian Nights' Entertainments. It is a question which of the two books—that with which the Bible begins, or that with which it ends—Genesis or Revelation, has been subjected to the greater number of chimerical interpretations.

As the limitations of space will not allow the full development of the writer's views of the subject, he will state in brief what he conceives the account in Genesis to teach:

1. It declares that God created the universe; and it implies that the conception of time was made possible by and from that primal act.
2. That certain types of living beings were subsequently created at a time or times which are not definitely stated.
3. That man began, not in the way of cause and effect, as his descendants appear, but was specially created, and that he existed for a time—not definitely stated—alone, after which woman was created.
4. That man, at his origin, was a moral and intellectual being, that he was definitely instructed by his Creator, and that he sinned.

Unbelievers, whether learned or ignorant, who reject the whole account; Jews, who hold that Genesis teaches a great deal more than the above points contain; and most, if not all, who claim to be Christians, concur that the denial that these principles are declared or implied in the opening chapters of Genesis, would reduce those chapters to a chaos similar to its description of the earth itself as "without form and void."

But a fact yet more vital is, that

throughout the Bible the same theory is taught by direct statement, by implication, by side reference, by elaborate illustration, and in every possible way. The whole Christian scheme, including the incarnation and the propitiatory plan of salvation, is based upon it. Job, David and Solomon unite to teach it.

Mal. ii: 15 deserves special attention: "And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit and let none deal treacherously against the wife of his youth." Paul's sermon on Mar's Hill avows it explicitly. The discussion in 1 Cor. xv. without it would be a rhapsody. in Heb. xi: 3, it is stated with scientific precision: "By faith we understand that the worlds have been proved by the Word of God, so that what is seen hath not been made out of things which do appear." (R. V.)

If the foregoing statement be correct, any theory of evolution which assumes the eternity of nature, matter (or whatsoever term may be employed to represent the idea) is irreconcilable with the Bible.

Any theory which assumes in nature from eternity, or from any point prior to the appearance of man upon the scene, a potency to produce all phenomena without the direct and supernatural interference of the Creator, is irreconcilable with the Bible.

Any theory which assumes that man was not created by a special act of God, having no Cause, in the scientific sense of the term, so that prior to that time man was not, nor was there any thing in being which, without such act, could produce man; and assumes that woman was not *subsequently* created by a similar act, cannot be reconciled with the Bible.

Any theory that assumes that the first man was not possessed of a moral nature, and without the moral derangement which now exists, cannot be made to agree with the teachings of the Bible.

Any theory which assumes that the human race, in all its varieties, has not



## LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. VI.

VIEWS OF JOHN SWINTON.

[We give space to this paper, notwithstanding its severe, and, as we think, undeserved, censure upon the clergy as a body, and the whole Christian Church as an organized and active agency in the cause of humanity and religion. Mr. Swinton, who is connected with the daily press of New York city, beyond all question voices the feelings and sentiments of a large class with whom he has identified his efforts, and by whom he is recognized as a leader; and it is desirable that our ministers and church-workers should clearly understand the actual condition of things in the midst of us at the present time. Our object in inviting these criticisms on the ministry and methods of church work, on the part of representative lay gentlemen, speaking from their respective standpoints and in behalf of their own profession or calling or social relations, was to get at the real present popular mind in reference to current modes of preaching and church life—believing that in so doing we were subserving the high ends of the Christian ministry and of the Church of the living God. We think it a good omen that those whose views we sought to obtain on a subject naturally delicate and responsible, have so cheerfully responded to our request, and given to the clergy and the Church the benefit of their enlightened and mature judgments in the matter. While there will be diversity of opinions as to the justice and wisdom of some of the strictures and criticisms submitted, and to some of the reforms advocated in this symposium, yet we are confident that they have all been made in good faith and with great respect for the ministerial office. And we are likewise confident that these criticisms—not volunteered or thrust upon the public, but given at our special request—will receive respectful consideration on the part of those for whom they were intended. We think it but just, however, to our numerous readers, and to the cause of truth and righteousness, that we should give space to the views of a "Veteran Observer," in response to Mr. Swinton's sweeping accusations. He prefers not to give his name, but we assure our readers that his character and position are such as to command the utmost respect and consideration. His paper speaks for itself.—ED.]

I HAVE had a good deal to do with the masses of this city during the past ten years, in their homes and workshops, at their meetings, in their strikes, during their times of trouble, amid their protests against wrongs—under all the circumstances that constitute critical periods of life. The thing that

strikes me is the utter obliviousness by the clergy of such of the masses as I have had to do with.

For instance, take the great famine year of 1874, when ten per cent. of the population of this city were living by pauperism and beggary, and which resulted in the attempt to hold misery meetings throughout the city. Notwithstanding the extreme pressure of famine, plague and despair here at that time, I never met a clergyman among any of the tens of thousands of people whom I addressed. In 1877, when we made demonstrations of a somewhat formidable kind, to justify the primitive rights of human nature, not a clergyman took part in any of those attempts. So I might go on: from destitution to misery, from the suppression of the right of free speech to the crushing of the most ordinary instincts of human nature, and to the thousand other colossal crimes of the ruling classes, headed by the clergy of this city, and I should have to say that, either in the way of judgment or of mercy, no clergyman was ever to be found. These movements and incidents have not been hidden in a corner, but have been the great well-tides of human life in this Malbolge of New York. If these were not occasions when men who cared for men ought to have been on the field, then what, in the name of all the saints, has the institution of Christianity to do with man's welfare?

Again: New York is in a chronic state of plague, as is shown by the death-rate of the city in its densely crowded districts. In the third ward, for example, the death-rate last year reached 57 in the thousand—more than three times the death-rate of London or of Paris! constituting the most appalling indictment of modern Christianity and civilization that could possibly be made. Reeking and rotten, squalid and death-stricken, this heterogeneous city of the plague has stood here before the clergy. Have they, under these circumstances, lived up to the Gospel of the Galilean? Have they who possess the voice of authority, who hold the springs of power

and speak with the voice of divinity in the cloth of clericalism, done as Jeremiah or as Zechariah did under similar circumstances? It is the very abomination of desolation, in the presence of which the thousand clergymen of this city have stood; but they have preferred to sniff the odors of fortune, and cross their clerical limbs under the banquets of nabobism, rather than do as He whom they pretend to serve did. Let the clergy show themselves possessed of the blood and brawn of the masses, tingling to their sorrows, thrilling under their cries, struggling against their wrongs, standing by their side, battling against their foes, being *one* with the masses—not in any patronizing, supercilious, top-loftical manner, but as man meets man, as pulse-beat to heart-beat. Let them not—like the cowardly press—always take the side of wealth, but inquire whether these groans do not proceed from human suffering, and discover by whom that suffering is inflicted.

Whether they would reach the masses then seems a vain question; for I do not think that one-tenth of the wage-earning classes in New York believe in Christianity at all: but let them try.

First, let the clergy ascertain by some orderly, definitive method, the conditions of life, the conditions of labor, and the conditions of death of these masses. That will inevitably, in course of time, give them some notion of their method of action in the taking of their next step.

Oh, yes, the Church is doing something in the way of philanthropy; but you cannot by this trifling business get at the monstrous disorganization of modern society. The clergy of France a century ago, and the clergy of Italy twenty years ago, did just what the clergy here are doing. They had their benevolent societies, their Dorcas homes, their Cheap John cure-alls, their pimple-cure enterprises; and yet, look at the France of last century, as described by Arthur Young in these sixteen folio volumes: then look at Italy, with lazzaronism swarming from the

steps of St. Peter's to the palace of King Bomba; all of Italy covered with institutions of charity, and at the same time festering with evils that showed those institutions to be shams. Look at poor old Spain, with all her charities. As long as the present system of society, through which a few hundred plunderers are allowed to seize the fruits of the work of the community, is tolerated, no giving back of one grain of wheat from the stolen bushel will do any good.

As to any change in the nature of Christianity: Well, if one could for a moment rid his mind of these vast ecclesiasticisms, this mildewed theologism, these traditional conceptions of the architectural church, he would have no difficulty in seeing how the systems of Christianity to-day differ from the sacrificial love preached by its Founder. The other day, throwing aside as far as one could all preconceptions of churchism, theologism, clericalism and what not, I read, with a man's mind, the Gospel of Matthew, to find out if I could actually see Jesus as He lived and as He acted. It was a most wonderful revelation of a life, not to be described by any such paltry word as "perfection," or any other word; but a life through which flowed the uttermost life of the heart and the soul of man; the primal, primitive, final force of one's being—the last analysis of spiritual love. How paltry are the words of our cannibal language; how paltry are the words of the Greek and the Syriac, that originally chronicled this Christ! But in Matthew I saw the primitive Christ and Christianity; and if one could imagine any clergyman, or any man, with those things in him that are there so curiously given as belonging to Christ, then he would see how this huge, rich, pharisaical ecclesiasticism of Mammon and Baal, that has been built up in the name of Christ, differs from the Christ himself. You cannot help seeing the difference between the way of Christ's intercourse with, as they would say in the West, "the or'nary people" of Jerusalem, and the way in which the clerical

and other Pharisees of modern society come in contact with correspondent people now. In Jesus' intercourse there is a sense of equality, of common kinship with these people, that, as Matthew Arnold would say, is "the secret of Jesus."

While retaining the Testament of its Founder, while nominally adhering to its words, Christianity has changed, just as all human *formulæ* are apt to change in spirit while leaving form. I remember reading in my school-book, that during the worst periods of the Roman Empire the crowned ruffians of Rome still put their edicts out under the majestic name of the "Republic." How had the old muscular Roman Republic changed in that time of Caligula? Was it not still in the imperial title—*Rei Publicæ*? And yet—and yet—and yet! Again: look at the freshness of the Protestant Reformation in its early up-springing; and look at the stiltedness of the great State establishment now called Lutheranism in Germany. Look at the high, lofty laws of Moses, and mark how they had got distorted when our Savior came. He himself told the great rulers of the Church how the law had been twisted and turned upside down. The priests—the ministers of that day—still swore by Moses; still carried out, with great rigor, the ceremonies of original Judaism; still "made broad their phylacteries;" and yet, could there be a greater contrast than that between the powerful regeneration of Moses and the stilted ecclesiasticism of Jerusalem at the time of our Lord? It had not changed in verbal embodiment, yet the gospels show the radical change that had taken place. This same thing has occurred in modern ecclesiasticism, still nominally adhering to the words of Christ, but, alas! where is Christ?

Young men, most of them, take no interest in the Church, because it displays no life. The things that interest young men are the things that have in them the fires of nature, the forces of the soul, the sweeping immensities of time, the things that grapple them and that they can grapple. Money-making

is an absorbing thing; politics, for the time being, is an absorbing thing. The great struggles and aims of life are those that touch the depths of young men or old men or any kind of men; and there seems to be nothing in the modern church of that kind—nothing that appeals to men in that way. The Church seems to be dry-wilted.

Finally, in its efforts at reformation, the Church should deal with the organic evils of life, rather than waste its time in specific so-called philanthropic work.

#### A REPLY TO JOHN SWINTON.

BY A VETERAN OBSERVER.

With all respect for the position and views of Mr. Swinton, so boldly and strongly expressed above, we feel constrained to enter our decided dissent. Notwithstanding he represents a class, and a class of considerable magnitude, active, aggressive and demonstrative, with whom society and religion have to do; and fairly, it may be, expresses their views—we still affirm, and are confident that we can show, that his sweeping accusations against the Clergy of New York City, and against Christianity, as represented in her church life, are groundless, and that the very opposite may be truthfully affirmed. Happily, the question to be settled is not a question of personal veracity or opinion, or a question of theory or dogma; but simply a question of *fact*,—broad fact, patent to public observation, and conclusive and overwhelming in the weight of its testimony.

A glance at the charges, and a brief presentation of the essential facts involved, will be our line of defense and rebuttal. While the arraignment is general, sweeping, and somewhat vague, yet a few definite points are unmistakable. We select four as substantially covering the whole ground of the indictment. 1. That the clergy of New York in years past have shown no consideration or sympathy for the laboring classes, even in their times of greatest trouble, want and suffering. 2. That they have shown utter indifference to the social degradation, poverty and ex-

mortality prevalent among the  
classes. 3. That they, "like the  
dly press, always take the side of  
1," "sniff the odors of fortune,"  
cross their clerical limbs under the  
lets of nabobism"; rather than do  
e whom they pretend to serve did."  
at they "head the ruling classes  
thousand other colossal crimes,  
aim to oppress the weak, destroy  
peech and crush the ordinary in-  
s of human nature."

s is the charge, and it is hurled  
at the entire Ministry and Church  
Metropolitan City of the United

All denominations, Protestant  
atholic, Orthodox and Liberal  
at an exception, are included in  
holesale condemnation. If true  
ndeed (we quote his own words)  
most appalling indictment of  
n Christianity and civilization  
ould possibly be made." Is the  
ing and unqualified charge *well*  
*led?*

do not propose a formal refuta-  
f these grave assertions—for they  
ly assertions, without one particle  
lence to support them, and in the  
f ten thousand facts of history,

"are known and read of all men."  
lost the space at our command will  
us to do, is to group and pass in  
review column after column in  
array, of facts, histories and  
ements which have transpired in  
me maligned city, and which shed  
re on its ministry, its philanthro-  
its churches, its charities, its  
ne, industrial and reformatory  
ies and institutions—grand, even  
-like, and which no detraction can  
rtarnish. We scarcely know where  
gin, or what to select. Our ma-  
would fill volumes of glorious  
y, and we have only a few pages  
npress it into.

start with the broad assertion,  
on an intimate acquaintance with  
object, that, as a class, "the thou-  
clergymen of this city," in point  
elligence, culture, piety, consecra-  
to their work, public spirit, pat-  
n, practical sympathy with man

as man, broad charity and generous  
philanthropy, will compare favorably  
with the ministry of any other city in  
the world, and with any other profession  
or class of men, anywhere, in city or coun-  
try. They are the leaders in all reforms,  
moral, social and religious. They are  
foremost in all plans and efforts under-  
taken in behalf of society, in all its  
multiform interests, and of the Church  
of God, in all that pertains to moral and  
religious duty and achievements. They  
give, in proportion to their incomes,  
more liberally to advance the welfare  
of mankind at large, temporal and  
spiritual, and devote more time, thought  
and labor to the high and holy ends of  
their calling, than any other class in the  
community. With rare exceptions, they  
discharge their responsible and onerous  
duties with fidelity towards God, and  
an earnest desire to promote man's  
highest welfare, without regard to con-  
dition or selfish interest.

In confirmation of this general state-  
ment, we point with pride and confi-  
dence to the *actual achievements* of the  
pulpit and the pew, and to the forces and  
influences of organized Christianity, as  
they are represented to-day in a thou-  
sand existing memorials and monu-  
ments in the midst of us, which are  
more precious than gold or fame, and  
more enduring than marble.

As the result of Christian Work, we  
have in New York City more than 300  
organized societies for charitable and  
religious purposes, whose entire strength  
and resources are devoted to the im-  
provement of all classes—the poor, the  
friendless, the unfortunate especially—  
in their physical, social, moral and  
religious condition. (This does not  
include the churches.) The *charitable*  
institutions receive and disburse annu-  
ally \$4,000,000, and the *religious*, \$6,000,-  
000 or more. There lies before me the  
"57th Annual Report of the New York  
City Mission and Tract Society" (50  
Bible House), whose 132 ample pages  
are crowded with the names, the opera-  
tions and results of all these Societies.  
No one can master these pages, into  
which are compressed a world of facts

and statistics, carefully gathered and lucidly arranged by its indefatigable Secretary, L. E. JACKSON, and refrain from an expression of gratitude to God for such abounding charities—charities adapted to every human want, and sufficient, one might suppose, to meet the pressing exigencies of poverty and suffering in every form. We commend this Report to Mr. Swinton's perusal.

In examining this list of societies and institutions to relieve and elevate mankind, one is impressed with its *variety and comprehensiveness*. No class is overlooked. There is no ill to which flesh is heir, for which provision is not made. Ingenuity and tact are exhausted to contrive methods and adapt them to every class and condition and circumstance in life. Here is a grand practical commentary on the Christian precept: "Bear ye one another's burdens." If any of all the needy, the unfortunate, the fallen and suffering, are passed by or left out in the cold, it is their own fault: the *provision is made, and it is ample, and the agencies to administer relief are at the door*. The New York City Mission and Tract Society, the Howard Mission, the House of Industry, and scores of other city missionary and benevolent societies, are constantly searching out the want and suffering of the city, through their army of missionaries and visitors, who also render aid to the extent of their ability. The former society alone has given in the aggregate 1,393 years of missionary labor, made 2,660,453 calls, and expended \$1,377,396, since it began its operations. There are, besides, in the city, 489 churches, chapels and missions, accommodating 375,000 persons, and costing annually \$3,000,000 to sustain; and more than one-third of them are *free churches*. There are 115,826 children gathered in Sabbath-schools, and over 300,000 in the public and private schools of the city. Many of the churches, and different societies, have established industrial schools, in which 10,000 poor girls are taught to sew. There are twenty-seven hospitals, thirty-nine dispensaries, thirteen or-

phan asylums, scores of missions, prison associations, juvenile asylums, a Children's Aid Society,\* Young Men's Christian Associations, and a multitude of other institutions of similar kinds, which I have not space even to name.

Now it goes without the saying, that the leading, dominant force and influence in all these organized religious, charitable and reformatory agencies, are the *Christian Ministry* and the *Christian Church*, as taught and administered by divinely appointed authority and instrumentality. Without these moral forces, and religious agencies, they had never come into being. Without their continued advocacy, and active co-operation, and official and personal support, they would speedily decline, and ultimately die out. This is the voice of all history.

Had we space we could make these pages radiant with the recital of pertinent facts which crowd upon our memory. In the very "famine" to which Mr. Swinton refers, churches without number, and private Christians and associations established "soup-houses" all over the city. In response to the cry of "famine," from Ireland, and Persia, and China, and Turkey, and other starving communities, our ministers and churches nobly responded, and ship-loads of bread-stuffs were sent them, and our American missionaries organized relief at various points. In our great Civil War, the pulpit, North and South, sounded the bugle-note and pleaded the cause of patriotism; and forth from Christian altars went the very flower of the Church, to fight and to die for their country. Ministers without number crowded to the front and did their full share of service and bore their full share of responsibility and suffering, in the shock of battle. And the annals of the Sanitary Commission, at the head of which was Rev. Dr. Bel-

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\* This Society is engaged in rescuing street children and providing homes for them in the West, and in thirty years has gathered in and provided for 67,287 children, and expended \$3,426,038. It has also thirteen industrial schools, with 14,000 scholars on roll, and expends annually for these schools \$90,499.



lows of New York City, who gave his heart and soul and masterful gifts to it, are resplendent with the names and deeds of many of God's servants, heroic men and women, who wrought in that noble field of Christian ministries. "St. Luke's Hospital" is a glorious monument of the faith and love of the saintly Muhlenburg. But for the Christian bankers, James Brown, of New York, and his brother John, of Philadelphia, and a few kindred souls, the great Presbyterian Hospitals (open to all classes, Protestant and Catholic alike) which now adorn both these cities, had never been founded. And who can call over the names of Peter Cooper, James and Robert Lenox, the Astors, the Stuarts (R. and L.), Wm. E. Dodge, Prosper M. Wetmore, E. D. Morgan, Frederic Marquand, and Drs. Valentine Mott, Willard Parker, and Alfred C. Post (to name no others); and think of the numerous memorials of their beneficence and skill and work, which they left behind, in libraries, hospitals, unions, dispensaries, lectures, and associations, to instruct and benefit the future generations in this great city, and not feel that modern "Christianity and civilization" are more than a name? If these men, with thousands of others of kindred spirit in humbler spheres, co-operating in works of sweet charity and divine beneficence have "not lived up to the Gospel of the Galilean," the teaching and example of that Heaven-sent Deliverer of our fallen race have at least taken root among us and yielded some glorious fruit!

The truth is, the *real workers*—not the talkers, the agitators, the critics and croakers—but the actual, active, patient workers in all the fields and departments of charity and religious life in this great and wicked city (as well as everywhere else), are *Christian men and women*, inspired by the love and grace of God, and walking humbly, joyfully in the footsteps of Him "who went about doing good." This army of good Samaritans are busy, day and night, in summer and winter, in public and in private, in all our jails and prisons and

almshouses and hospitals, in all our alleys and tenement-house districts, "reeking with filth," not only gauging the poverty and wretchedness and crime and suffering of the masses, but by a thousand systematic methods, and by ten thousand pitying hearts and liberal hands are administering relief.

If disposed to "carry the war into Africa," we might, with propriety, ask for a *showing on the part of those who are outside the circle of Christian teaching and church life*. What have they done—what are they doing to-day—for the "masses," whose cause Mr. Swinton so earnestly champions? Where and what are the institutions, the societies, the agencies, planted and organized by them and in active service, to relieve want, to minister in sickness and misfortune, to care for the orphan, reform the vicious, elevate the degraded, and administer the teachings and consolations of "the Gospel of the Galilean" to the dying? If his statement be true, that not "one-tenth of the wage-earning class in New York believe in Christianity at all;" that "~~most of our young men take~~ no interest in the Church because it displays no life;" that "Christianity and civilization here are appalling failures"—then the condition and the future of the class he seeks to help, it must be admitted, are truly dismal, if not hopeless. If they have cut loose from Christianity, both as a system of divine teaching and restraint, and as an organized life in the world, God pity them! For, if the poor man has one true friend on earth, it is the God-fearing man! If there be one institution in human society that has his true welfare at heart and is adapted to elevate and improve his condition, now and hereafter, it is the Church, which Christ planted and makes vital with regenerating power in men's hearts and lives. If there be no virtue left in the Bible, in the Christian ministry, in the Christian's Sabbath, to shield and plead for, and lift up and bless the poor man, then there is absolutely no hope for him, and it is utterly vain for him to struggle against relentless fate! *He* is not the poor man's friend, whoever

he be, or whatsoever he profess, who would prejudice him against and turn him away from the only faith, the only institution, the only instrumentalities and influences that Heaven, in mercy and love, has devised and established on earth for man's well being.

"Freedom and equal rights," has been the battle-cry of Christianity ever since its Divine Founder declared, "I came not to send peace on the earth, but a sword." The history of mental illumination, social elevation, and civil and religious liberty and progress in the world, is but the history of applied Christianity, as taught and exemplified by its divinely appointed expounders, and true and faithful friends. The chief agents of the Reformation under Luther, which disenthralled the world and ushered in the era of free thought, and a free Bible, and a free conscience, were clergymen. The "Covenanters," who filled the Scottish pulpits in the days of King Charles, held in check the tide of moral corruption and religious apostasy which threatened to engulf both Church and State. Macaulay declares that the British Constitution owes all there is of liberty in it to the Puritans of England. Witherspoon, and other eminent divines, were leading forces in bringing about the war of American independence. The sentiment which overthrew American slavery was but the echo of English sentiment under the leadership of such Christian men as Wilberforce and Clarkson. Before the voice of Garrison was lifted up, I heard England's clerical delegate, George Thomson, in the presence of thousands here in New York, denounce the system of American slavery in scathing terms. And one after another, such leading ministers as Joshua Leavitt, Beriah Green, Albert Barnes and Dr. Eliphalet Nott, and a host of others, with Garrison, united Birney, and Johnson, to cry and write it down. It was such stalwart ministers as Lyman Beecher, John Marsh, and Drs. Humphrey, Hitchcock, Nott and James, that first declared war against the bottle, and wrought so gloriously in the cause

of Temperance. Prison Reform, and all the other great reforms which mark the progress of modern society, find their most earnest and effective advocates in the men who man our Christian pulpits. It was Rev. Dr. Wines of this city, who for years led the van in the Christian effort to reform and elevate Prison Life; and he was the recognized leader and master spirit in the World's Congress, which met a few years since to advance this philanthropic cause. The leading men of to-day, who are most active in fighting obscene and flashy literature, and who are striving to furnish cheap and clean reading for the masses, to put down gambling and enforce our excise laws, and suppress brothels, and promote humane treatment of children and dumb animals, and to secure good laws against divorce, the Mormon iniquity, and other crying evils, and in favor of universal free education, are the teachers of the religion of Jesus Christ. Says the late Bishop Simpson: "Nine-tenths of all educational endowments are the gift of *Christian* men and women."

And last, though not least, in the darkest hour of our national history, when men's hearts failed them through fear; when our country was rent in twain, and rivers of blood flowed on a hundred battlefields; and when the nations of the earth looked on with indifference or hostility, no class among us stood firmer than the clergy. From thousands of pulpits all over the land—notably in such leading pulpits as those of Drs. Storrs, Cuyler, Talmage, and J. P. Thompson—fervent prayers ascended to the God of battles, and strong words went forth on every breeze to cheer and strengthen our gallant soldiers. The late Bishop Simpson's influence was all-potent, whether put forth in powerful addresses, which, at the request of President Lincoln, he delivered to immense audiences all over the middle and western states, or in personal counsel to those in authority, or in that immortal eulogy pronounced beside the casket of the martyred Lincoln. No stronger arm was ever lifted

than that American clergyman's which struck out between the eyes of the British lion, and struck down the defiant spirit of English mobocracy in the cities of Manchester and Liverpool. No louder voice thrilled the land than that which electrified the crowds which gathered in Plymouth Church, Brooklyn, Sabbath after Sabbath. The most logical, comprehensive and masterly defence of the righteousness of our cause which that terrific strife called forth—one which will fill a conspicuous place in the pages of history, and

the echo of which was heard at the time on the other side of the great sea, and rallied to our defence and advocacy such men as John Bright and John Stuart Mill—was written and published by one of New York's clergymen, Prof. Henry B. Smith.

In view of this mass of facts, which we have scarcely begun to draw upon, we leave the readers of *THE HOMILETIC MONTHLY* to infer whether Mr. Swinton has sufficient grounds upon which to base such severe and sweeping criticisms as he has given to the public.

PREACHERS EXCHANGING VIEWS.

"He is a strong man who can hold down his opinion."—EMERSON.

"He who is master of all opinions can never be the bigot of any."—W. R. ALGER.

Rowland Hill's Drama of the Judgment.

BE so kind as to insert in your *MONTHLY* this celebrated drama. Many of your readers have seen it, if at all, only in a newspaper, and would like to have it in permanent form. It was written by this noted preacher, and posted up as a play-bill at Richmond, England, June 4, 1774, close to the play-bills of the day, and helped to close the theatre.

CLERGYMAN.

N. B.—*The Gallery is very spacious, and the Pit without bottom.*

To prevent inconvenience, there are separate doors for admitting the company, and they are so different that none can miss them who are not totally blind. The door which opens into the Gallery is very narrow and the steps up to it are somewhat difficult, for which reason there are seldom many people about it. But the door that gives entrance to the Pit is very wide and very commodious, which causes such numbers to flock to it that it is generally crowded.

PRINCIPAL PERFORMERS:

- Judge ..... The Son of God.
- Jurymen..... The Saints of the Most High.
- Prisoners.... { Drunkards, Swearers, Sabbath-breakers, Lovers of Sinful Pleasures, Fornicators, the Fearful and Unbelieving, and Whosoever loveth and maketh a Lie.
- Witnesses..... { Angels, Ministers, Conscience, and THE WORD OF GOD.
- Gaoler..... Abaddon.
- Ministers of Vengeance ..... { Angels of the Bottomless Pit.

Act First of this Grand and Eternal Performance will be opened by  
AN ARCHANGEL with the TRUMP OF GOD.

Act Second will be  
*A Procession of Saints in White, with Golden Harps,*  
Accompanied with Shouts of Glory and Songs of Praise.

Act Third will be  
*An Assembly of all the Unregenerate.*  
The Music will consist chiefly of  
CRIES, accompanied with WEEPING, WAILING, MOURNING, LAMENTATIONS AND WOE.

DRAMA AT  
THE THEATRE OF THE UNIVERSE!  
ON  
THE EVE OF TIME  
Will be performed  
THE GREAT ASSIZE:  
OR,  
DAY OF JUDGMENT!

The scenery, which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of all the Inhabitants of the World, in their various and proper colors; and their customs and manners will be so exactly and so minutely delineated that the most secret thought will be discovered. "For God will bring every work to judgment, with every secret thing, whether it be good or whether it be evil."—Eccl. xii: 14.

This Theatre will be laid after a new plan, and will consist of Pit and Gallery only; and, contrary to all others, the Gallery is fitted up for the reception of people of high (or heavenly) birth; and the Pit for those of low (or earthly) rank.

To conclude with an Oration by  
**THE SON OF GOD.**

It is written in the 25th of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the Scriptures, I shall here transcribe two verses:

<p>Then shall the King say to them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.</p>	<p>Then shall he say unto them upon his left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.</p>
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After which the curtain will drop.

Then, O to tell!

Some rais'd on high, and others doom'd to hell!  
 These praise the Lamb and sing Redeeming Love,  
 Lodg'd in His bosom, all His goodness prove;  
 While those, who trampled under foot His grace,  
 Are banished now forever from His face.  
 Divided thus, a gulf is fixed between,  
 And closes to Eternity the scene.

Tickets for the Pit at the easy purchase of following the vain pomps and vanities of the fashionable world and the desire and amusements of the flesh; to be had at every flesh-pleasing assembly.

"If ye live after the flesh ye shall die."—Rom. vii: 13.

Tickets for the Gallery at no less rate than being converted and forsaking all, denying self, taking up the Cross and following Christ in the Regeneration; to be had nowhere but in the Word of God and where that Word appoints.

N. B.—No money will be taken at the door; nor will any ticket gain admittance into the Gallery but those sealed by the Holy Ghost with Immanuel's signet.

"Thus will I do unto thee, O Israel, and because I will do so unto thee,

PREPARE TO MEET THY GOD, O ISRAEL!"

**Catholic versus Protestant Work.**

General Woodford, in his excellent paper on "Lay Criticism" (*HOMILETIC MONTHLY*, Feb., p. 292), says:

"Protestantism reaches the middling classes and the well-to-do very effectively. It is not doing its original work among the poor of our cities."

The author mistakes in comparing Catholic and Protestant work. Protestantism reaches all classes; but when the lowest classes come under its influences, it elevates them, and they are no longer degraded. Let any per cent. of the lowest Catholic portions of residents of New York be brought under the influence of the Protestant relig-

ion, and the work of reformation begins. Not so the Catholic portion. The distinction is seen in native Irishmen. The Catholic of similar poverty is degraded; the Orangeman, or Protestant, respectable. If Protestantism fails to exalt the vicious classes of the Protestant population, it is because it fails to reach them. Catholicism fails equally to exalt its own vicious classes, though it reach them. Statistics show that where Protestantism reaches the substratum of society, the consequences are revivals, conversions, forsaking of sin, drinking, gaming, profanity, and brutal fights; while Catholicism is not ordinarily attended with any such marked improvement. That the Catholic mendicant crowds to the cathedral with the millionaire, is not wonderful, when it is remembered that he is taught to kneel in his rags on the pavement, or on the open church floor outside of the pews—by which, indeed, his poverty is made conspicuous, and the contrast marked. But were the same poor people to attend stately the rich Protestant church, they would be clothed and provided for, and cease to attract attention as paupers or a degraded class. I insist upon it that all these comparisons, so invidious to Protestant work, are inconsiderate, and overlook the elevating influence of the Bible, the great factor in Protestant evangelization—the Bible, which transforms the vicious classes, and presents them as prodigals no more, but accepted and beloved, clad in the best robes, and not bowing as servants, but feasting as sons.

N. SUMMERBELL, D.D.

**How to Invigorate the Ministry.**

I liked Dr. Gregory's article on this important theme in your July issue; only I think he does not go far enough in the way of suggesting the remedy. It is not enough to choose the right men and train them wisely and thoroughly for their work so long as the Church herself is dead, or governed by a worldly spirit and policy. As a rule, the ministry will not rise above the

general life of the brotherhood. A formal, lifeless, worldly-minded *Church*, a formal, lifeless, worldly-minded *ministry*. Invigorate the pew, and you will invigorate the pulpit. Infuse the Spirit of Christ into the membership, and you elevate and consecrate and make powerful those who minister to them in holy things. What earnest, devoted pastor has not felt the chill and blight arising from a low state of spiritual sentiment and feeling among his peo-

ple? What faithful, plain preacher of God's Word has not been cautioned against offending Mr. A or Mr. B? How few congregations, in this fastidious and cultured age, would bear the scriptural, searching, faithful, tremendous preaching of Edwards, Finney, and Lyman Beecher? Let us have a live, holy, devoted Church, and we shall have a ministry of life and power?

F. L. H.

*Sparta, Wis.*

### SERMONIC CRITICISM.

*"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."*—PROVERBS.

**SERMONIC THEMES.**—There has been a growing tendency, of late years, on the part of a certain class of preachers, to frame sensational themes for their sermons. And this has been accomplished in too many instances at the sacrifice of the whole drift of the real meaning of the chosen texts.

The theme has had no legitimate connection with the text, and therefore it would have been just as appropriate to have selected a passage from Shakespeare's writings as the one taken from Scripture. This fault may be owing, in part at least, to a desire to produce sensational themes. And it may not be unjust to say the object of using such themes is not attributable to a desire to effect the spiritual good of the hearers so much as it is to draw full houses. While we are not to entertain a harsh judgment against the motives of our ministerial brethren in reference to this matter, yet it cannot be denied that there is a proneness, on the part of not a few, to yield to the temptation to attempt to court popular favor. It is the highest ambition of some to be called popular preachers. There can be no serious objection to this, if one's popularity rests on the fact that his preaching and personal efforts bear a direct relation to the highest spiritual good, and, consequently, the personal conduct of his hearers. But this can never be secured so long as it is apparent that the preacher's aim is to simply entertain his auditors with

brilliant rhetoric and flashy sentiment. We do not inveigh against that sort of sensationalism which rouses men to a pungent sense of their need of knowing the worst of themselves and the best of God. In this respect Christ and Paul were sensational preachers. They labored to lift men out of the dead calm in which they sat and slumbered. They thrilled their audiences with thoughts which were intended to thoroughly revolutionize their modes of thinking and living. But they resorted to no clap-trap methods of accomplishing this. Their themes were legitimate deductions of divine truth. And so should ours be. If we pursue the topical method, our texts and topics ought to be, like the Siamese twins, so vitally united, that one must go with the other.

Then, too, when the theme is a legitimate outgrowth of the text, it is not advisable to make a business of clothing it with stilted phraseology. Pompous titles are incongruous with the sacredness of the day, the place, and the object of preaching. High-sounding themes do not satisfy the demands of a sensible audience, unless the sermons adequately sustain the promises which the themes tacitly hold out. There must be pulpit common-sense to meet the demands of the pew common-sense.

C. H. WETTERBE.

**THE CORE OF A SERMON.**—A pulpit discourse ought to have a central thought, around which all else in it revolves.



Therefore the core of the sermon is the first thing. This commonly "comes to" the preacher first. A text strikes his mind by force of an idea he has never before seen in it. His mind works the idea over until a theme evolves itself. Up to this time, the best preachers seldom put pen to paper. When, the theme gets into clear light before the mind, it is often well to go back and see whether the text is the best text for that theme. No matter how the sermon is to be preached, whether with heads having horns, or without them, it should be worked out from the theme. The rule about a weak sermon is that it has no core; it is all rind and bark. There are also good sermons which are coreless, but not many. The preacher who has gotten hold of a fresh theme will get a good sermon out of it, if he keeps at it, putting his mind against it, and keeping up the contact until he has the main features of it. It is doubtful—experience differs—whether it is best to write at all until the outlines of the theme are tolerably full. We believe it is generally true of strong, robust, effective preachers, that they whack away at the theme without pen-work until they *could* write the sermon at a sitting. A solid core for the discourse may come to one suddenly; usually, however, it is built by mental work. The rhetorical rule requiring unity in a discourse is not met merely by taking a text; and it is a sound rule resting on the nature of the human mind. "What was the sermon about?" is the most natural and proper of questions. Let the young preacher get into a habit of asking himself, "What is this sermon about?" That will help him to grow sermons with solid cores.

THE RHAPSODIC PREACHER.—We pity him, for, as a rule, he has next to nothing to say, and tries to make the most of what he has. We pity his congregation as we would a hungry man who had to make a meal on syllabub and whipped cream. For a thoroughly profitless pastor give us the one who is ever in a rhapsody; who insists upon

making a tabernacle and abiding on the Mount of Transfiguration; who is so rapt with the visions he has seen, that he cannot bear the thought of the valley below, with its sinful throng, the grieving father, and the child vexed by an unclean spirit. What right has a preacher to be ever losing sight of earth and its needs, to contemplate the glories that await him above? He was planted on the earth to do a man's work; the seraphic state is to come after. It is the law of nature that every time an emotion is stimulated without resulting in action, it becomes weakened. A high spiritual plane is never to be reached by the stairway of mere rhapsody. Hear what Emerson says:

"Often it falls that this winged man who will carry me into heaven, whirls me into the clouds; then leaps and frisks about with me from cloud to cloud, still affirming that he is bound heavenward; and I, being myself a novice, am slow to perceive that he does not know the way into the heavens, and is merely bent that I should admire his skill to rise, like a fowl or a flying-fish, a little way from the ground or the water."

CRITICISM OF A SERMON.—"C. C. T." sends us a sketch of a sermon based on Joshua xxiii: 11: "Take good heed therefore unto yourselves, that ye love the Lord your God." The introduction is upon the needful warning, "take heed." The divisions are: I. The Reasonableness of Supreme Love to God; II. The Characterizations of that Love; III. The Means of its Attainment. Under each of these heads are several subdivisions. The plan of the sermon is a good one, but a much better text for it would have been Matt. xxii: 37: "Thou shalt love the Lord thy God with all thy heart," etc. But the subject is altogether too large for a single sermon. Each general division has abundant matter for one or more discourses; and to attempt to cover so much ground in a single discourse makes the treatment necessarily imperfect and superficial. A better treatment of Joshua xxiii: 11 would be: An introduction referring to the circumstances and general purpose of this address of Joshua: theme, *The love of God that in-*

nce to Him is the only security  
verity. If C. C. T. will look  
at he will see our point.

#### TEACHER SHOULD REMEMBER.

the average understanding of his  
high, and to aim accordingly.

a marked feature of Christ's  
that He made Himself under-  
"common people," who "heard  
or this very reason.

the Gospel is not a message to a  
diversal humanity; to all classes  
alike, who equally need its illu-  
regenerating power.

the Great Teacher drew his illus-

trations from common and familiar things  
in nature or in the life around Him.

\* \* \* That He was careful to discriminate in  
the matter of character, never losing sight of  
the broad and eternal distinction between right  
and wrong, the righteous and the wicked, heav-  
en and hell in the future world.

\* \* \* That His preaching was not so much  
to the ear and the understanding, as to the heart  
and the conscience of His hearers.

\* \* \* That the drift and tendency of all His  
words on all occasions, were to set men to think-  
ing, to make them serious, to impress them with  
the sense of their individual responsibility to  
God.

\* \* \* That the future life, as a motive to right  
living here, was kept by Him constantly and  
prominently in view.

### HINTS AT THE MEANING OF TEXTS.

*the truth is the noblest occupation of man; its publication a duty.*—MADAME DE STAEL.

#### Christian Culture.

##### NOTIFIED EDUCATION.

*g, and never able to come to a  
of the truth.*—2 Tim. iii: 7.

a right and wrong to every-  
a right and wrong way of  
everything. As a rule, what-  
valuable in its use is most  
its abuse. The keener the  
life, the more serviceable it  
d hands, but the more dan-  
nds unskilled: Education  
-is of the utmost value,  
ired and rightly used. Mis-  
ewed as an end, not a means  
ent factor of evil.

nsatisfactory and embitter-  
n who ascend the mountain-  
ough to enter the blinding  
not far enough to overlook  
the man of godless learning.  
et he may well cry:

early wisdom of the dunce,  
le instincts guessed the heavens

roys the humility and child-  
ity so essential to a knowl-  
truth. "Except ye become  
dren," etc. Infidel philoso-  
scientists are, generally,  
gant, self-sufficient.

efficient to cleanse from sin.  
eed this cleansing. Their  
at like the leper, "Unclean!"  
s, philosophy, all the learn-

ing of all the schools cannot, without  
Christ's atonement, regenerate sinful  
man.

Give us then, education; but let it be  
full, complete, as far as it goes—moral  
building up as well as intellectual.  
Cried Grotius, the eminent historian, on  
his death-bed: "Ah! I have consumed  
all my life in a laborious doing of noth-  
ing. I would give all my learning and  
honor for the plain integrity of John  
Urlick"—a poor man of remarkable  
piety.

#### Funeral Service.

##### THE ONLY TRUE JUDGE.

\* \* \* *He that judgeth me is the Lord.*  
1 Cor. iv: 4.

I. *Christ, and not man, the judge of hu-  
man conduct.*

1. Human judges are imperfect in  
knowledge.

2. They are imperfect in wisdom.

3. They are often unrighteous in  
their purpose.

4. Their ability to punish or to re-  
ward is limited.

II. *Christ's qualifications as a judge.*

1. He is over us all as a master over  
servants.

2. He is the Lord of the vineyard in  
which we labor.

3. He is the head of the family to  
which all Christians belong.

4. He has perfect knowledge of the  
law by which we are to be judged.

5. He knows all about every one of us.

6. He has absolute power to enforce His decisions.

#### STRONGER THAN DEATH.

*Neither death nor life \* \* \* shall be able to separate us from the love of God, etc. —*

Rom. viii: 38, 39.

The strength of this promise amazes us, until we remember that it is God's love, not *ours*, that is stronger than death. Even then we might stagger at the promise, if we did not also remember that the power of this love is proved by Christ's life and death for us: "If He spared not his own Son," what will He keep back from those whom He loves? Love like that can have no end. Nothing, *nothing*, NOTHING can pluck His beloved out of His hand. His love shall conquer death for us, because it is stronger than death. The promise is easy for faith so soon as we cease to measure love against death, and begin to look only upon the omnipotence of the love of God in Christ.

#### Communion Service.

##### AN IMPERFECT OFFERING.

Mal. i: 13. God denounced His ancient people for sacrificing "that which was torn, and the lame and the sick." "Should I accept this of your hand? saith the Lord." If He would not accept an imperfect offering for the Jewish altar, surely He will not for the Christian. A merely outward or formal worship, however proper the form

or imposing the ceremonial, He will turn away from in righteous anger. An offering that springs not from sincere affection, and carries not with it the true and real homage of the soul, He will surely reject. If we enter His sanctuary with uncleansed hearts, with souls soiled with worldly contaminations, with the garments of our holy profession torn and defiled, He will not reveal Himself to us in peace. If we come to the table of the Lord, not spiritually discerning the great Sacrifice, with unholy tempers and unbelieving hearts, burdened with unforgiven sins, and far away from the spirit and life of the Cross, God, from His throne of justice and immaculate purity, will cry out: "Should I accept this of your hand?"

#### Revival Service.

##### JUDGMENT TEMPERED WITH MERCY.

*And there was a rainbow round about the throne. — Rev. iv: 3.*

The inspired seer discloses to us a scene in heaven. The throne is the symbol of government, power and judgment. He that is seated on that throne is the Ruler, the King, the Judge of the universe. The laws of God are inexorable. Man would succumb to the demands of the law; he would be crushed by the judgments of its violation. Inevitable condemnation would be his certain fate. But, behold! there is a rainbow shines resplendent round about the throne. God's omnipotence and justice are bounded by mercy above, below, and on every side.

### LIVING ISSUES FOR PULPIT TREATMENT.

*"The musician who always plays on the same string is laughed at." — HORACE.*

*"That is never too often said which is never sufficiently learned." — SENECA.*

#### The Prevention of Cruelty to Animals.

*"We ought never to sport with pain and distress in any of our amusements, or treat even the meanest insect with wanton cruelty." — BLAIR.*

*With the merciful thou wilt shew thyself merciful. — 2 Sam. xxii: 26.*

We know no sublimer description of applied Christianity than the words of Job: "I was eyes to the blind, and feet was I to the lame. I was a father to the

poor; and the cause which I knew not I searched out." The humane spirit of Christianity extends to animals as well as to mankind. God's law protects the whole animate creation, and we are not to torture the meanest in wantonness, or destroy, except for food or the protection of life. Every lover of humanity must rejoice at the evidences of a growing regard in Christian

## AROUND THE EDITOR'S TABLE.

## Mental Kinks.

In an article in the July number, our pen, through that strange depravity which seems so provokingly common and knowing in inanimate objects, got the ancient cities of Athens and Rome queerly mixed. No doubt we have readers who were so charitably disposed as to believe that we were slyly attempting to illustrate certain of the principles of "higher criticism" as applied to the interpretation of history. If this were true, it was a case of what Prof. Carpenter, the eminent physiologist, calls "unconscious cerebration."

We make mention of this unimportant matter because it suggests a curious mental phenomenon. Who has not been annoyed and perplexed at times by the disposition of his tongue to mispronounce some most familiar word, or of his pen to misspell it? The strangest part of this freak of the mind is that when once the *lapsus stili* or *lapsus lingue* has been made, the mind seems to develop, like the moth for the candle, a fatal fascination for it. Many of our readers will recall a case in point. Some years ago, a prominent orator was speaking of Washington in sentences that glowed with Fourth of July fervor. When, upon reaching the climax of his glowing eulogy, he wished to mention the name Washington, his tongue played him a trick and uttered the name Clay. The unfortunate speaker did not know until after he had finished his speech why the audience so inopportunately laughed. The singularity is in the sequel: for years afterward, whenever that orator had occasion in a public speech to utter Washington's name, that of Clay was sure to be ready at his tongue's end.

The present writer (and perhaps most of our readers will recall similar personal experiences) was the victim of a kindred experience. During the war, one Sabbath while preaching, he attempted to say Calvary; instead he uttered cavalry. He never had any trouble before with the word; but

never after, even to this day, in the pulpit, has he wholly escaped trouble when he had need of the word's service.

## How Dr. Talmage Stopped Smoking.

—"No, sir, I do not smoke, nor use tobacco in any of its forms. I once was the slave of the cigar. It ended almost my work and my life. During the first few years I was in the ministry I felt that a cigar was a necessity to me. I could not study, read or write without one in my mouth. Never did a man give himself up more wholly to a debasing habit than did I."

"What was the effect upon your brain and nerves?"

"Most harmful in every way. I became a dyspeptic, a poor sleeper, and so nervous that the creak of the stair as I went up or down would cause me to start. It was killing me. I had smoked myself into eternity, long before this, had I kept on."

—"I stopped in this wise: When twenty-eight years of age I was called to a pulpit in a large city. I went to see and be seen. On Monday one of the prominent members of the church, who was engaged in the tobacco business, told me that if I would accept the charge he would supply me, free of cost, with all the cigars I wished to smoke. I thought this thing over, and, on the cars going home, I figured out the expense of the habit, and I thought over the harm it was doing me, and, through my example, the harm it was doing others; then I said, 'God helping me, I will never smoke another cigar,' and I haven't."

"Didn't the abrupt breaking off of the habit affect you seriously?"

"O yes: for some weeks I was in much distress, and went South to visit old friends. I wasn't able to preach; but by and by the effect wore off, and I became a new man. From that day to the present, a period of over twenty years, I have been kept out of my pulpit but twice on account of sickness."

### QUERIES AND ANSWERS.\*

"E. C."—Will you name some standard work on the Lord's prayer? A.: See *HOMILETIC MONTHLY* (July, p. 607) for an admirable one. Dr. W. R. Williams' "Lectures" are also very excellent.

"I. A. P." in April No., asked where President Edwards great sermon, "Sinners in the Hands of an Angry God," could be had? I. M. C. answers: It is published as a Tract (No. 24), by the Presbyterian Board of Publication, Philadelphia.

"J. C. E."—(1) For what is "f" and "ff" an abbreviation? (2) How is the name of the commentator "Delitzsch" pronounced? A.: (1) "F" stands for "*following*" where but one page, verse, etc., is referred to; and "ff" where more than one is alluded to. (2) As if written "*Day-litch*."

"I. D. F."—Can you name any work which exposes spiritualism? A.: "The Confessions of a Medium," an English work, is very good, though there is nothing satisfactory on the subject. Spiritualism has shifted its ground of late, and the earlier exposures are hardly applicable now.

"W. F. R." in June No., asked for a standard work on the Ten Commandments. We named Dale, but doubted if it had been republished in this country. No less than three of our readers write that this standard English work is republished by the Congregational Sunday-school Society, Boston. Another correspondent names another excellent book on the same subject by the late Dr. William Plummer, published by the Presbyterian Board of Publication, Philadelphia.

"Y."—Would it be legitimate to preach a sermon from a text which expresses a falsehood? For example, "The King's business required haste." A.: Yes. But state the fact and use the text as a motto or a lesson. There are many untruths and false sentiments recorded in the Bible, as there are the sins of God's people. *They* are not inspired,

but God saw fit to have them go into the record for purposes of discipline and instruction.

"H. C. L." in May No., asks what is the best work on Meekness? Rev. L. Richter answers: There is no royal road to the attainment of meekness. Books cannot help us. There is but one way: "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix:23. See also Mat. xi:29. It is a fruit of the Spirit coupled with self-control. Gal. v:23. It is not inconsistent with righteous indignation against injustice and every other form of sin.

"E. B. B."—(1) Do the teachings of the New Testament justify a church in holding fairs, festivals, entertainments, etc., for its support, a custom so prevalent in our day? (2) What course should a pastor take whose church derives much of its income in this way? A.: (1) We do not deem such things *sin per se*, and yet, as usually conducted, we believe their tendency is more than doubtful. (2) Calmly, yet firmly, set your face against them; at least, express your disapproval of them, and use your influence quietly to have them given up, or their most objectionable features reformed.

"A Subscriber."—Did the divine part of Christ suffer on the cross? A.: No. It were as impossible for the Deity to suffer and die in the person of the Son as in the person of the Father. Jesus was "very God and very man." As *God*, He was infinitely above weakness, change, temptation, suffering (in our sense); while as *Man* he came under the law of the creature and of death. The two natures were each perfect in itself; but there was no blending of the two. Two distinct natures in one person. Behold the mystery! We can adore, but we cannot explain. The close union of the divine with the human imparted dignity and emphasis and worth to the sacrifice, but in the nature of

\*Books noticed or mentioned in *THE HOMILETIC MONTHLY* will be sent on receipt of the price.



things could not impart or transfer the qualities of the divine nature, or be subject to any of the conditions of the human part.

"P. C. A."—Many of my people have an unfortunate habit of rising and leaving the church during the service, especially during the sermon. It is very annoying. Can you suggest a remedy?—A.: One remedy, always a safe one to endeavor to apply, is to make your service more interesting. Artemus Ward used to print on his programmes, "Persons who think that they will enjoy themselves by leaving the hall early in the evening are re-

quested to do so with as little noise as possible." Of course, it is not always the fault of the preacher, if people *enjoy* themselves more outside than inside the church. The preacher should seek in every legitimate way to deepen the interest of the people who are already sufficiently interested to come inside the church. Another good plan would be to single out several of the more prominent offenders, and in private talk earnestly to them about the evil of this habit, and its annoyance to you and to others. Use tact; very little good is done by a "pulpit broadside" toward correcting an evil of this kind.

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Garrison Duty. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."—1 Sam. xxx: 24. T. De Witt Talmage, D.D., Brooklyn.
2. Reflective Criticism the Spirit of the Age. "And God gave Solomon . . . largeness of heart."—1 Kings iv: 29. President Noah Porter, D.D., at Dartmouth, N. H.
3. Esther's Exaltation: or, Who Knoweth? "Then Mordecai commanded to answer Esther," etc.—Esther iv: 13, 14. Rev. C. H. Spurgeon, London, England.
4. God in Creation. "I know that whatsoever God doeth, it shall be forever," etc.—Eccl. iii: 14. President Carter, of Williams College, Williamstown, Mass.
5. The Story of a Poor Wise Man. "Now there was found in it a poor wise man, and he by his wisdom delivered the city," etc.—Eccl. ix: 15-16. G. C. Lorimer, D.D., Louisville, Ky.
6. Life the Test of Character. "Do men gather grapes of thorns, or figs of thistles?"—Matt. vii: 16. Rev. J. C. Zimmerman, Brooklyn.
7. Fidelity in Small Things. "He that is faithful in that which is least," etc.—Luke xvi: 10. C. D. W. Bridgman, D.D., of New York, in Plymouth Church, Brooklyn.
8. Learning and Life. "To this end was I born," etc.—John xviii: 37. "As thou hast sent me into the world," etc.—John xvii: 18. Rev. Phillips Brooks, at Harvard College.
9. What Paul leaves Behind. "For I shrank not from declaring unto you the whole counsel of God." Take heed unto yourselves, and to all the flock. . . . I know that after my departing," etc.—Acts xx: 27-29. Joseph Parker, D.D., London.
10. Spiritual and Intellectual Light. "Having the understanding darkened," etc.—Eph. iv: 18. Bishop F. D. Huntington, D.D., at Ithaca, N. Y.
11. The Fourfold Coming of the Gospel. "For our Gospel came not unto you in word only," etc. 1 Thess. i: 5. T. D. Witherspoon, D.D., Louisville, Ky.
12. The Social Duties of Religion. "Now we exhort you, brethren, warn them that are unruly," etc.—1 Thess. v: 14. Rev. Henry Ward Beecher, Brooklyn.
13. Reform and Reformers. "This is a faithful saying, and worthy of all acceptance," etc.—1 Tim. i: 15. J. P. Newman, D.D., New York City.
14. Demas, the Deserter. "For Demas hath forsaken me, having loved this present world."—2 Tim. iv: 10. T. L. Cuyler, D.D., Brooklyn, N. Y.
15. The Supreme Test of Truth. "That the trial of your faith, being much more precious . . . though it be tried with fire," etc.—1 Peter i: 7. George H. Gould, D.D., Worcester, Mass.

### SUGGESTIVE THEMES.

1. Guilt Causing Fearful Panic. ("The Lord looked unto the host of the Egyptians . . . so that the Egyptians said, Let us flee from the face of Israel."—Ex. xiv: 24, 25.)
2. God's Bidding too much for Unbelief. ("Have not I sent thee? [Gideon] . . . Surely I will be with thee," etc.—Judges vi: 14-16.)
3. The Way of Wickedness is Madness. ("As David and his men went by the way, Shimei . . . cursed as he went, and threw stones at him, and cast dust."—2 Sam. xvi: 13.)
4. The Divine Simplicity of the Gospel a Snare to Some. ("Naaman was wroth, and went away and said, Behold, I thought he will surely come out to me and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper," etc.—2 Kings v: 11, 12.)
5. "God's Hidden Methods." ("Behold, I go forward, but he is not there; and backward, but I cannot perceive him, etc."—Job xxiii: 8, 9.)
6. The Arts of the Wicked. ("He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers," etc.—Prov. vi: 13, 14.)
7. Traffic in the Inner Kingdom. ("Buy the truth and sell it not; also wisdom and instruction and understanding."—Prov. xxiii: 23.)
8. Opportunity to be Sought After. ("And Jesus went about all Galilee, teaching in their synagogues," etc.—Matt. iv: 23.)
9. Insolvency Confessed. (" . . . Have patience with me, and I will pay thee all," etc.—Matt. xviii: 29.)
10. The Mercilessness of Sin. ("And he would not [forgive him on confession]: but went

and cast him into prison till he should pay the debt."—Matt. xviii: 30.)

11. Guilt Accumulative. ("That upon you may come all the righteous blood shed upon the earth," etc.—Matt. xxiii: 35.)

12. We the Heirs of the Past. ("For whatso-

ever things were written aforetime were written for our learning."—Rom. xv: 4.)

13. Sentiment a Potent Element in the World. ("Joseph . . . gave commandment concerning his bones."—Heb. xi: 22.)

## GERMS OF ILLUSTRATION.

BY EDWARD JEWITT WHEELER, A. M.

*The spiritual man sees spiritual things, and the natural man sees natural things, according to his own character.*—SWEDENBORG.

"In remembrance of me," is Christ's touching appeal to all His disciples. Over the battle ground of Waterloo, it is said, there spring in summer myriads of little blue flowers, that render the once bloody plain a charm to the eye. The flowers are forget-me-nots.

Sectarian strife often results in obscuring the light of the Gospel. It has been demonstrated that there may be such a ratio in the size of the waves in two different rays of light, that one ray will exactly neutralize the other and darkness result. A similar result may take place with heat-waves or with sound-waves.

Sympathy with the masses in their strifes and struggles does not come from observation afar off. Christ "*laid his hands*" on the poor and needy—came into personal contact with them. From the top of the lofty towers of the East River bridge one can tell nothing of the size of the billows that roll beneath. The surface of the water appears nearly flat.

Confidence in Christ gives the believer confidence in himself. The Alpine guides unite themselves by a rope to those accompanying them, as much for the sake of the confidence thus inspired as for the assistance rendered. "Now," said Bennen, as he united himself to Prof. Tyndall for the descent of the Finsteraarhorn, "have no fear; no matter how you may throw yourself, I will hold you."

The salvation of souls is the one work of supreme importance. Professor John Stuart Blackie, the renowned scholar, gave up his chair in Edinburgh University not long ago, resolved thenceforth to devote himself to work in behalf of the order of Highland peasantry. In that work he is now engaged. He is credited with saying: "Let Greek die, let Hebrew die, let learning go to the dogs, if need be; but let human beings live, and let human brotherhood and charity live!"

Tidings of salvation are well illustrated in the following, told by Gibbon: In ancient Thule, or Scandinavia, the natives lost the light of the sun at the winter and summer solstice for a period of forty days. The long night was the season of distress and anxiety, until the messengers sent to the mountain tops descried the first rays of the returning sun, and proclaimed to the plain below the festival of his resurrection. (How beautiful upon the mountains are

the feet of him that bringeth good tidings.—Isa. lli: 7.)

Active Christianity is necessary, not only to the progress of the Christian life, but to its very existence. There is a class of parasites called saprophytes, which live on decaying plants. They attach themselves to the healthy plant, but as long as the vitality of the plant is well maintained the parasite gains but a slight hold and does little or no injury. But if, by accident or otherwise, the vitality be decreased below a certain limit, the saprophyte obtains control, and the plant is soon destroyed. There are parasites of doubt and passion in the Christian that can be rendered harmless only by active work for Christ's cause.

"Little deeds of kindness" are, after all, what make life lovely, and develop the flowers of affection and sympathy. It would be a dreary world with nothing but mountains in it, and a dreary life with nothing but heroic actions springing from it. Grant Allen, the English naturalist, says there is strong probability that all the variety of color to be found in our landscapes is due to the insects, such as bees, wasps and butterflies. By always choosing for their fertilizing visits such blossoms as displayed the brightest tints, they have developed a world of variegated vegetation from the mosses, lichens and fungi of ages ago.

The grace of God will reach His followers, no matter to what post duty may call them. There are timid souls who cling to some particular pastor, or formality, or even to some old church building, as if they feared God's blessings could not reach them in any other place or by any other means. A little girl was with her father in a row-boat one dark evening. As they rounded a point of land, a bright beacon light came suddenly into view. "Stop the boat, papa! Stop the boat, quick!" she cried. In alarm he obeyed her, and as he turned to see the cause of her outcry, she pointed to the long line of light dancing over the waves from the beacon to the boat. "See!" she cried again, "it comes straight this way; let us stay still and watch it." The father smiled, and as he sent the boat forward with a few strong strokes, the little maiden was overjoyed to find that the line of light followed, and, no matter in which direction they moved, still danced over the water directly to their boat.

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

### Books.

*A. D. F. Randolph & Co.* "Resurrection in Nature and in Revelation: an Argument and a Meditation," by D. W. Faunce, D.D. Price \$1.50. As an "argument," there is nothing new or striking in this book—no originality in the form, or substance, or arrangement of the argument. In this particular it is disappointing. As a "meditation" it is somewhat better. The work was prepared in the shadow of a great personal bereavement, and this fact is the keynote to it. As a general meditation on the theme of the resurrection, though a little too sentimental, it is sweet and consoling, especially to the bereaved heart; but as a whole, the book adds nothing of value to the grand subject of which it treats. — "The Pulpit Commentary—Deuteronomy." Exposition, by Rev. W. L. Alexander, D.D.; Homiletics, by Rev. C. Clemance, D.D.; Homilies, by various authors—The same publishers. This excellent Commentary, under the general editorship of Canon Spence and Rev. Joseph S. Exell, is rapidly progressing, no less than 14 volumes having already been published in England, and reissued here by Randolph, from duplicate stereotype plates, and at about one-half the price of the English edition. As we have before had occasion to note, this work is unique in character. It can scarcely be called a "commentary," in the usual acceptance of the word, as the exposition of the text is brief, and a subordinate feature of the work. It is mainly homiletical in form of treatment, and in its purpose. The numerous "homilies" are by various authors, and possess, of course, different degrees of merit. Some of them are truly excellent. As a whole, if used with discretion—in the way of suggesting themes and texts and the best modes of handling them—the work may be highly useful to the "pulpit." But we would advise the lazy-man, who is given to appropriate the study and thought of others, rather than to be at the pains of thinking and planning for himself, to let it alone.

*Congregational Sunday-School.* "Fussbudget's Folks," by Anna F. Burnham. Price \$1. A lively story, with a good moral. It will interest the young, and is worthy of a place in the Sunday-school library, and the Children's Home library.

*Funk & Wagnalls.* "Meyer on the Gospel of John." With a Preface and Supplementary Notes to the American edition by Prof. A. C. Kendrick, Greek Professor in the University of Rochester. It were superfluous in us to commend this series of commentaries. The verdict of the best critics of Europe and America places it in the very first rank. The Gospel of John stands pre-eminent among the Gospels, as does Paul's Epistle to the Romans among the New Testament epistles. Infidelity has not been slow to discover in this gospel the battle-ground

of Christian Apologetics, and hence has assailed its genuineness with peculiar virulence, asserting that the Christ of John is irreconcilable with the Christ of the other gospels. Meyer has some special qualifications for expounding this gospel. To his wide learning, his philological exactness, his exegetical tact and acuteness, his independence and candor, he adds a hearty and loving sympathy with his author that is among the surest aids to a right understanding of him. He has a thorough conviction of its authenticity and complete apostolic authority, and such a sympathy with the "beloved disciple" and his Master, as could only flow from deep communion with that Master's person and teaching. He fully recognizes the essential agreement of the Johannine and Pauline Christology. Prof. Kendrick has done the work assigned him with care, and, for the most part, with sound judgment. It might have been still more improved by additional labor bestowed upon it. He availed himself, to a limited extent, of Dr. Weiss' recent edition of this volume in Germany, which is marked by great freedom and ability.—"Thirty Thousand Thoughts." Edited by Canon Spence, Rev. Joseph S. Exell, and Rev. Charles Neill. Vol. II. The same publishers. This volume embraces the following topics: Man's Nature and Constitution; The Law by which Man is Conditioned; The Epistles to the Seven Churches of Asia; The Sayings on the Cross; Virtues, including Excellencies. We have already expressed our high appreciation of this work as a valuable aid to students and preachers, in connection with the first volume. An examination of the present volume confirms that opinion. A portion of it covers a field of special interest, viz.: the philosophy and science of man, embracing evolution, materialism, etc. While advanced thought and modern criticism have free scope, the fundamental truths of Christian science are respected. The Christian student and preacher need not shirk modern research and criticism. He has still the vantage-ground, and ought boldly to occupy it. Man's nature, with its boundless capacities, Godlike powers, and longing after immortality, is a problem which baffles the mere religion of humanity. The one solution of the enigma of man, as well as the one hope of mankind, is the Christ of the gospels. Jesus is, in every sphere of human thought and interest, "the Light of the world,"—"Apostolic Life as Revealed in the Acts of the Apostles." By Joseph Parker, D.D. Vol. II. The same publishers. Next to Mr. Spurgeon, there is no religious writer in England at present who attracts more attention than Dr. Parker. And we have not far to look for the reason. He is a fitting representative of the spirit of the age. Broad Church in his views, and yet essentially evangelical; intensely in earnest and practical; bold and uncompromis-

ing; fresh, original and graphic in style and descriptive power; a severe student and hard worker, with popular parts which have commanded a large audience at midday in the heart of London for a dozen years past—it is not surprising that he finds numerous readers and admirers abroad as well as at home. His books are not *bookish* at all—simply reproductions of his pulpit efforts; and hence are living themes, inspired with his personal magnetism, and possessing all the qualities of his popular and effective ministrations. This is the second of his series of discourses on "The Acts of the Apostles," and is quite equal in interest to the first.

### Periodicals.

**RECENT EVANGELISTIC MOVEMENTS IN GREAT BRITAIN AND ON THE CONTINENT.** By Professor Samuel Ives Curtiss. *Bibliotheca Sacra* (April), 20 pp. This is an age of great cities. The chief cities of the world are growing in population, magnificence and influence at a rate that is really startling. The masses are deserting the country and pressing to the cities. What, in a moral and spiritual sense, is to be the condition of these thronging multitudes? The moral tendency in these cities is downward, so far as the ordinary and historical agencies of Christianity are concerned. London, Paris, Berlin, and other cities, are slumbering over volcanoes. These evangelistic movements have not begun a moment too soon. Prof. Curtiss has done a good service in giving to the public such a trustworthy array of facts, statistics, and historical data bearing on the present condition of various European cities and the efforts being made to reach the masses in them with the Gospel. We wish every pastor and Christian in the land might read this article, and that its effect might be to impress upon the American Church the necessity of evangelizing our own cities, if we would save this republic from fatal corruption and a speedy overthrow.

**SOCIOLOGICAL FALLACIES.** By Professor W. G. Sumner. *North American Review* (June), 6 pp. This brief paper has the true ring. It cuts like a Damascus blade. Pity the "poor" man, the "laboring" man, the man who is forever berating capital, organizations, machinery, the upper classes, etc., could not read it and learn a lesson. Take a specimen: "The achievements of the human race have been accomplished by the élite of the race. There is no ground at all in history for the notion that the masses of mankind have provided the wisdom and done the work. There is, in this whole region of thought, a vast mass of dogmas and superstitions which will have to be corrected either by hard thinking or great suffering. A man is good for something only so far as he thinks, knows, tries, or works. If we put a great many men together, those of them who carry on the society will be those who use reflection and forethought, and exercise industry and self-control. Hence the dogma that all men are equal is the most flagrant falsehood and the

most immoral doctrine which men have ever believed."

**HOW ENGLAND IS DEALING WITH ILLITERACY.** By Henry W. Hulbert. *Andover Review* (July), 13 pp. Now that the problem of illiteracy is at last receiving attention in the halls of Congress, and by the public press, it is important to learn how the subject is viewed and what is being done in relation to it by other nations and governments. This admirable paper gives us an intelligent view of the manner in which the English people are treating what is looked upon as a question of the utmost moment. He traces the history of the discussion in Parliament in reference to educational reforms in England. He shows that the battle-ground has been the question of religious instruction in the elementary schools; notices the several classes of schools; the power of the educational department; the features of the compulsory law, and the most noticeable features of the pupil-teacher and training-college systems, of which we know nothing. As a resultant, he shows the wonderful progress of elementary education in England, and from the success of her efforts to escape the imminent danger of illiteracy, he draws a forcible and pertinent lesson for us.

**MARRIAGE AND DIVORCE.** By Justice Noah Davis. *North American Review* (July), 12 pp. We rejoice to see the fundamental principles involved in the Family question—a question rapidly assuming fresh interest and importance in our day—discussed by so able a jurist. There is no man at the bar or on the bench in this country whose opinions are entitled to greater respect. He argues that the subject of marriage is so deeply woven with the public interest that the State, whatever its form of government, must, as a matter of self-preservation, take the institution into its charge by provision of laws enacted for its control and protection. In the matter of divorce, he is outspoken and emphatic, and in view of the prevalent free-and-easy way of getting a divorce, urges more stringent laws, recognizing infidelity as the only sufficient ground for it, and insisting that uniformity in the law should exist throughout all the States. He decidedly favors, as the only effective way to secure uniformity, a national law, and affirms that it is only necessary to add *two words* to the Constitution of the United States to establish such a law, and thereby authorize our Courts to adjudicate according to a well-defined and uniform principle.

**DISHONESTY IN COMMERCE AND POLITICS.** Editorial in *Century* (July). This brief paper suggests the true remedy: An increase of the genuine religious spirit; the cultivation among business men of the true business ideal; not the mere accumulation of wealth, but with a sincere devotion to the interests of society, and the cultivation of the intellectual interests of humanity, so as to raise men above sordid pursuits and the temptations that attend them.

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## SERMONIC.

### GOD'S IDEA OF MAN.

BY DAVID J. HILL, LL.D. [BAPTIST],  
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*What is man, that thou art mindful of him?*  
—Ps. viii: 4.

Considered as a part of nature, man is insignificant. Without our modern knowledge of astronomy, by which the ancient conception of the universe is immeasurably expanded, the royal Psalmist, looking from his native Judean hills, as he watched his sheep through the stillness of the Oriental night, beneath the lustrous canopy which spread above him, was forced to exclaim, in his communing with Jehovah: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" Seen from some lofty height, as an object in an expanded landscape, man is but a speck in the wide field of vision. Compared even with his fellow-creatures of the animal kingdom, denizens of the jungle or the sea, he is but a weak and diminutive being. Lifted by the strong hand of the storm, or tossed by the waves of the ocean, he is like a feather on the tornado's breath,

or a leaf upon the rushing waters. Even the silent, invisible forces move him at their will, the sun's light extinguishing his vision, a change of temperature chilling his heart, the electric current blotting out all consciousness, and the unseen fever wasting him away as by the cursing touch of a magician.

As a product of nature man seems to possess a higher dignity. He is the last result of the vast systems of forces that play about him. Summing up in his composite being all the kingdoms of nature, the inorganic, the vegetable and the animal, as man does, the Psalmist could truly say, "Thou madest him to have dominion over the works of thy hand; Thou hast put all things under his feet." Apart from man, apart from the consciousness and reason, that are his attributes, the glory of the visible universe has little meaning. What is the beauty of the earth, vast and wonderful though it be, with its oceans and mountains, its wealth of treasures, and its fertile plains, its forest solitudes, and its animated waters, without its rational inhabitants? What is the grandeur of the heavens, with their infinite space and innumerable orbs, their immeasurable energies

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]



and their marvellous mechanism, if no comprehending eye is lifted to behold and admire their magnificence?

And yet, conceding man's pre-eminence as the noblest fruit and the only interpreter of nature, he must still seem insignificant when measured by the highest standard. The slow, creeping progress of humanity, the dullness of faculty, the rarity of virtue, the variety and abysmal depth of vice, the debasing superstition, the constant and almost universal missing of high and worthy ends of being, are the conspicuous characteristics of our race. The names that history has preserved are, for the most part, those of monsters whose cruelty and rapacity have rendered the life of man a dreadful drama of unutterable woe. The results of pre-historic speculation do not ennoble the picture. To the facts of tradition and record, we must add the inferences of the anthropologist, which display to the imagination rude tribes of savages as the primitive men, more animals than rational creatures, living in cannibalistic borders, without art, literature or law, battling with one another in a cruel struggle for existence, and possibly retracing their origin to the muttering apes of primeval forests, where murder was the law of life. But without adding to the certain facts the conjectures of theory, we find truth enough to bring a blush of shame to the cheek of humanity. Comparing the career of our race with the beauty, the magnificence, the harmony, the serenity and the constancy of nature, we are compelled to repeat with the Psalmist the expression of wonderment, "What is man, that thou art mindful of him?"

Man's opinion of his own importance and inherent dignity has fluctuated, because he is moved by feeling. His thought has ever vibrated between two opposite conceptions of himself. To-day, in the fullness of his energy, he fancies himself the noblest of beings, and the measure of all things. To-morrow, in a moment of weakness and humiliation, he becomes conscious of hollowness of this high pretence,

and confesses to himself his utter incapacity to comprehend the simplest facts of his own being. And not only is he thus swayed by the emotions that sweep over him; he is also ignorant of the truth by which he can estimate his own worth and relative significance. Striving by natural knowledge to comprehend his own nature, he compares himself with every mode of being that comes under his observation. He finds himself unlike them all, yet having, to some extent, the attributes of each. His body is made up of chemical elements. It grows under the biological laws that rule in the vegetable and animal world, and these furnish him with a constant replenishment of energy, and when they fail him, he droops and dies. In higher attributes he is more like the animal creation, and some of its higher orders approach him in power to feel and to know; so that he almost fancies that he and they are of one nature, and his supremacy only that which is decreed from a larger accumulation of advantages.

He attempts to discover his own origin, and retraces with studious care the indications left in the mute history of the earth, engraved on sea-cliff and alluvial valley, or left in the mighty sarcophagi of geological strata. With patient diligence he strives to connect their fossil contents into lines of gradual evolution and descent; if, perchance, he may find herein the evidence of his own ultimate ancestry and thus know whence and how he came to be. But he finds a broken and imperfect record, which no human intelligence can decipher, requiring at almost every point the aid of an ingenious imagination to make the scattered leaves present an intelligible story. At last, after all his efforts, when he has reached the remotest backward limit to which his fancy journeys, he finds himself upon the border of a measureless past, stretching far away beyond the ken of mortal vision, perplexing and confusing his unsatisfied intellect, and leaving him weary, baffled, and as helpless as before.

The effort, by mere natural knowl-

edge, to look into the future, is quite as futile. Hamlet's question, "To be, or not to be?" has never been settled by human thinking, and never can be. Here, more than anywhere else in the whole realm of questioning, personal hopes and desires agitate the mind and obscure the truth. Nor have we more agreement as to the true end of being—the distant ideal toward which the whole creation moves. Clamorous voices proclaim to us, with the emphasis of conviction, that the secret has been discovered; but their utterances conflict, and, clashing in irreconcilable opposition, effectually neutralize each the others. Let us turn to-day from the confusion of tongues which men have made in philosophizing about man, to listen for a few moments to God's Idea of man as presented in the Scriptures.

*I. God has revealed that man is the result of a special creation.*

There are two processes by which finite existences come to be. One is that of evolution, by which pre-existing substance is transformed through a series of derivations and unfoldings of what was latently contained from the first. The second is that of creation, by which a being having the power of absolute origination causes that to be which was not, and which could not be without such originating power. The Biblical description of man's origin plainly teaches that man was created, not evolved, in the sense in which the terms have just been defined. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This account of creation does not, indeed, deny a gradual progression from the inorganic elements of the earth up to man's final consummation through stages of animal development; but it teaches that beyond this there was the addition of that which such animal forms did not contain: something directly from the Deity himself, partaking of His life by immediate and special impartation, whereby man became a "living soul."

Our most recent and authoritative

science has nothing to oppose to this conception. The homology of bodily parts is so complete as to lead the comparative anatomist to believe that man and the lower animals have some intimate relation, possibly extending beyond the similarity of types, and even reaching unity of descent. But the interval between the highest brute intelligence and the rational soul of the lowest man, is so wide and impassable a gulf, that all but the most extreme and immoderate theorists find need to suppose the intervention of a supreme life-giving power that transcended all previously existing natures in bestowing upon man a rational soul.

The one objection to creation which sturdily persists in presenting itself, is its inconceivability. But the profoundest thinkers have taught that conceivability is not a test of truth. If every reality were conceivable, this objection would have much force; but, in truth, we are surrounded with the inconceivable. We can neither conceive of an entity without the properties of extension and impenetrability, whose function it is to think; nor can we conceive of matter as performing the functions of thought, becoming self-conscious and directing its intellectual energies toward natural ends. And yet we cannot dispute the fact that two orders of existence, a material order and an intellectual order, are real and coexist. It is enough that we have evidence of the fact, without knowing the method by which the fact becomes possible.

*II. God has revealed that man is a spiritual being.*

And God "breathed into his nostrils the breath of life; and man became a living soul." The organism was complete; the organs of motion and of sense were perfect; the light fell upon the retina, reflected from scenes of Eden beauty; the tympanum vibrated with the music of bird voices, and all the tremulous throbs of primeval life-stirring; the nostril was laden with the microscopic effluvia of fruits and flowers—the rare scents of an eastern garden; but there was no perception until

the divine breath filled the waiting nostrils, when, lo! the living soul saw and heard, and drank in the fragrance of the Eden life.

Happily, we have in consciousness a witness that helps us to comprehend, though it might not have taught us to originate, the conception of man as a spiritual being. There is within each of us that which says "*I*." It is not the parts that say "*I*." It is not the bodily eye that sees, or the ear that hears, or the nostril that smells. It is "*I*." It is not the sum of the parts, or the totality of the organs, for we lose these without feeling that we are diminished, but have merely lost instruments that are not ourselves. In our moral relations this truth appears more clearly. We do not praise or blame the organ for actions, or the senses for knowledge or ignorance, but the invisible and intangible being that resides within them and presides over them. And we do not blame the lower animals at all, either for actions or for ignorance, because we do not consider them as possessing this power to say "*I*." We find in them a conscience of feeling, but not a consciousness of self. Not one of them gives evidence of this knowledge of personality which we all possess. Our plans, our hopes, our fears all centre about it. From it our actions radiate, and for our actions we are justly held responsible.

And here we discover the secret of man's worth in the divine valuation. From the naturalistic point of view man is insignificant. Projected upon the background of the heavens, measured in comparison with moons and stars, man is an atom, a mere point in the infinitude of space. Considered as a spiritual personality, he looms up before the understanding as the most significant object in the universe, excepting his Creator. He can originate plans of action and carry them into execution. He alone can. The moon must follow the gravitation of the earth with even, unchanging pace, never through the centuries once deviating a hair's breadth from the prescribed course. The stars

are fixed in space at established distances, and each is held relentlessly to its position, and moves only as the motion of other bodies opens for it a path in which it may sweep on among its sister stars in the majestic waltz of worlds. The tides of the ocean obey the moon, their mistress, with silent acquiescence. The storms rise and travel in the lines of least resistance which the changes of temperature make for them. Thus the seasons come and go; the fruits ripen and decay; the flowers bloom and wither; and the whole ceaseless panorama of the material world moves according to inherent laws that determine the time and the place of every outward occurrence, as surely as the channel of a stream necessitates the plunge of a cataract when the abyss is reached. But amidst this awful automatism, this endless, relentless sweep of blind forces, man alone is free. Not even he is without limitation; but within the narrow circle of the inner empire he is autocrat, and, surrounded by forces that, if let loose upon him, would crush him into nothingness, he threads his way toward self-selected ends, seeking the good or the evil according to his own election, scattering blessings among his fellows, or trampling all their rights and interests beneath his feet, according to his own determination. It is a grandly terrible thing to be free: free to choose in what direction the delegated energies of the soul may leap out into activity; free to transform self by accepted impulse, customary action and crystalized habit, into a seraph or a demon.

III. *God has revealed that man was created in His image.*

"And God said, Let us make man in our image, after our likeness." We have seen wherein this similitude, in part, consists. God is a person. He says "*I*" as man does; but, infinitely transcending this, He says "*I am*," expressing the eternity of His being; and further, "*I am that I am*," declaring His supremacy over all modifying and transforming conditions, the immutable and absolute One. He, too, is free; and

it is in the possession of freedom that man is in His image—after His likeness. “He doeth his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?” And yet this supreme Sovereign has permitted creatures to exist who are free to be out of harmony with His will in the little circle designated as their own!

This fact of disturbed harmony indicates that the image of God which men now possess is an imperfect one. Originally there were features in it that have now faded beyond recognition. There is in the Scriptures some outline of how this original similitude was lost—not exhibited with precise scientific exactness—but through the suggestive symbolism of Eastern parable. The reality of this loss is easily attested by an appeal to consciousness. There is still found the intuition of the perfect law—often disregarded, often strangely blended with superstitions and erroneous judgments, but still the possession of every normal human creature. In the presence of this law, known as having emanated from the highest authority, the soul recognizes its obligation to obey. As soon as it is formulated in intelligible words the soul instinctively responds “*I ought*,” but not “*I will*.” And this is the condemnation, “that men love darkness rather than light, because their deeds are evil.” Formulate for them and strive to apply to them in any practical way the supreme law to which they themselves appeal when their rights are invaded, and they either refuse to listen to the response, “*I ought*,” that reverberates through the recesses of consciousness, or attempt, with sophisms and evasions, to escape the appeal to duty. And herein is the image imperfect: not in substance, not in constitution, not in completeness; but in the loss of that line of curvature which reflects all truth upon its focal point, which focal point is righteousness.

And when we think of man as the image of God, we must remember that

it is a *vital* likeness that is intended, a likeness that has its source in a community of life, that is outwardly revealed as an expression of a vital principle, and whose imperfection is a vital, not a formal, imperfection. Christ is called the “express image of his person,” by which we are to understand that in Christ, the life of God, His secret, uncommunicable personality, has its expression; so that Christ stands as the image, the apparition, the visibility of God. Man was created to be this, but by a deflection of the life-currents which shape the outward presentation, he is now but an imperfect image, because the vital law—law for man's life, as it is a principle of God's character—has been disregarded.

And now we can understand why God is mindful of man, in spite of man's natural insignificance. Man is God's image, and God would not have His image marred. Something dead in man has stopped and dammed the moral currents of his life. “As in Adam all die, so in Christ all shall be made *alive*.” “*I am the resurrection and the life*,” said Jesus. “God is in the world, reconciling the world unto himself.” “*I am the way, the truth, and the life*.”

The image of God has the gangrene of death in it, but it is His image still, and He would cleanse away the dead infection. “*I am come that they might have life, and that they might have it more abundantly*,” again says Jesus. The imperfection of man as the image of God is outwardly of the nature of a scar, inwardly of the nature of a *disease*. Inwardly and outwardly it is a *vital* defect. Its remedy is *life*; a new breathing into man's nostrils of the breath of life, as when he first became a living soul. And yet Jesus says: “Ye will not come unto me, that ye might have life.” It is to win and capture this refractory will that Christ has come forth from the bosom of the Father. The atonement is a bloody one, because God would be known to man as a life-giver, and the blood contains the life. Is it symbol, or is it potency? It is a sym-

bol of potency and potency in a symbol. "Lo! I, if I be lifted up, will draw all men unto me." The cross expresses man's need of a transfused life, the actual effusion of life from its great source, and the fullness of it in a resurrection from the dead. And so God's gift to the world is *life*. He lingers lovingly over fallen man because life will render him the image of God himself. But, destroy man's freedom. *force* upon him life against his *will*, and God's image would again disappear: for God is *free*, and so must man be, or he cannot be God's image. A free life in accordance with the regnant law of God's own life, is God's only way of imaging Himself. Man in Christ is God's perfect image. Looking to the heavens, we wonder that God is mindful of man: looking to Christ, we see that God cares for man more than for the heavens; that He aims to bring all who will be brought "unto a perfect man, unto the measure of the stature of the fullness of Christ." God can do nothing grander than to produce perfect images of Himself. Herein is man's hope and God's glory; herein is the heart's peace and the reason's satisfaction.

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### GUIDANCE IN DOING GOOD.

BY CHARLES S. ROBINSON, D.D. [PRESBYTERIAN], IN MEMORIAL CHURCH, NEW YORK.

*Then the Spirit said to Philip, Go near, and join thyself to this chariot.—Acts viii: 29.*

In the introduction of this narrative, we are told that "the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." It is not stated just how such a heavenly visitant made himself known. It cannot be doubted, however, that a real angel appeared to him, perhaps in a vision or a dream. There was an unseen chance of serving a fellow-man down in a distant desert. Christ offered that chance to this Christian preacher. It is an inspiring thought to be borne in one's mind in such a hurrying world as this, that, if

a true believer's heart is alert and his temper is willing, the Lord will surely put him, and keep him, in the way of doing good. Only he must watch for heavenly providences to summon him, as no doubt Philip watched for the angel, and he must instantly obey the call, and force his entire zeal into the duty.

This Philip, it must be remembered, was the deacon, not the disciple. We have reason to believe, from the opening verses of the chapter, that the whole apostolic band remained at Jerusalem.

Gaza was one of the five chief cities of the Philistines, south-west from Jerusalem, down near the sea, the last town upon the frontier of "the great and terrible wilderness" between Syria and Egypt. The road was then, as it is emphatically now, uninhabited. The long journey is desolate, barren of incident, and lonely. Such a change must have seemed violent to Philip, then in the full tide of his wonderful success among the Samaritans.

And in that is found our earliest lesson from this story. *No exertion should be considered too difficult, no prospect too discouraging, if doing good is our purpose.* Nor will it be, if the heart is zealous. Here we find Philip cheerfully starting to go sixty or seventy miles just to save a single soul. The phraseology of the story is specific: "he arose and went." It intimates briskness and alacrity. He sprang to meet the command.

At this point the sacred history shifts the scene so as to introduce another picture. Just how Philip traveled in order to reach his destination, we are not informed; there were several direct roads, and all of them were dreary. But the peculiarity of his errand lay in the fact that he did not at all know where his man was going to be found. That waste region was uncrossed with beaten paths. Two persons might pass each other a hundred times in the trackless desert, and never know it. It was like starting out on the ocean to meet a ship, when nobody could tell what line of sailing it would come in on. And we must leave Philip



to do the best he can, while in imagination we push on before him down by the road to Hebron, and watch for a lonely traveler out in the sands.

Suddenly our eyes are arrested with the unusual spectacle of a foreign grandee with his retinue toiling on in the sunshine: "And behold a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." So he must have had a long journey from the far interior of Africa clear across the desert up to Jerusalem. It offers a most suggestive comment upon our laggardness in duty, when we find one like this African noble putting forth such supreme efforts in order to render his worshipful obedience unto God. He traverses an entire continent in his seeking after peace. How selfish and silly are our complaints in view of such fidelity as that!

A question may arise here as to the nature of this man's office and position at home. In the kingdom of God "not many wise or great or mighty are called;" and when one of that rank of men is in sight, it is worth while to look up his record somewhat.

Usually great monarchs transferred their business cares in large measure to some such person, making him a Grand Vizier, or a treasurer—that is, their confidential minister, having a patronage and power almost supreme in authority. Now, nothing is historically known about this man's mistress. She is nowhere else mentioned in the Scriptures. Some ancient chroniclers assert that an august queen bearing this name reigned about that time in an African capital, and that a dynasty of sovereigns was called after her. It is evident that this eunuch had a lofty position, great wealth, and some education. He was a man of standing and influence.

More to our surprise, however, is the fact which transpires here, that he was a Jew. At any rate, he understood

something of the Hebrew faith. He may have been a proselyte to their religion. He certainly was a devout, an inquiring, and, most likely, a conscientious man. So here comes out one of those remarkable instances recorded in Scripture, which show that *the Holy Spirit chooses the best people sometimes in unlikeliest places*. Christ had saints among Cæsar's household, and Christians in the very family of Herod. So we need not be afraid to attempt converts anywhere.

The reason why this Ethiopian Jew, if such we must consider him, had been traveling up to Jerusalem at this particular season, is found in the fact that this was the time for the annual observance of the Passover feast. And when we recall the unusual history which had been transpiring on this special occasion, we cannot help thinking how much must have happened to arrest both the mind and the heart of such a stranger in Jerusalem. He may have been in those vast crowds at Pentecost. He may have heard Simon Peter's sermon. He may have witnessed the stoning of Stephen. Indeed, he may even have wondered and wept when Jesus of Nazareth was crucified. For there were throngs of thoughtful people who came together to that solemn sight, and who, beholding the things which were done, smote their breasts in silent sorrow as they returned from Calvary.

And now we catch another lesson: *religious convictions are in value simply inestimable, and ought to be cherished as we would cherish our life itself*. One may go through a most extraordinary season of so-called revival, and yet may remain unregenerate. A man may be held beneath the pressure of most helpful privilege, and not find any improvement; he may suffer in spirit, and still not be saved. If the mind be dark, or the will be hard, mere emotion goes for nothing. This eunuch came across the known world in fatiguing travel just to find peace in the worship of the true God. What he needed beyond everything else was a knowledge of the

Christ of whom the prophet Isaiah wrote.

Look at him for a moment closely. He has been up to Jerusalem, and has returned, without any hopeful illumination in grace. We learn from his demeanor that his heart is not at rest. He has gone his round, and is now on his way home disappointed. But the one grand thing in his action is that he clings to his purpose. He will not give up without a blessing. Oh, there is nothing, nothing, in human history like that impressive moment in which an aroused soul begins to ask the question, "What must I do to be saved?" If those gracious feelings pass away, they may never arise again in one's heart. The Spirit, grieved, may never return.

It is interesting to note how this weary traveler was seeking to beguile the time when Philip found him. In early days, it was the custom for those who could afford it to make their extensive journeys in chariots—mere open wagons, sometimes covered with a light awning. These were low and easy to alight from or enter. Generally those of rank were accompanied by a suite of attendants.

It must always have been tedious to cross the desert alone. And the climate was hot, and the way was waterless, and the sights were dull, and the advance was lamentably slow. So this nobleman was trying to while away the hours in reading. He had in his possession, as we suppose, a copy of the Greek translation of the Old Testament. It was what is called the Septuagint Version of the Hebrew Scriptures; his quotations are taken from that; and *Esaias* is the Greek name for Isaiah. This he was studying with some perplexity.

One could almost wish he had a picturesque pen to enable him to describe the meeting of those two men out in the desert. Such a spectacle arrests the imagination powerfully. Two atoms of sentient life in this vast universe float up to each other on the unperceived winds of divine grace. Yet eternal ages cannot so much as begin to exhaust the

chapters of that soul's history, which was written during the tranquil hour beside the Gaza fountain. Apparently they catch sight of each other near the same moment. In an open country, level and treeless, one sees very far away.

At once they came together: "Then the Spirit said to Philip, Go near, and join thyself to this chariot." Now, we all understand, of course, that this was the Holy Spirit. And the same gracious Agent probably powerfully influenced the Egyptian's mind likewise, so that he did not resent Philip's somewhat abrupt challenge. Strangers in the East are quite supercilious toward those they happen to meet in desolate places. They force the conversation to be very short when any one accosts or interrupts them. Here Philip found the access remarkably easy, although the traveler he approached was a grandee of the highest aristocracy. The good deacon does not appear in the slightest measure embarrassed, and we remember he had excellent success.

We know that the Lord will never set a timid or a diffident man to speak to a rich nabob or a politician like this, about his soul, or to any other awkward difficult person, without going beforehand, and, as it were, clearing the way by making him courteously inclined, and disposing his heart toward the truth.

So we learn that, without hesitancy, Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?" It is not everybody who would put up with such an interference as this. And there must be times when even deacons would go too far, if they should intimate that people who read the Bible have often the poorest sort of success in getting the meaning of it. Still, the eunuch preserves his tranquility. And he ends with inviting Philip to a seat in the chariot beside him. And I think we shall all agree that this busy deacon never rode in such state before.

Now, before we attempt to go on any further with this story, I want you to

pick out a few exceedingly interesting hints offered as really helpful suggestions in the doing of our duty.

See those two persons together. Just look first at Philip. Remember that he had traveled down from a great wide popular city district, and was acting now as a sort of missionary for the foreign mission field. He was evangelizing Africa in a small but amazingly effective way. He had an African whom the Lord had put directly before him; and when Ethiopia stretched forth her hands, Philip stretched forth his hands also in the best way he knew how. Hence we see *it is wrong to be fastidious about opportunities*. Wherever souls are, there is the place for us to go and try to save them, as the Holy Spirit seems to suggest.

Nor is this all: another lesson follows right on from that. This bears on our persistent fidelity; *we are never to despise the day of small things*. Philip had an audience that day of only one person; and that was just what Jesus had at the well in Sychar. And Philip's audience consisted of a large, strange black man in a desert. But this deacon did his duty, and went straight ahead as he was told; and his whole congregation was converted before he left it in the afternoon.

Keep this entire thought in mind, for it leads to another lesson. Consider *the measureless worth of a single chance of telling a fellow-being about Jesus Christ*. You note here that the record says Philip "ran" when he started toward the wagon. See what pre-eminent alacrity in obedience! But you mark that it was now or never with the eunuch. Philip had not met this man before; there is no assurance that he should ever meet him again. A moment lost might have lost a soul for a vast eternity.

Now look, finally, at the eunuch: Philip's conduct was instructive, but that of this African treasurer was not less so. When the abrupt stranger asked him if he understood the chapter in Isaiah he was trying to read, he was not at all angry. Perhaps it may occur

as a question to some one how Philip happened to know what he was doing. In eastern schools the teachers are accustomed to tell orally to their pupils what they desire them to learn; and the scholars repeat it over and over audibly in a sort of concert exercise after them. Thus even the best educated people get in the habit of reading out aloud. In such silent solitudes of the desert the voice of a human being goes a great way, and seems quite distinct; the likelihood is that Philip heard the man long before he came up to him.

Hence, the first thing we notice in the behavior of this Abyssinian noble is his high-toned and unmistakable *politeness*. A churl would have told this stranger to move on and attend to his own concerns. But this colored man had some fine instincts, which always evidence good breeding, or long association with excellent society. *Courtesy is never lost on anybody in this uneasy and somewhat rough world*. This Ethiopian gentleman is to be imitated by those whom Christians try so often to benefit.

Then, next to this, you notice his *humility*. He wanted help, and he acknowledged it; such religious matters were quite too much for his management. It may be he had had some experience with interpreters before in his own land. There was then a class of wandering expositors in Jewish synagogues; wherever they had any converts to be instructed, the rich sometimes employed and paid them. It is evident from the first glance that the prime minister of Candace had no spurious pride or prudishness under confession of real ignorance. And once we remember it was a prime minister of England who said: "To be conscious that you are ignorant is a great step to knowledge." It is never a shame for one not to know; it is only a shame not to learn.

Now let us notice, as we end our study, that the story before us closes with a fresh assertion concerning the presence and working of the Holy Ghost. "And when they were come up out of the water, the Spirit of the Lord caught

through a fiery furnace, God will keep us from all harm.

A true Christian shrinks from unnecessary exposure to evil and moral danger. Then in his hour of need he can trust God to deliver him. The dove is a clean bird. Its instincts are clean. It hates defilement. It keeps its plumage anointed with an "unction" that preserves it from impurity. It loves, and lives for, cleanness. God is able to anoint us with an unction of the Holy One, so as to preserve us in holiness before Him. Many fail because their faith does not grasp His Almighty grace. We lack faith because our consecration is not entire, nor our obedience unqualified. External rules and aids will do little for us until we are made right within. You cannot make a ship sail steadily by external supports, but you must put the ballast inside. God has provided grace to ballast our souls for a safe voyage. He is able to keep what we have committed to Him. Life may be rugged, trials sharp, difficulties manifold, burdens heavy, and circumstances unfriendly; but, united to Christ, we may be more than conquerors. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

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### THE GOSPEL THE POWER OF GOD.

By B. M. PALMER, D.D. [PRESBYTERIAN],  
IN NEW ORLEANS, LA.

*I am not ashamed of the gospel of Christ:  
for it is the power of God unto salvation  
to every one that believeth.*—Rom. i: 16.

VIEWED in any and every aspect, Christianity is immeasurably superior to every other system of religious truth. As a speculative scheme it excels human philosophy both in the range and in the methods of its teachings. It tells of God, His nature and perfections, His creative power and providential care. It tells of man, his faculties and destiny; of eternity and its issues. Its aim is higher than the inculcation either of science or philosophy, while its scope includes both. No discovery in

the one, nor sound principle in the other, but serves to strengthen its evidences or to illustrate its mysteries. It overpasses both in the disclosure of truths upon which earthly oracles are dumb. It teaches, not by virtue of human discovery, but upon the authority of an inspired testimony, by which conjecture is reduced to knowledge, and opinion is converted into faith.

In the sphere of morals it transcends all human ethics—not only that it places man in wider relations, sets forth duty with greater precision, and supplies principles of action which are higher—but pre-eminently in the fact that it presents a more perfect and unvarying standard of obligation in the divine law, emancipating us from the shifting canons of utility and expediency, or from the still more capricious sense of fitness and propriety. We are no longer subject to the whims of fancy or of taste, but have a definite law for the measurement both of character and of conduct.

The full power of Christianity, however, is not felt until we accept it as a Gospel; until we rise into the sphere of religion and consider it as the kind of religion which is suited to the case of a sinner. This precisely is what the text affirms: that "the Gospel is the power of God unto salvation to every one that believeth." When we wish to be most deeply impressed with a sense of God's power, we are apt to select our illustrations from the visible and material universe—perhaps for the reason that the movement of physical force gives us the first conception of what we call power; which, once obtained, is readily transferred from the sphere of the natural to that of the spiritual and moral. But Paul finds the highest evidences of divine power, not in the kingdom of nature, but of grace. True, he proves the heathen to be without excuse, since "His eternal power and Godhead are clearly seen, being understood by the things that are made." (Rom. i: 20.) But, for one reference to the works of creation he makes a dozen to the scheme of grace, when he would

impress us with the vast resources of Jehovah's wisdom and power. Hear him in the text, "For I am not ashamed"—which is but a suggestive way of describing the triumphant joy with which he contemplates "the Gospel of Christ" as being "the power of God unto salvation." He brings out the thought on this, its positive side, in Galatians: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. vi: 14.) He writes to the Corinthians: "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. \* \* \* But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but to them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God." (1 Cor. i: 18, 23, 24.) In his epistle to the Ephesians, he prays that they might know "what is the exceeding greatness of his power to us-ward who believe; according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." (Eph. i: 19, 20.) These are but instances of the frequency and unction with which Paul sets forth the Gospel as exhibiting the fullness of divine power, which is the topic to which I will restrict your thoughts this morning.

Two difficulties obviously oppose the salvation of a sinner. The first is external, arising from his relations to the divine law as one condemned under the penalty; the second is internal, arising from his actual character unfitting him for fellowship with his Maker. In other words, the guilt and the disability of sin must both be removed—the one in the complete justification of the believer, the other in his perfect sanctification.

#### I. THE PROOF OF POWER IN THE REMOVAL OF HUMAN GUILT.

1. *Power is displayed in constituting the substitute who shall take the sinner's place*

*under the law.* No creature was equal to the task of vindicating the law and atoning for sin. A divine sacrifice was necessary; and how shall the divine suffer and die? The conjunction of infinite extremes in the one person of the Mediator should impress us with the power that accomplishes it: and yet we have not touched the core of the mystery. The incarnation of Deity in "the seed of the woman," supernaturally conceived in the womb of a virgin, is the greatest wonder and miracle of the universe.

2. *Power is displayed in sustaining Christ's human nature under the pressure of the penalty.*

3. *There was a vast exhibition of power in exalting Him, through the resurrection, to universal Mediatorial authority and rule.* Says the apostle: "According to the working of his mighty power which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. i: 19-21.) Think, too, of the change wrought in what is purely human in Christ Jesus when, in company with the divine, it is "seated at the right hand of the Majesty on high" (Heb. iii: Acts ii: 33, and v: 31), and is there exalted to universal priesthood and royal supremacy. It is not for me to expand, much less to explain, the thought. The suggestion of it suffices to fill the soul with adoring wonder. How is it that God's power confederates the human nature in Christ with the divine in a state of exaltation and glory; how "this man," Christ Jesus, shall have capacity to "judge the world in righteousness, whereof we have assurance in that God hath raised him from the dead" (Acts xvii: 31); how the human in Him shall be glorified into power to wield that providence which is committed to His hands (Matt. xxviii: 18). Nay, more: when the kingdom shall be delivered to the Father, that God may be all in all (1 Cor. xv: 24),



how He shall remain in His complex person, the God-man, eternally the head of His redeemed people, and the fountain of their blessedness and joy. Under all these forms we behold the power of God exhibited in co-ordinating the finite factor in our Lord's person with the infinite and eternal, so necessary to the fulfilment of His functions as the Priest and King of His Church. In revealing the righteousness by which the sinner is justified forever, the Gospel is truly "the power of God to salvation."

II. We consider next **THE EVIDENCE OF POWER IN THE SUBJECTIVE CHANGE BROUGHT WITHIN THE SINNER HIMSELF.**

1. And right upon the threshold is *the power displayed in regeneration, when we are made new creatures in Christ Jesus.* The highest prerogative is that of bestowing life—it is creation, in the fullest conception of the term.

2. *There is power in preserving the Christian amid the temptations and under the discipline of this unfriendly world.*

3. But the climax of this power is reached in *the believer's final translation to heaven, where he is made perfect in holiness and bliss forever.* It may seem incredible to us in the hour of severe temptation when, for the moment, we go down under the fierce assault; or in the hour of our penitence, when we weep tears of shame over the sin which has clouded God's face with a frown of displeasure. It seems impossible then that the last stain will be purged from the conscience, and the last wrinkle be taken out of the character, and that we shall be presented without blemish before the throne of the Father. What a wonderful transformation, when we shall be made meet to lie in the divine bosom and to drink eternal draughts of divine joy! Yet this is the destiny which awaits every child of grace, however obscure may be his experience now. The nature will be holy; the habit of holiness will be perfectly formed; the acts of holiness will be easy; the exemption from temptation and fear will be complete; the delights of holiness will rush in upon the soul

through every spiritual sense; and the saint's capacity for joy will be filled to the brim. "Oh, the depth of the riches both of the wisdom and knowledge of God!" And well may we, with Paul, glory in that Gospel which is thus "the power of God unto salvation"—that salvation which is threefold in its form: a salvation from the guilt of sin, a salvation from the dominion of sin, a salvation from the presence and being of sin.

### THE PROPORTION OF FAITH.

By R. S. STORRS, D.D. [CONGREGATIONAL], IN CHURCH OF THE PILGRIMS, BROOKLYN.

*Let us prophesy according to the proportion of faith.*—Rom. xii: 6.

THE Greek word rendered "prophet" in this passage means one who speaks for another, who conveys a message, and is the expounder and interpreter of another's thought. In the Hebrew word there is involved the idea of a fountain bubbling up as from between rocks, subjected to pressure from without. The prophet had often the function of declaring future events; but we must not always limit the word "prophet" by the predictive element in it. It is more inclusive. Abraham, Moses, Samuel, Nathan, and Isaiah were prophets—Miriam and Deborah as well. There were schools of prophets. They brought messages to men pertaining to the present practical duty of life. So in the New Testament, Barnabas, Paul, the daughters of Philip and many others declared the message of God, and were inspired by His Spirit. He who now does this, stands in the line of all before him, has the same aid and the promise of the same attending efficacy.

"According to the faith." We make the sense clearer by inserting the article, or, as the Revised Version reads, "our faith;" that is, the objective system of truth, the Gospel which makes us wise unto salvation. It is a vast, vital, co-ordinated system, built up a unity, like the root, the stem and branch, or the wall, the tower and spire of a building. The balance of every part with

every other part is hinted at. In this symmetrical and majestic scheme of thought we are to study and to preach, each in its place, and all in their ultimate and transcendent unity.

What is it that God's Word brings? Great doctrines concerning God's attributes and offices. It tells us that every house is builded by some man, and that He who built all things is God. The eternal personality of God is the grandest of thoughts. The pagan mind did not grasp it. They, and others since, have spoken of "The All," and of "a principle of order;" but the Word of God enunciates the central truth of His personality. Science has its glory in showing this, and it is dwarfed when it hides this pivotal thought. We learn, not only of the Creator—the almighty, immortal and immaculate One—but of His providential goodness and redeeming grace. His hand is in history. This gives it its rhythm, order and beauty. The history of the race is the history of redemption. It was God who led Paul to Damascus, Augustine to Rome, Savonarola to Florence, and Luther to Worms. His creative power, His providence and grace, like the mysterious trinity of being to which they are related, fill us with adoring wonder. The Bible lifts the race, exalting its intellectual as well as its moral capacity. When one brings to you one of the small, insignificant skulls found in some ancient cave, as a relic of a primitive race, you may well say, "The Word of God never entered the mind that once wrought in that skull!"

Again, the law of God is as great as the doctrine of God. It is high and holy—far above the range of human ethics or the codes of uninspired teachers. It is universal as gravitation, and lofty as God himself. Love to Him, the Supreme, and love to man, are the essential elements. Every element of life is reached and ruled by it. As one sunshine floods the breadth of the sea and the face of the smallest flower, so the law touches alike the mightiest and the meanest. It enters into the whole

man. Courtesy in manner is philanthropy in a trait, and heroism of character is shown in the patience of love. In a word, the law is matched to the doctrine in its supernal character and reach.

Great as either stands the Savior. He was announced by angels in the midnight sky; a star led worshipers to His cradle; like a dove the Spirit descended upon Him at His baptism, and a voice from the excellent glory proclaimed Him the well-beloved of the Father. He, too, laid audacious claims on man's service to worship—blasphemous, indeed, were He not God. He revised and reconstructed human relations, putting Himself between parent and child, wife and husband; or, rather, above them all, in supreme authority, "Follow me;" "Let the dead bury the dead;" "He that forsaketh not father and mother cannot be my disciple." In these and other words He exacts our fealty and service. The heart recoils and rebels; it expels Him from the soul's sympathy if it does recognize in these commands the august behests of God. By His pierced hands, Christ, the crucified and risen Redeemer, has been guiding the course of empires, and is bringing in millennial eras. Really, though often dumbly and unconsciously, has the world in its advancing civilization reflected the glory of this majestic Prince of Life. He shall yet see the travail of His soul and be satisfied. On His head will rest "many crowns."

The universal spiritual kingdom of Christ is co-incident in majesty and might with the foregoing elements we have examined. The idea of such a kingdom is unique and grand. To the Greeks, other nations were but barbarians. Rome made other peoples her captives, without extinguishing their enmity or assimilating their life. But Christ founded His throne in the love of His redeemed people. He predicted the supremacy of that throne. He promised His abiding presence. He was with the Church when her members hid in the Catacombs, when they were burned, or buried alive, and when the darkness

of mediæval ages rested on the earth. Then, as truly as in our days of light and knowledge, He said, "Fear not!" His pledges will be fulfilled. Law shall be revered; all genius shall be developed, and all wealth shall be consecrated under the supremacy of Christ. Christianity shall be the glory of the nations. No eye hath seen the future, nor heart conceived its grandeur when His imperial sway shall extend over the earth. "It doth not yet appear what we shall be." Even on the highest summit of thought, and in the most brilliant cloud-land of ecstasy no word can utter the divine experience any more than a moment of time may contain eternity.

The great warnings which the Word of God has brought to us constitute a fifth and final element of our analysis of Gospel truth. "How shall we escape, if we neglect so GREAT salvation?" "Fear him who hath power to destroy both soul and body in hell." These, and many other menaces of grace are ever echoing in our ears. In their awful grandeur and solemnity they are in harmony with the other elements of truth above named, Law and Doctrine; the Savior and this wide-extended realm of empire. Here is, then, the "proportion of faith," the harmony of truth, the "analogy" which knits all together in a definite unity. These are the sub-structural truths of revelation, which are to be studied and proclaimed, each in its time, place and proportion.

As we infer the genius of the architect from the grandeur of the building, the genius of the poet from his verse, or that of the statesman and jurist from what emanates from each, so we infer the sublime greatness of God from the matchless unity and power, wisdom and grace displayed in this revelation of truth. Can any one say that the Scriptures are the product of the Jewish mind? As well might we say that the Atlantic came from the upsetting of a child's breakfast cup!

Attacking one point of this revelation is an attack on the whole. If one part be in error the value of the whole is vitiated, the entire edifice tumbles to

pieces. If there be no Law there is no Savior; if there be no Law there is no penalty; if either of these five facts be questioned, all are in doubt or are undervalued. It is not a light matter to regard the law as mere advice, or to belittle the work of Christ, or to doubt the penalty He has taught. All these facts of our common faith stand or fall together, as heart and brain are united. If one be paralyzed, the whole suffers. If one stone be plucked from the arch, they all tumble in one heap; but in their entirety they reflect the divine unity and eternity.

Finally, we thus rise into sympathy with God as we come into fuller comprehension of His wondrous truth. How unwise it is for one to try to banish God's word from his thoughts! Here is the romance of the world. The imagination, as well as the conscience of the race, is exalted by the truth of God. It ennobles the whole man. It enriches the life that is, as well as the life that is to come. Do not neglect this great salvation, or listen carelessly to its proclamation here in church, as if it were the story of some indifferent matter in Japan. Let us all feel as we enter yonder door that we are to listen to the message of God; to truth, the grandest and loveliest conceivable; to that over which the angels themselves bend with admiring and scrutinizing gaze, and which, received and obeyed, will make us the heirs of immortal life with God himself.

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### "THE GRASS OF THE FIELDS."

BY REV. GEORGE E. REED [METHODIST], IN THE HANSON PLACE CHURCH, BROOKLYN.

*Now there was much grass in the place.—*  
John vi: 10.

THE words of our text, as they stand in the chapter, are parenthetical, as if, to the mind of the writer, intent only upon describing the wonderful miracle of the loaves and fishes, there had suddenly come the remembrance of a feature of that memorable scene, unessential to the continuity of his description, and yet one upon which his thought

gladly dwells, and which he cannot forbear to mention—namely, *the green and abundant grass upon which Jesus commanded the multitude to sit.* “Now there was much grass in the place.”

And so, just as when in the country, walking the dry and dusty highway, you sometimes see branching off from the beaten path a quiet and grassy lane, embowered with trees, and bright with sunshine and flowers, into whose winding way your feet are sorely tempted to wander: so here we have a text which seems, by its very position, to invite us to leave for a time the familiar and beaten paths, traversed again and again in the rounds of pulpit ministration, to speak upon a theme which, amid the bright summer days upon which we have entered, must be more in harmony with the thoughts pervading the minds of all.

Let us, then, this morning consider, not the lilies, but the grasses of the fields, how they grow; that from the contemplation of these humblest of the leafy families of the earth, no less than from their gayer companions, the flowers, we may learn more fully the meaning of the Master, when, standing amid the green grass of His native hills, His feet kissed by the lilies blooming in their wild luxuriance about Him, He opened His lips to say: “Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these.”

1. And, first, speaking of the grass, *consider it for its beauty.* Behold it as everywhere it spreads its soft and velvet carpet about you; as it rolls away in the lawns before your dwellings; as it covers the landscapes in the distance; as it reaches over the hills above you—hills half white with clover, and whereon herds of cattle are feeding; as it runs over the meadows, stretching in pensive quietness between; as it shimmers in the summer wind, or waves beneath the golden glory of the setting sun; and, as you behold it, cease to wonder that on the evening of that creative day when God said, “Let the

earth bring forth grass,” He should have pronounced it—“good;” or that the Psalmist, looking out upon the mountains standing around about Jerusalem, green to their very summits, should have cried in ecstasy, “He maketh his grass to grow upon the mountains.”

2. *Consider it for its utility.* What a world this would be were there not abundance of grass—grass to cover its nakedness, hide its deformities, and to furnish food for men! What wonder that poets, like David, like Homer, like Dante, delighted in it—the Hebrew for its beauty, the Greek for its color and beauty, and the Latin for the combination which it presented of all!

Dante, in Purgatory, has in his happy resting-place no other delight than its grass and flowers, and thinks the righteous spirits of the heathen sufficiently comforted by having even the *image* of green grass put beneath their feet.

And the poets of our modern times have shared with the masters of old in the delight occasioned by the springing grass upon which their weary eyes have rested. How Shakspeare loved the green grass of the fields! How dear it was to Burns, to Scott, to Thomson, to Wordsworth, to Bryant, to Longfellow, and to a host more of those who never wearied to sing its praise! How dear, too, it is to the common people, the hewers of wood and drawers of water! Behold yonder laborer, as at the close of the day he sits in the shade of the vine of his cottage-door! What spot in all the world to him so sweet as that little plot of green whereon in the twilight his children are playing; upon which, for years, in noonday heat he himself has rested, even as rested his fathers before him?

And yet, as compared with the rose or the lily, how humble, how insignificant appears that little, fluted, sword-shaped strip of green we call a blade of grass! Take it in your hand; examine it. What is there in it of beauty or of strength? Let Ruskin answer: “A very little strength, and a very little tallness,

and a few delicate long lines meeting in a point—not a perfect point either, but blunt and unfinished, by no means a creditable or apparently much cared for example of Nature's workmanship; made, as it seems, only to be trodden on to-day, and to-morrow to be cast into the oven; and a little pale and hollow stalk, feeble and flaccid, leading down to the dull brown fibres of its roots." That is all. "And yet," he adds, "think of it well, and judge whether of all the gorgeous flowers that beam in summer air, and of all strong and goodly trees, pleasant to the eyes and good for food—stately palm and pine, strong ash and oak, scented citron, burdened vine—there be any by man so deeply loved, by God so highly graced, as that narrow point of feeble green."

Consider, then, the grass of the fields! Consider it, particularly, in the places where your dead are lying. What Golgothas would be our cemeteries did not the grass grow there more green and more abundant, if possible, than almost anywhere beside! How unwilling we are to turn away until above the freshly opened grave the turf has again been heaped, making the place restful and holy, and causing us to think of it with sad, yet pleasurable emotions.

3. Consider what may fitly be termed *the characteristic virtues of the grass of the fields*. (a) Consider its humility—humility in that it seems made for lowliest service, made to be trodden down, made to minister rather than to be ministered unto—teaching us, over and over again, when we look upon it, the great lesson taught us by the picture of that girded figure "who, on the night that he was betrayed," washed His disciples' feet, saying after that He had done it: "Ye call me Master and Lord: and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Let, then, the lowly grass upon which you tread teach you to remember, that while "God resisteth the proud, he giveth grace unto the humble." (b) Consider its cheerfulness.

It never complains, never murmurs, never repines, is ever content. It seems to exult when in tribulation. Cut it, and it grows more luxuriously than before; roll it, and it is the stronger for the rolling; tread upon it, and it is but the more elastic to your step; crush it, and it breathes a perfume upon the hand that deals the blow. Spring comes, and it rejoices that "the time of the singing of birds has come;" summer and its heats wither not its spirit; autumn frosts come, and the frosts change not the greenness of its hue; it is *yet* green, greener, if possible, than ever when seen over against the hoar frost that covers it. If it could speak it could almost adopt the very language of the apostle: "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Anxious and troubled soul! burdened with care, weary and heavy-laden, consider the grass of the fields, and learn from it how to "take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake," knowing that when you are weak, then are you strong.

Learn from it, too, to be grateful to God for His mercies. How quickly the grass responds to the touch of the falling rain! Dry, dusty, and withered, the shower comes, and in a moment all is changed. Every blade of grass in the meadows, every flower in the fields, every leaf upon every tree, seems to quiver, as with grateful joy; while the low-flying winds seem burdened with their freightage of perfume and of praise. So let the heart of man speak forth the praise of Him who sends to man—as dew upon the grass, and as the former and the latter rain—the blessings of His years.

Finally, consider the grass as the emblem of human life. "The grass withereth; the flower fadeth." "As for man, his days are as grass." "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." *So shall man fade away in his ways!* As the grass! As the grass! But the



grass fades, to come again. It sinks, to rise. It dies, to live. So, at last, shall it be with man, for thus is it written: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *Believest thou this?*"

If thou dost, then to thee the withering of the grass, the fading of the flowers, shall have in them no gloomy shadowings forth of the thoughts of thy own sad heart. Rather shall they cause joy and gladness that at last the empire of death shall be broken, *and mortality be swallowed up of life.*

Consider, then, the grass of the fields. Think of the lessons it teaches, and be humble. Think, and be like unto it in the cheerfulness with which you face the ills of life.

Think, and be grateful to God, that as in our otherwise dreary world He has provided abundance of grass, so in the realm of the spiritual has He provided much of the comfort of which that grass is but the perfect symbol.

Think of it, until from every green field that shall greet your eyes, amid the wanderings of the summer, there shall come a voice, saying: "Be not anxious about the things of to-morrow, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all those things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

### GOD'S PERFECT REVELATION.

BY REV. ARTHUR B. CORT [PRESBYTERIAN], ST. GEORGE, UTAH.

*God . . . hath in these last days spoken unto us by his Son.*—Heb. i: 1, 2.

LISTEN! God speaks by a myriad tongues. The beating of your heart tells that your life is given by God; the wonderful mechanism of your body speaks His skill; the more wonderful powers of your mind, His intelligence. The orderly movements of the heavenly bodies proclaim an infinite Lawgiver; the perfect adaptation of means in na-

ture to accomplish the ends desired, His wisdom. Truly "the heavens declare the glory of God, and the firmament sheweth his handiwork." "The invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead." He is most guilty who denies there is a God, and that He possesses wisdom, power and goodness; for these are plainly revealed in nature.

But God has other revelations than those of nature. He touches men lips, and they speak His words; He guides men's pens, and they write His thoughts. Adam hears His voice at midday, Samuel at midnight. He speaks to Moses out of a flame; to the children of Israel out of a cloudy pillar. In dreams and in visions, by Urim and Thummim, He communicates His will. Angelic forms appear to men, bearing divine messages. For hundreds of years this was God's method of revealing Himself.

But Israel, to whom He vouchsafed these glorious revelations, misunderstood, neglected and forgot them. Seeking a tangible object of worship, they were ready to pay divine homage to the brazen serpent, the ark, and the very stones of the Temple; and time and time again they fell into the idolatry of the nations around them. Yet there was a goodly company of saints to whom these revelations were sufficient, whose faith wrought glorious victories. But God had prepared some better things for those who follow even a new revelation.

A little child is born into the world, as weak and helpless as any infant is. He gradually attains manhood, his body grows, his mind develops; he is wearied by toil, he is refreshed by food and drink, and by slumber. Yet when He spake perfect wisdom sat on His lips; extraordinary authority accompanied His words. A love and compassion that were marvelous marked His whole life's work. All power in heaven and earth was His when He chose to use it. To the raging sea He said, "Peace, be still!" to the lifeless corpse, "Lazarus, come forth!" and He was obeyed.

This new revelation of God is Jesus Christ, His only begotten Son. He, as a revelation, answers all our needs and makes plain the mysteries of an unseen God. "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." Do we want something tangible, something palpable to our senses? Such is Christ. Where He is known idolatry flees away. He who suffers shows his kinship to men. In suffering, Christ was chief. "Wherefore in all things it behooved him to be like unto his brethren. . . . For in that he himself suffered being tempted, he is able to succor them that are tempted." How does God regard sin? As such a terrible thing that only the blood of the God-man can wash out its stain. What are the demands of divine justice? Go, learn all that Jesus suffered while on earth that justice might be vindicated. Do the attributes of God seem incomprehensible? But the wisdom, the mercy, the love, the justice, the power displayed by Christ was divine wisdom, mercy, love, justice and power, and that is easily understood. It is a mystery, that God would robe Himself in human flesh; but the One so robed is no mystery. Jesus Christ is more easily understood than a Napoleon or a Cæsar. He is more easily comprehended than a system of theology or ethics. To know Jesus Christ and Him crucified is salvation. To trust Him is faith, which is an act of the heart more than of the head. Blessed be God, that salvation is made so easy!

It is vain and wicked to expect any other revelation from God. In Jesus it is perfect: "For he is the effulgence of God's glory, and the very image of his substance." In Him, also, it is complete. God will give no other. Paul gives expression to this thought, when he says: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

Jesus claimed that He was the last messenger of peace and love from the Court of Heaven, in the parable of the

vineyard, where He said: "But last of all he sent unto them his Son, saying, They will reverence my Son." Oh, my hearer, accept the Son as God's messenger of love and mercy! Let us see in Him God's last and perfect revelation. Let us rejoice that "God hath in these last days spoken unto us by his Son."

### THE BLESSEDNESS OF OVERCOMING.

BY REV. C. L. BURDICK, VALLEY FALLS, NEW YORK.

*He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.—Rev. iii: 5.*

WE have here divine encouragement in the battle of life. The pledge of the text implies the possibility of success to all who contend for the faith.

#### I. WHAT ARE WE TO OVERCOME?

1. *Self.* (a) In its hostility. "The carnal mind is enmity against God." Rom. viii:7. (b) In its indifference. "Go thy way for this time." Acts xxiv: 25. (c) In its insincerity. "The heart is deceitful above all things and desperately wicked." Jer. xvii: 9.

2. *World.* (a) In its frowns. "The friendship of the world is enmity with God." Jas. iv: 4. (b) In its flatteries. "If sinners entice thee consent thou not." Prov. i: 10. (c) In its applauses. "And the people gave a shout, saying, It is the voice of a god." Acts xii: 22.

3. *Death.* (a) In the fears of his approach. "And deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii: 15. (b) In the pains of his attack. "Oh, death, where is thy sting?" 1 Cor. xv: 55. (c) In the desolations of his triumph. "He that believeth, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John xi: 25, 26.

#### II. HOW ARE WE TO OVERCOME?

Only through Christ as our wisdom and strength, and our redemption.

1. *By thought.* "I thought on my ways." (a) The condition of the soul lost. Ps. cxix: 50. (b) The means of

recovery, Christ. "He is the propitiation," etc. (c) The end of faith, "salvation of soul."

2. By *purpose*. (a) To do; (b) to do all; (c) to do now.

3. By *faith*. (a) Lively; (b) progressive; (c) saving.

4. By *effort*. (a) Cheerful; (b) continual; (c) mighty.

### III. THE RESULTS OF OVERCOMING.

1. A *pure and spotless nature*. "Clothed in white."

2. An *enduring name*. Registered in "the book of life."

3. A *public honor*. "I will confess his name before" God and angels. Sinner, enlist, be loyal, conquer, and you are a pensioner forever.

## THE DANGER OF NEGLECT.

BY REV. BENJAMIN F. WHITTEMORE  
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*How shall we escape, if we neglect so great salvation?* — Heb. ii: 3.

### I. OUR DANGEROUS CONDITION.

1. The inquiry, "How shall we escape?" implies it: bitten, depraved, dead, lost.

2. We need relief—salvation. "All we, like sheep, have gone astray." Isa liii: 6. "Our hope is lost." Ezek. xxxvii: 11.

3. We cannot relieve or save ourselves. "Then a great ransom cannot deliver thee. Will he esteem thy riches? No; not gold nor all the forces of strength." Job xxxvi: 18, 19. "None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. xlix: 7.

4. Christ brings salvation to us. "God so loved," etc. John iii: 16. "Jesus," etc. Matt. i: 21.

"God sent not His Son," etc. John iii: 17. "The Son of man is not come to destroy men's lives, but to save them." Luke ix: 56. "—— is come to seek and to save that which was lost." Luke xix: 10. He "gave himself a ransom for all." 1 Tim. ii: 6.

### II. IT IS A GREAT SALVATION.

1. God in Christ is its Author. "Salvation is of God." All-wise, all-powerful—the Creator.

2. Jesus is its Finisher. How? His love. "Greater love," etc. "God commandeth," etc. His sufferings. "O, Jerusalem," etc. Gethsemane: "Eloi," etc.: "It is finished."

3. It is plenteous and full. Will freed, understanding enlightened, spirit renewed, heart cleansed. "Old man" renewed. We "walk in newness of life." "With the Lord there is mercy, and with him there is plenteous redemption." Ps. cxxx: 7.

4. It saves from great sins. "As scarlet," etc. *All* sin, however aggravated; all sin, black, heinous, great. No *little* sins.

5. It saves from greatest dangers—the danger of an eternal hell. All do not see it or believe it; yet it is real. Everlasting burnings, unending ruin and woe. Gospel did not make hell or misery. Sin made it; man sinned, hence in danger. The only mission of the Gospel is to save.

6. It is free. "A fountain for sin," etc. "Whosoever, freely." "I will give freely." "Ho, every one," etc.

7. It is the *only* salvation. "None other name." Only way, only bridge, "*one Mediator*."

8. It is great in heaven. Infinite honors, eternal crown. "Kings and priests," etc. "Like Jesus." Truly this is GREAT.

9. It is everlasting. "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end." Isa. xlv: 17.

### III. THERE IS DANGER OF LOSING IT.

1. By simple neglect? Ah, yes! Here is the secret of the destruction of hosts of our race. This is the fatal thing that is peopling perdition to-day, as it has been doing in the centuries past. Not great sinfulness alone, but simple *neglect* is sufficient to destroy your soul. The man in business has but to *neglect* it to be ruined. The sick man *neglects* the means of recovery and he dies. The man on Niagara *neglects* at the proper time to use the oar, and he plunges over the cataract. Ah, ruinous *neglect*! Let no one infer because he is moral, upright, and truthful; is not a drunk-

ard, an adulterer, a murderer, or some red-handed, black-hearted criminal, that he is safe. Why, if your own morality and goodness were enough to save you, then Jesus need not have suffered and

died. Salvation is not forced upon us. We must *want* it, and then *make an effort* to secure it. We may neglect to make that effort, and be lost. Oh! neglect no longer. *Now* is the time to seek the Lord.

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

### God's Works and Word.

(Lesson for Aug. 31, 1884.)

By BISHOP H. W. WARREN, [METHODIST],  
DENVER, COLORADO.

*Thou has magnified thy Word above all thy name.*—Ps. cxxxviii: 2. Lesson, Ps. xix: 1-14.

THE Bible recognizes no conflict between science and religion. It asserts a unity of origin for the Word and the worlds. It never hesitates to allude to the natural and the supernatural as perfectly harmonious. It always holds that the natural owes its origin, constant support, term of existence, and mode of ending, to the supernatural. Men say, "in the beginning, force and world-stuff," not knowing whence; in the continuance, "conservation of forces;" and in the end, "exhaustion," quite forgetful that they have denied conservation. The Bible says, "In the beginning God;" in continuance, "upholding all things by the word of his power;" in the end, "As a vesture shalt thou, God, fold them up, and they shall be changed" to new heavens and new earth. The divine Word differs from man's, because it is more penetrative and fundamental. Faith takes God's Word; science takes man's. But lately,

"Science walks with humble feet

To seek the God that faith has found."

It has taken the following step:

1. *That the Bible nowhere contradicts established science.* This is an amazing statement. The Bible was written in ages ignorant of the science of to-day, and by unlearned men. They could avoid opposition to the discoveries of to-day only by divine guidance. Pythagoras, and other wise men, taught the reverse of what is proven truth to-day. Every truth of to-day has been opposed by men, *not by Scripture.*

It is conceded that the Bible often speaks of things according to visual appearance, as sunrise and sunset; and so does that embodiment of mathematics and science, the Nautical Almanac. Some interpretations and translations of Scripture have opposed discovered science; but translations made in the light of the greatest knowledge cause Scripture and science to agree.

2. *The Bible has always been, and is yet, far in advance of the discoveries of science.* Science claims to have discovered an order of progress in the developed world—chaos, light, sun, moon, lifted land, gathered waters, tender grass, herb, tree, moving creatures that have life in the waters, bird, reptile, beast, cattle, man. The Bible makes the same an order of God's creation. Science says the strata of the earth were formed by the action of water, and that the mountains were once under the sea. It is more vividly stated in Ps. civ: 6-8, marginal reading. And Peter says, "there were heavens of old, and land framed out of water, and by means of water." For ages men thought the earth to be flat. God said of Himself, "He sitteth on the *sphere* of the earth." Men knew not how the earth was upheld, and imagined serpents, elephants, tortoises, etc. The Bible says, "He hangeth the earth upon nothing." Men counted the stars. The Bible said they were innumerable. Torricelli discovered that the air had weight. Men denied it, but the Bible was constantly saying, "God gave to the air its weight." The pet science of to-day is meteorology. Vast tomes record its discoveries; daily probabilities publish its utility. All the essence of the science is in Eccl. i: 6, 7. The finest discovery of our most delicate thinking and manipulation is that light makes music as it

flies. The Bible long since said, "The morning stars sang together, and that God makes the outgoings of the morning (sunrise) and of the evening (sunset) to sing." (See marginal.) The earth's axial rotation is possibly recognized in the statement that the earth is turned to the dayspring as clay to the seal. Verse six of our lesson says the sun's "going is from the end of the heaven, and his circuit to the ends of it." Men sneered at this as a supposed assertion that the sun went round the earth. It took many centuries for men to grow large enough to believe that the sun is itself a superior planet, and flies in an orbit or circuit of its own for millions of years from one end of the heavens to the other.

How is it possible for unlearned men in distant ages to escape error, and especially to anticipate truth yet to be discovered, except on the ground that the wisdom that made the worlds inspired the Word? There are yet other statements in the Bible about the universe waiting for man to add cubits enough to his mental stature to be able to understand them. Job could not answer God's questions about the brilliancy of the clouds, the suspension of frozen masses of hail, the *breadth* of the earth, the sweet influence of the Pleiades, etc. Neither can we. The Word is as full of undiscovered wisdom as are the worlds.

3. *Very few scientific men recognize any antagonism between the revelation by Word and that by works.* The American Association for the Advancement of Science embraces the great names in this country. At its last meeting it was found that seven-eighths of these were professing Christians, or habitual attendants on divine worship. Such a statement could not be made of any other secular body of men—lawyers, merchants or doctors. Newton, Herschel, Mitchell, Agassiz, and the magnificent development of German and Anglo-Saxon mind sees God in nature to-day. What kind of a man is he who cannot see?

4. *Nature is a universal revelation of God, but of the lowest kind.* Every flower

or spire of grass shows more wisdom and skill than any man or all men can exercise or understand. The heavens so declare the glory of God, and the firmament so sheweth His handiwork, that even a heathen savage is without excuse if he do not discern eternal power and Godhead. Nearly all do so discern it. If the earth were tied to the sun with steel wires of a tensile strength of 1,500 lbs. each, they would have to be so near together that a mouse could not move among them on any part of the side of the earth next the sun.

5. *The law of the Lord is the next higher revelation.* It is perfect, converting the soul, rejoicing the heart, enlightening the eyes, and making wise the simple.

6. *The highest revelation is Christ.* He brings life and love to light; reveals a greater power in spiritual realms than gravitation is in material realms, and by the revelation of incomprehensible wisdom and power in the natural, suggests the more incomprehensible power of love in the supernatural. All these revelations are one, and of one God.

### Confidence in God.

(Lesson for September 7, 1884.)

By REV. EMORY J. HAYNES [BAPTIST].

Ps. xxvii: 1-14. *The Lord is my light and my salvation: whom shall I fear?—v. 1.*

AN immense gain in several of these strophes by a corrected translation.

"That I may dwell," etc., "to behold the favor of Jehovah;" not "beauty," which scarcely conveys a practical meaning: but to experience His kindness and nameless, beautiful services while a guest in His household.

"To meditate in his temple": not "inquire," but to sit in dreamy contemplation of Jehovah's greatness and goodness; as a visitor might sit in a king's palace, that king his host, now by quiet fountain, now by vista of gardens, now among royal archives, now by costly works of art. Oh! to so loiter in the ante-chamber of prayer, and meditate on God. I like the churches which are open all the days of the year—especially off the hot streets of the



city—to invite the weary passer-by to enter and meditate in Jehovah's temple.

"He shelters me with the shelter of his tent" (verse 5). Poor battle-worn fugitives, in full retreat of defeat and in danger of capture, lo! Jehovah, the Great Captain of our salvation, comes forth to arrest you, makes you prisoner, hides you in His tent. Who will dare seek you there? Who would even think of looking for you, a wretched, bedraggled runaway, in the gorgeous tent of the chieftain?

Slave of sin, become a guest of the Christ! Hid? Among what treasures concealed? Garments of praise thrown over you. The blood-stained robe of His Calvary covering you. The banner of His love, struck at sunset, flung across your crouched form. To find you, they must lay profane hands on His crozier and staff, His sword and armor. What a word it is! Hid in His tent! Then let the battle break again at daybreak. We are being nursed of our wounds in the tent of the great Captain!

Verse 8: "Seek thy face." Dost thou ask, command it? To think that I should need such command! It were enough had it been permission. "Thy face, Lord, I will indeed seek!"

In the 13th verse, leave off the inserted words, and read it as an overmastering exclamation: "Had I not believed—exercising faith—till I saw the goodness of the Lord in a world of living men!" What if He had given way to moments of despair? All that kept Him was simple belief, against all appearances. So He died not, but outlived the storm. He is yet alive; but only by faith did He escape death.

Let the 14th verse read: "Wait on the Lord; be steadfast and show thyself strong," etc. The royal singer exhorts himself to work with Jehovah. It is not a supine, lazy dependence on Providence to strengthen the heart. It is an evoking of all known manliness. "Let me be firm, and let my heart show itself of sterling temper."

God will, no doubt, have mercy on a coward, for He pities us all; and who is

not at times faint-hearted? He must pity most the most pitiable, I suppose: and who is so pitiable as the coward? Yet you and I crave that more sympathizing succor which the Lion of the tribe of Judah must feel toward the brave and stout-hearted who are fighting with high hopes against the odds of despair. Do your best—then wait on Jehovah.

Wait? How? As the soldier waits for reinforcements on the actual, stricken field—that is, not inactive. It is with drawn sword, right foot advanced, meditating on his latest orders from the chief, facing upward in prayer as his ears list for the sound of the rescuing bugles. Wait not in bed; wait on your feet. Wait not by clocks and divisions of time for a favorable opportunity, but wait, utterly oblivious of time. Wait on God as if you had ages of time—all the time you needed in which to do your duty. Wait on Him as if time was no more, and eternity were begun. It is our clocks which make cowards of us. Many a man can bear the thunder of breaking war with more calmness than he can the ticking of a chamber clock. Ah! the clocks—the clocks: the calendars, the birthdays that jangle in impatient chorus to us: "Hurry! haste! you are getting old; you are losing your opportunity. Think what successes other men have achieved long before they had reached your age! Time's up! Be desperate. Do something, however foolish it be, if so be you do something." He is a brave heart who is not afraid of his watch. It takes great courage to outface a regiment of thirty serried days, a brigade of twelve such regiments, a whole army of five or ten such brigades. Ye long-suffering invalids, know ye not that I speak the truth?

"The will of mine enemies." You haven't any? I cannot congratulate you. There are, to be sure, enemies and enemies. Alas for one whose enemies are the wise and good! That reflects on you. But the good are not always wise and discerning. Never a great philanthropist, never a great re-

former, never a great servant of humanity who was not hated by many good people who were not wise enough to understand him. The most difficult task in this life is to do men good. It is far easier, at present, to do men evil; they welcome it more naturally; they desire it, and recognize the gift—evil—with quicker cordiality than the strange good which, too often, they know not how to prize. The pay is larger for hurting than for helping men. The Christian martyrs attest what enmity virtuous service meets.

You have no enemies? Then I fear you are not of Christ's company: they called the master of the house Beelzebub. Should a modern preacher feel at ease if he has roused no popular antagonism? Alas for you, preacher, if all men speak well of you! Did the rum-seller never have the mouth to curse you? Has fashionable wealth never rustled its silks, like a serpent's hiss, because you rebuked it? Has greed never gotten up in high dudgeon and stalked out of church, surrendering its pew and withdrawing its subscription? Have you never merited the wrath of the modern newspaper? It would seem simply impossible that a faithful preacher in these days, with the millennium not yet come, should pass the time of his ministry in perfect peace, beloved of all, tenderly dandled and lapped in luxury. There is no such picture in the New Testament.

Enemies? If you have them not yet, still prepare; for, if you are a faithful disciple, you shall have them. Yours will be a surprise to you. It will at first seem to you that you did not deserve them. You will be astonished at their malice and the intensity of their pursuit of you. They will "*breathe out*" their cruelty like racing, panting hounds; like eager pursuers, whose hearts are in their throats, whose bad intent keeps loading their breaths with curses, since they cannot yet reach you with their hands. There is no enmity so bitter as causeless enmity. The hardest haters are the persecutors of the righteous.

Nevertheless, be sure you have God for your *light* as you run, and your *salvation* at the end.

### Christian Joy.

(Lesson for Sept. 14, 1884.)

By REV. WILBUR F. CRAFTS [PRESBYTERIAN].

*I delight to do thy will, O my God.—*  
Ps. xl: 8.

It is thought that this 40th Psalm was composed by David as a song of deliverance after he had fled from Saul to the Philistines (instead of fleeing to God), and had been recognized in Gath as the slayer of Goliath, and so had been compelled to feign insanity by letting his spittle run down his beard and scrabbling on the doors of the gate, in order to escape with his life. (1 Sam. 21.) When God had forgiven his distrust and delivered him out of that "horrible pit," this "new song" was put in his mouth as a hymn of praise for the deliverance past, and a prayer for deliverance from perils yet to come. David is still wandering in the mountains, pursued, like a hunted deer, by Saul; but his trust bursts forth in a joyous song that celebrates the blessedness of the man that maketh the Lord his trust, even though beset with dangers.

With similar joy, Paul and Silas sang at midnight in the jail at Philippi, and Madame Guyon in the Bastille. All through the ages God has given to those that trust Him such "songs in the night."

What is the secret spring of this irrepressible Christian joy?

There are pleasures in sin, in intoxication, in licentiousness, in revenge. Not dogs alone delight to bark and bite. Joseph's brethren, doubtless, found a momentary sweetness in their revenge when they sold Joseph into slavery, as they had found temporary enjoyment in the adulterous and other vices, by the exposure of which and his superior purity Joseph had incurred their envy; but at the last their sins stung them like adders, as they came back to memory again and again, for more than a score of years, and made

them often exclaim in shame and remorse, "We are verily guilty concerning our brother." There is not a forbidden pleasure that is not really a forbidden pain. God forbids only what true joy forbids.

There are helps to happiness apart from religion. Sidney Smith once gave a lady twenty-two receipts against melancholy. One was a bright fire; a second was to remember all the pleasant things said to her; a third was to keep a box of sugar-plums on the chimney-piece, and a kettle simmering on the hob. These and other things that he named are helps to *happiness*; but how many of the race will never happen to be thus favorably environed? and if joy also is dependent on such agreeable surroundings they will have to be joyless. David, in his wanderings, seldom had a bright fire, and he had the very opposite of pleasant things said about him to remember, and was wholly cut off from sugar-plums and the simmering kettles of a quiet home. He had none of the *conditions* of *happiness*, and yet was full of *joy*, which depends on *character* alone.

"And from his love's exhaustless spring  
Joys like a river come,  
To make the desert bloom and sing,  
O'er which we travel home."

If this stanza and David's psalm fairly represent the normal joyfulness of God's people, how is it that the popular idea of Christianity has come to be that it is a stern and solemn life of self-sacrifice, which subtracts rather than multiplies the joys of those who accept it? This error comes in part from the fact that modern churches have in many cases taken their pitch from the awful semitones of the dark ages, rather than from the high notes of joy that came from the lips of David and Paul, even in the midst of their persecutions. Some of us were raised in churches that were framed in grave-yards, the only sign on the front being the undertaker's, as if to intimate that his was the principal business conducted within. Joining the Church in those days was to many like the cloth which nervous peo-

ple throw over a canary's cage to stop his singing, when it should have "put a new song in their mouths."

But when we think of stern Christians of the past or present, let us not pity them too much, as if they were joyless. As Gladstone takes his recreation in wood-chopping, so the very pleasures of some Christians are serious.

There can be no doubt, however, that many Christians have not even serious joys, because they are serving God with reservations, and so with condemnation; because they are seeking to go two ways at once, and so are being rent asunder; and because they have not yet realized that joy is a Christian duty as well as privilege—something to which the Christian is commanded to attain when God says, "Rejoice in the Lord alway." It is a sin to be petting our troubles, when God says, "Let not your heart be troubled: ye believe." It is a sin to murmur to-day as much as it was when, for the sin of murmuring, God whipped the Israelites with serpents.

But many Christians are solemn only because it is the fashion. Some of the gladdest Christians I know would no more smile behind a pulpit or before one than beside a coffin, simply and only because they have been trained to think that religion is never to be mentioned cheerfully except in newspapers and conventions. They read, without daring to smile, Elijah's humorous and satiric address to the priests of Baal about their god being asleep or on a journey; and the Bible picture of Ephraim, as "a cake not turned—done on one side, but dough on the other;" and Elijah's word-picture of idolaters carving a god out of one end of a log and burning incense to it with another. A young man, in purchasing his first silk hat, asked the hatter to put a crape-band about it, not because he was mourning for anybody, but because he had seen others wear such a band, and thought it looked well and was becoming. So, many Christians wear melancholy faces at

church, not because they are not really glad in the Lord, but because they think it is the proper thing to do. But it is not. I appeal from Christianity solemn to Christianity joyous; from church customs borrowed of the dark ages to the glad worship of the Bible.

Great injustice is done to Christ in making Him champion this unscriptural solemnity as "the Man of Sorrows." In the Catacombs and elsewhere, the earlier pictures of Christ represent Him, as the gospels do, as *the Man of Joy*. It was the dark ages that invented that libel, that "Jesus was never known to smile." How, then, did the children

dare to come to Him? How did it happen that a smileless man was wanted at Cana's wedding feast? He *suffered* much, but practiced His own precept, to "rejoice and be exceeding glad," even in persecutions. In the very shadow of the Cross He "rejoiced in spirit," and said to His disciples, "My joy shall remain with you, and your joy shall be full." Let us be like David, and like David's Son and Lord, in the gladness of Christian sacrifice and service. What David said first of himself, and second, as the New Testament tells us, of Christ, let us also learn to say: "I delight to do thy will, O God!"

### THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD, D.D.

Sept. 3.—*Missionary Service*.—MODERN MISSIONS.—*Watchman, what of the night?*—Is. xxi: 11.

WE refer our readers to Dr. Pierson's stirring articles in the last and present numbers of THE HOMILETIC MONTHLY, entitled "The Finger of God in Modern Missions," and "The Transforming Power of the Gospel," as of special interest in this "Missionary Service." In connection with them we will simply present a few facts of missionary history, in response to the prophet's bugle-call, "Watchman, what of the night?" These statistics show the relative strength of Christianity to-day, and refute the oft-repeated assertion that it is dying out.

Estimated number of nominal Christians at the end of the 1st century, 500,000; at the end of the 7th, 25,000,000; of the 14th, 80,000,000; 17th, 155,000,000; 18th, 200,000,000; in 1880, 410,000,000! In A.D. 1500, the population under Christian government, 100,000,000; in 1876, 685,459,000!

*Strength of the Evangelical Church in the United States*: In 1800, 3,030 churches, 2,651 ordained ministers, and 364,872 members; in 1880, 97,090 churches, 69,870 ministers, and 10,065,963 members. Increase of population from 1800 to 1880, 116 per cent.; members of evangelical churches, 184 per cent. This

does not include Roman Catholics, who claim a following of 6,367,330, but do not report communicants.

*Foreign missions* is a characteristic enterprise of the present century. The entire annual contribution of Christendom to this cause, down to 1800, according to Prof. Christlieb, was but \$250,000; in 1883, England and America gave over \$10,000,000! while the funds collected for Home Missions in the United States from '70 to '80 amounted to over \$31,000,000!

*Strength of Missions in the Foreign field*. The reports of Protestant Mission Societies in 1830, gave 122 missions, 656 ordained missionaries, 1,236 lay helpers, 70,289 members, 80,650 scholars. In '80: Missions, 504; missionaries, 6,696; lay helpers, 33,852; members, 857,332 (148 missions not reporting); scholars, 447,602, with hearers and adherents estimated from the actual reports of the missions amounting to 2,000,000. In 1880 there were 14,000,000 teachers and scholars in the Sunday-schools of the Church. The Anglo-Saxon race is the missionary race of the world. At the time the Pilgrim Fathers landed on our shores that race numbered 7,000,000; to-day, 100,000,000, and is extending its influence and growth on every hand. Surely, the friends of Christ may thank God and take courage.

Sept. 10.—**LITTLE SINS DESTROY MUCH GOOD.** *Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly, etc.*—Eccl. x: 1.

A fly is a tiny insect, and yet it is sufficient to corrupt and spoil the costliest compound of the apothecary. So, little sins, as we call them—the seemingly slight defects of character—ruin a man's good name. A peccadillo, a small offence, may undermine confidence and effectually neutralize a score of virtues. The little “but”—the few “dead flies” that get into the ointment, make sad havoc with the world's estimate of men's actions and character. “A little folly” spoils much “wisdom and honor.” A single defect or fault nullifies the testimony of a life! It is the “dead flies” in the life and testimony of the Church, and not her glaring sins or unbelief, that infidels rejoice over and the world stumbles at. At first sight this seems arbitrary and unjust, but, on reflection, we find such a judgment has a good foundation. For,

1. What we call “character” and “reputation” are the resultants of *innumerable little traits, qualities, acts*, and not the effect or fruit of a few grand actions or characteristics. Little things, the minute, every-day details of life and conduct, have more to do in making one's real character and reputation than occasional acts or manifestations, however splendid and praiseworthy in themselves.

2. *Little things, after all, are a better exponent of a man's true character than great ones.* They are spontaneous, and spring from the actual inner life, and thus indicate the real state of things. They are not conventional, not studied, not acted out under the gaze of the world, not governed by expediency. A man's *home, every-day* life, his unseen, unpremeditated acts, his numberless habits or courses of thought, speech, sentiment, conduct, will tell the story. If he is pure, honest, truthful, conscientious, gentlemanly, careful of the rights of others and anxious to do right, you may trust him. There are no “dead flies” in the ointment.

3. *Little things* are not only mainly conducive to the formation of character, but they *make up life*, for the most part. Not the princely gifts of millionaires, but “the widow's two mites”—the small, loving, constant sacrifices of the comparatively poor, sustain the grand charities of the world, and replenish the Lord's treasury. Not the ostentatious display of virtue and piety in the public sanctuary in the presence of the great congregation, testify of the love of Jesus burning in the heart, so much as the practice of virtue and godliness in the obscure and humble walks of life; the tear of sympathy quietly shed by the cot of some poor sufferer; the ministry of relief kindly reaching out its hand to the poor and friendless; the uniform, unobtrusive Christian demeanor of a life hid with Christ in God, drawing all its sweetness and purity and fruitfulness from the unseen and eternal Fountain of Life in the skies.

• *Look out for the “dead flies!”* The more delicate and precious the ointment, the more destructive the power of little sins!

Sept. 17.—**CRITICAL PERIODS IN A SINNER'S LIFE.**—Luke xiii: 6-9; xix: 42-44; Prov. i: 24-31.

Every sinner, while unreconciled to God, is in constant and imminent danger of the loss of all things. He is “condemned already,” and nothing but the mercy of God in Christ stays the execution of eternal wrath upon him. And yet there are seasons of *special danger*, periods in his life when, unless he repent and turn to God, he *ripens very fast for judgment*, if he be not actually given over. We have space to note only a few of these critical periods.

1. The season of *youth* is one. God is specially nigh then, and makes special promises. The mind is receptive, the heart is tender, the character is unformed, evil habits are not yet matured, and all things invite. All the motives of the Gospel and all the means of grace are at their height in their influence upon him. It is “*flood-tide*,” and is sure to lead on to victory, if he takes



advantage of it. But, neglected, thrown away, and the future is almost sure to miscarry.

2. The period of *conviction of sin* is one of extreme peril. The most solemn hour of the sinner's life is when the Spirit of God opens his eyes and smites his heart and forces him to cry, "What must I do to be saved?" He is on the threshold of life, and eternal destiny hangs in the scale! But, hesitation, grieving the Spirit, turning back, losing his conviction, and he may be ruined forever; it may be "impossible to renew such an one to repentance." The words of Christ over Jerusalem, or the awful words of God in Prov, i: 24-31, may be applicable to him. Also, "The harvest is past," etc.

3. The period of *divine chastisements* is a critical period. God's end in these usually is to reclaim men. To sin on in spite of them; to refuse to be corrected; to wax worse and worse in the day of trial and under God's afflictive dispensations, is to run a fearful risk of final and eternal abandonment. "Why should ye be stricken any more; for ye will revolt more and more?"

Sept. 24. — ZEAL IN RELIGION.—Gal. iv: 18.

To be always zealously affected in a good cause is commendable. There is "a zeal not according to knowledge;" and there is a good deal of this kind of zeal in the Church. But of genuine zeal—zeal springing from an intelligent understanding and appreciation of the truth and the reality of things, there is far too little in the world.

REASONS WHY WE SHOULD BE ZEALOUS IN CHRIST'S SERVICE.

1. *Manliness* requires it. A cause that is worth espousing at all is worthy of a hearty support, and a timid or half-hearted acceptance and advocacy is inconsistent and mean. Many a cause is well-nigh ruined by the lack of zeal and whole-heartedness on the part of its professed friends. Religion and the Church suffer tenfold more from the timidity, the lukewarmness, the half-hearted faith and advocacy of their pro-

fessed friends, than from all the assaults of open enemies. Either stand up boldly for Jesus and bear a warm, decided, faithful testimony, or never link your name with His, or with His people.

2. The *character and services of the Master* render anything short of this a crime, and a betrayal of an infinite trust. Think what Christ is; what He has done and suffered for us; what He expects of us as His disciples and friends and soldiers; and what He has committed to our hands, and then say if it be not perfidy, ingratitude, of the extremest type and degree, after confessing Him before angels and men, to show indifference, a wavering in our allegiance, a lack of interest and devotion to His holy and blessed cause.

3. The *reward promised* may well stir our souls to their deepest depths, tax every power of our being to its utmost capacity, and hold us true to our allegiance and trust by an irresistible and steady attraction. Life, eternal life, in the kingdom of God, a harp of gold, a crown of glory, a mansion in heaven! And all as the reward of a few years of burning love, faithful testimony, and devoted service in behalf of Him who loved us and gave Himself for us.

## MORALS IN FICTION.

By JOHN HABBERTON.

FROM being the unclean thing which our religious ancestors regarded it a century ago, the novel has come to be an apparent necessity of mental life. There are very few people who read at all, but buy and read novels. Tastes differ as to authors and styles, and every reader has his favorite; but the story is superior to the teller, for the reader who can not find exactly the novel he is looking for, generally brings himself, without much effort, to take one entirely different. The motive of novel reading is entirely honorable; whether expressed by the reader, or unknown to him, it is the desire for company—for news—for change. Good company—intelligent, cheerful, well bred company—is not always within call, even for those who are part of "good society;" but between

the covers of books may always be found interesting men and women, with their romances, trials and triumphs, and to become interested in them is as easy as to be absorbed in gossip about one's own neighbors.

Hundreds of novels have been written by clergymen, hundreds of thousands are in Sunday-school libraries, after having first been carefully looked through, for fear of moral breakers; novels—avowedly so, in distinction from the other novels disguised under the appellation “moral tales”—are read by Christian fathers and mothers, and given by them to their children. And yet, from the pulpit, and sometimes from the pews, is not unfrequently heard an agonizing cry of “Beware!” Can that which was bad for our grandfathers be good for our children? Because an occasional story has a high moral purpose, must all the licentious emanations of the French press be unloaded upon the community? Let us banish all novels, so that the bad may not come in with the good.

Such are some of the arguments against the modern novel, of good souls whose undoubted earnestness in the cause of morality is coupled with ignorance of the fact that the steady tendency of English fiction has been toward probability, morality, cleanliness, and even fastidiousness. The representative modern novelist sometimes introduces bad characters and treats of vices—he would be untrue to life did he not—but he never clings to them or caresses them. As to French novels, they are not read to any great extent in America; neither the art of some of them, nor the filth of others can make them popular here. “French novels do not pay to publish,” said a well-known bookseller recently; the gist of that one sentence may be depended upon to protect America from French fiction, good or bad.

But the abundance and cheapness of fiction during recent years, the fact that novels are being more read than ever, and that the flood can not be turned back, has caused the more thoughtful wing of the protesting class to demand

that there shall be discrimination in novel reading, and that all novels which have not a distinct moral purpose shall be tabooed in religious circles. It is not enough that vice shall fail and virtue triumph, as they already do in nearly every novel; but the author must start with an avowed moral purpose, like a minister with his text, and have all his characters and incidents conform to it.

That this plan, although full of artifice, is destitute of art, has been frequently and fully explained. But it has a worse fault; it compels the writer to be untrue to life, to make his characters and incidents unreal, and so to transgress the greater moralities while doing lip service to others. This is the plan on which the old-fashioned Sunday-school library books—all of which were novels in every particular—were written; is there in the memory of any adult Christian a class of books that he detests as he does the old Sunday-school library? There are some religious novels, so-called, that have been written on the same method and have gained some popularity through the glorification of certain moral and religious theories in which men like to have their faith stimulated, because it is not really strong; but the only religious tales that take permanent hold of the public are those of which sentiment, not dogmatism, is the note.

To put a plea, political, moral or religious, in the form of a story, is of course entirely permissible. It is of no consequence if the story so written lacks wit; so long as it satisfies those for whom it is prepared, no one has any right to complain. But who can contemplate without wonder, which develops into horror, the spirit that prompts a man to sit down and write as if he were fresh from the secret councils of the Almighty? There are moral and religious novels in which the mysteries of life and death, of misfortune and affliction, of enforced association of natures that the world would keep apart—mysteries about which the Inspired Word is silent, and which reverent and thoughtful men expect to see unraveled only in the great

hereafter, are handled as airily and confidently as a juggler handles his toys. The impossible is explained away by the home-made impossibilities, lack of facts is made good by happy accidents and coincidences, and the method of the story, from first to last, is that of the detested "dime novel" and the trashy romances which fill the columns of the *Shop Girl's Weekly*. Every character develops in the direction of the stronger faculties, and if upon any are imposed burdens grievous to be borne, it is only that a speedy and glorious deliverance may come.

Against this method, which, because it is avowedly based on moral purpose, is said to exert a good moral influence through its works, is that of the leaders and models of the modern school of novelists: Hawthorne, Thackeray, Hugo, Turgeneff, one or other or all of whom each promising modern novelist has studied, whose influence for morality exceeds that of the entire swarm of writers of "purpose novels." They do not picture life as they would like to see it or to have it, but life as it is. The men and women who enter their pages as sufferers often pass out with their grievous burdens still on their shoulders; frequently the wicked flourish and the good are tormented, not for a day or a year, but long enough to modify the future of whole families and communities. What the heathen call fate, and some Christians are weak enough to name "luck," seems to be against many of the noble characters and to be utterly cruel, undeserved and inexplicable. Yet by modest, patient, but intelligent study, with their readers, of the springs of action, and of the effect of character on character, these great novelists never complete a book without convincing their readers that although life contains much of sorrow and mystery, life is yet noble, every one may live nobly, and that morality is the order of humanity and cannot be transgressed in any particular without infinite consequences.

How does this method differ from that of the sacred writers? Were the

good men of the Scripture records always good or ever wholly good? Are not their great sins and harmful weaknesses all set down in black and white beside their virtues? Are not the Bible stories so many standards by which the alleged "moral novels" of to-day are to be condemned? Or, to appeal to a standard which every right-minded man can find in his own life, does not all human experience show that the method—though not necessarily the influence—of the current religio-moral novels is unmoral and unchristian! According to these books man grows only in the direction of his greatest strength, but human experience proves, and Christianity teaches, that perfect manhood and character come finally through the training and toning of all the weaker qualities of our nature. The burdens which men have to bear are not placed where they can most easily be carried, but often on the weakest part—often where they pinch, gall, grind, crush. The business reverse which would be hardest to bear is the one that comes. It is the dearest child, not the worst one, which dies. Almost any of us would prefer our neighbor's troubles to our own. Though men have gone mad over this great mystery, and even close students of life sometimes lose heart in the maze, only the truly religious nature can hopefully contemplate the end of some human complications, the beginnings of which have been sad and inexplicable.

Therefore, truly moral fiction is that which presents life as it is. It must be realistic, and it must show the effect of joy, sorrow, work and association on human character. It will have its counterfeits—is there anything good which is not counterfeited?—but these can be detected and avoided. It may be well for some unskillful writers to brand their books "purpose novels," just as the awkward school-boy writes "This is a horse," under an early attempt at drawing; but the true moralists in fiction are those who regard life largely, curiously, reverently, but never venture to describe it other than it is, leaving

the reader to draw his own conclusions.

### A POSSIBLE FULFILMENT OF A REMARKABLE PROPHECY.

BY PARSONICUS.

The forty-seventh chapter of the prophecy of Ezekiel contains a very remarkable prediction which, manifestly, has not yet been accomplished. It is mainly physical in its features, and relates to the land of Palestine. It indicates natural changes to occur in the future, and describes the effects of such changes in very extraordinary language.

The element which is to cause all these natural changes and transformations and blessings, is "water"—water in great and unheard of abundance for an oriental country—a "river," so deep and broad that it could not be "passed over." "These waters issue out toward the east country, and go down into the desert, and go into the sea;" and these waters shall be purifying, "and there shall be a very great multitude of fish," and "fishermen shall spread forth their nets" where there has been no water certainly from the beginning of Jewish history.

We have had hitherto no rational explanation of this positive and well-defined prophecy; and no events have transpired which can be regarded in the light of a fulfilment of it. It describes great physical changes to occur, in a natural, and not supernatural way. The scene of the change is to be wrought in Palestine. And there is no mistaking the effects to flow from them.

Commentators do not seem to understand the passage, certainly do not explain it satisfactorily. They treat it in a vague and metaphorical way. Indeed its meaning is beyond the ken of human wisdom, with the light of history alone to guide us. But two solutions seem possible to us now: first, a great cataclysm, such as is indicated in the fourteenth chapter of the prophecy of Zechariah; or, second, the skill and power of modern engineering. It is hardly necessary to say that the latter is more in keeping with the spirit

of the age, and in consonance with God's government of the world.

Seemingly, there is nothing physically impossible in human skill and prowess bringing Ezekiel's prophecy literally to pass. The contemplated "Jordan Canal," if carried to successful completion, in the judgment of competent engineers, will meet fairly all the conditions of this remarkable prophecy. The project is to cut a broad canal from the Mediterranean to the Jordan, and another from the Gulf of Akaba, which is the northeastern arm of the Red Sea, to the Dead Sea. This plan is said to be feasible by engineers who have made preliminary surveys of this region. The chief obstacle to it, as an engineering feat, will be found in the bluffs south of the Dead Sea. The Red Sea ends on the north in the gulfs of Suez and Akaba. There are bold bluffs and upland regions between the Gulf of Akaba and the depression in which the Dead Sea lies. But we are assured that this obstacle, although serious, is not insurmountable. Indeed, in view of actual accomplishment—the Suez Canal, the Mt. Cenis tunnel, the Pacific railways, the canal across the Isthmus of Panama, and the Brooklyn Bridge—*nothing* in this line seems impossible.

And the same may be said of the cost. Great as it would be, once demonstrate the feasibility and the immense practical benefits to flow from it, and the money will be forthcoming. Greater and costlier enterprises by far have been undertaken and pushed to a successful issue by the daring and indomitable spirit and the exhaustless resources of this wonderful age. And what has been done in this line may be done again. The Suez Canal was thought to be a highly visionary scheme; but already a second one is to be built by the side of the first. Vast commercial interests demand it. Competent judges affirm that it would be cheaper, and in many respects preferable, to cut the new one through Palestine than through the sands of Egypt.

It is a well-known fact that this project has awakened no little interest in

London, and full and accurate surveys are now being made by English engineers. There are many reasons, both of a commercial and political nature, why England should favor such an enterprise. The Suez Canal is a complicated affair. France dominates in its control, though English commerce is its main support. It is not reliable in case of war. Cholera, or other Asiatic pestilences, may enforce a rigid quarantine. The matter is discussed in the *London Times*, and a company has been formed to execute the new undertaking. So that it is by no means improbable that by the close of the century, or even before, we may see great ships making the transit from European to Asiatic waters many hundred feet above the present level of the Dead Sea. Such a sight would not be any more wonderful than what is seen to-day—a fleet of immense merchantmen making its way through the African desert!

If carried into effect, this engineering enterprise will work important changes in the physical geography of Palestine, in the commercial relations and interests of the country, as well as its climate and social life. The depression of the Dead Sea region is said to be 1,300 feet below the level of the Mediterranean and the Red seas. In order to bring the three seas to a common level, the entire valley in which the Dead Sea is located, would be converted into a large inland body of water, extending from the bluff, south of the Dead Sea, way up to the north shore of the Sea of Galilee, filling up of course the intervening valley of the Jordan, and bringing the water to within a few miles of the city of Jerusalem. Thus that now inland, dead city might come, in time, to rival Constantinople itself in commercial importance, as its physical advantages would be equally great in relation both to Europe and Asia. A large inner lake would also have a highly beneficial effect on the climate of Palestine; whilst an extensive system of irrigation, made feasible and easy by such an abundance of water, would more than restore it to its pristine fertility and glory. It is

only twenty-five miles from the Mediterranean at Acre, near Mt. Carmel, across the plains of Esdraelon to the river Jordan. A century ago such a thing were impossible, for there was no engineering skill equal to the task.

In the light of such possibilities the prophecy of Ezekiel possesses fresh interest; and it is not impossible that it may receive a literal fulfillment during the lifetime of the present generation. The writer is no prophet; and it may be that we do not interpret aright the prophet's words; and it certainly does not belong to us to help out unfulfilled prophecy by speculations, however curious or plausible. Still is it proper for us to note the remarkable terms of this prophetic utterance in the light of this great engineering project, and point out how such a grand waterway would accomplish what Ezekiel foretold nearly 2,500 years ago.

Three prominent changes are described: 1. The dry valleys before Jerusalem are to flow with pure water, the water rising higher and higher until their upper terraces are inundated. 2. The waters of the Dead Sea are to be "healed" or purified, and the lands along its borders to be richly fertilized. 3. The waters of the Dead Sea, having been totally changed in character, are to teem with fish; "as the fish of the great sea, exceeding many." Two places are mentioned as resorts for busy fishermen—Engedi and Eneglaim: "They shall be a place to spread forth nets;" "and there shall be a very great multitude of fish." The fish from the Mediterranean would have free passage to the Red Sea; and so would the maritime commerce of the nations. In the gulf of Akaba there is a depth of two hundred fathoms of water, amply sufficient for the largest demands of traffic.

To say that the Jordan Canal will be built, might be rash. To assume that it will be built in fulfillment of prophecy, might be criticised as foolish. To bring its possibilities forward as probable proof that the Jews are one day to be restored to their ancient possession, might be pronounced "hobby-riding."



And yet, stranger things than any or all of these, have come to pass in God's wonder-working providence.

### THE TRANSFORMING POWER OF THE GOSPEL.\*

BY ARTHUR T. PIERSON, D. D.

The Divine Hand has been conspicuous in the missionary work in the direct transformation of character, both individual and national. The fiercest, hardest, rudest of heathen have been subdued, softened, refined by the Gospel. Africaner, that monster of cruelty, who would kill an innocent man to make a drinking cup of his skull and a drum-head of his skin, was, at the touch of that Gospel, turned from a lion into a lamb. Guergis, the ferocious Koord, who would have killed his own daughter as she prayed for him, was struck by it into penitence, as bitter as Peter's, and as potent. He laid aside gun and dagger for Testament and hymn book, and made the mountains echo with the story of his great sins and great Saviour, shouting with dying breath, "Free grace!" Even Fidelia Fiske could scarcely believe she saw the miracle of such a conversion. San Quala, the Karen, was by that same Gospel changed into an apostolic worker. He aided the missionaries in the translation of the Word, guided them for fifteen years through the jungles; then himself began to preach and plant churches—within three years gathering nearly twenty-five hundred converts into more than thirty congregations—and refusing a tempting government position, rather than mix up God's work with secular labor, though his poverty forced him to leave his lovely wife in loneliness.

So has the Gospel transformed whole communities. In 1878, the Ko Thah Byu Memorial Hall was consecrated, commemorating the fiftieth anniversary of the first Karen convent, whose name it bears. Karens built it at a cost of fifteen thousand dollars. It represented twenty thousand living disciples converted from demon worship, maintain-

ing their own churches and schools, beside twenty thousand more who had died in the faith of Jesus. That hall confronts Shway Mote Tau Pagoda, with its shrines and fanes on an opposing hill—the double monument of what the Karens *were* and *are*.

The story of the Gospel in the South Seas should be written in starlight. John Williams, the blacksmith's boy, and the apostle of Polynesia, found idolatry of the most degraded type, and savages of the lowest grade. Yet his progress was one rapid career of conquest. Churches and schools grew, he knew not how. A lawless people adopt a code of laws and trial by jury. Printing presses scatter their leaves like the tree of life; and even a missionary society is formed with King Pomare as its president, and twenty-five hundred dollars as its first year's contribution. Within a year after he landed at Raratonga, the whole Hervey group, with a population of seven thousand, have thrown away their idols, and a church-building is going up, six hundred feet long. He turns to the Samoagroup, and shortly has the whole people, sixty thousand, in Christian schools.

The tale of Fiji is not less wonderful. These cannibals built the very huts of their chiefs upon the bodies of living human beings, buried alive, and they launched their canoes upon living bodies as rollers; they slew infants and strangled widows. Human language has no terms to describe the abasement of this people, or their atrocious customs. Such deeds of darkness should be written in blood and recorded in hell. The Fijians are now a Christian people. In 1835 missionary labor began among them; seven years later the island of Ono had not one heathen left on it, and became the centre of Gospel light to the whole group. To-day every village has its Christian homes and schools, and there are nine hundred churches on those islands.

So it was with the new Hebrides. It was written as Dr. Geddie's Epitaph, that "when he came to Aneityum, there were no Christians; when he left, there

\* See note in August number, page 638.

were no heathens." These are but a few representative cases. Madagascar was so hopeless a field that the French governor of the island of Bourbon told the pioneer missionaries that they might as well try to convert cattle as the Malagasy. Yet the Gospel barely got a foothold there when it took such root that twenty-five years of fire and blood failed to burn out or blot out its impression. And now a Christian Church stands on the court grounds, and on the coronation table together lie the Laws of the Realm and the Bible, as the Higher Law of Madagascar, "that crown of the London Missionary Society."

The American Board of Commissioners for Foreign Missions, however, in 1879, declared at Syracuse, that the previous seven years in Japan furnish the most remarkable chapter in the history of the world, eclipsing not only Madagascar, but the early triumphs of Christianity. The "Lonestar" mission among the Teloogoos, almost abandoned as both helpless and fruitless in 1853, in 1878 blazed forth with a brilliancy like that of Sirius; within forty days nearly ten thousand converts were baptised. The experiences of Powell at Nanumaga, Duncan at Columbia, Judson in Burmah, Wheeler in Turkey, Johnson in Sierra Leone, Grant in Persia, Scudder in India, Wolfe in China, Mc'All in France, and David Brainard in New Jersey, besides many more which we have not space to mention, furnish unanswerable proof that the Hand of God is in this work of modern missions.

While looking at the marvels of this missionary history, we must not forget how the subsidence of opposing systems has prepared the way for Gospel triumphs. When the first seventeen missionaries landed at Hawaii, God had gone before them, the old king was dead, the idols burned, the old pagan faith cast away as worthless, and the first death blow struck at the tabu system. The isles were waiting for his law. When Mc'All crossed the English Channel, the fields of France were already white for the sickle. Bouchard, Re-

veillaud, and others, had already forsaken Romanism, as the ally of ignorance and superstition; and a whole people were ready for a grand insurrection of thought, and resurrection of conscience. Tired of feeding on the ashes of Atheism and priestcraft, they hunger for the bread of life. God has let down the continent below the sea level. It is not so much a rising tide as a sinking land. But is His hand any the less conspicuous, when He thus floods the continents with the Gospel?

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### DRIFTS AND DEFECTS IN PREACHING.

BY PRESIDENT D. S. GREGORY, D. D.

Much is said about the decline in the power of the pulpit. Our skeptical friends would have us believe that it has lost its power, never to regain it. What is the real state of the case? For the man who has anything of the scientific spirit, there is no logical escape from the fact of the tremendous progress of Christianity in the world during the present century, a progress far outstripping anything in the history of the past, and infolding within itself the germs of a larger and still more rapid development in the near future. It is true that the more perfect organization of the forces of Christianity has had much to do with this increasing efficiency of the Church; but at the same time it is pretty evident that if there has been any marked decline in the power of the pulpit, it must have been local, or temporary, or both. That there are signs of a local and temporary decline, those who have observed most carefully will probably be most inclined to admit. The writer's observation has led him to the conclusion that there has been such a decline in the case of many of the rich churches of our great metropolitan cities, and the object of the present paper is to note some of the drifts and defects to which this result seems to him attributable. The special field of his recent observation has taken in some four or more of our largest cities, including the great commercial metropolis.

preciate and present the law in its slaying power over the lost sinner. There are churches in which, if presented at all, it is explained away, since it is an unwelcome theme to the sovereign pews. If by chance it is presented in such places, it begets disgust, rather than conviction. "Miss S., how did you like Dr. V. this morning?" said one member of such a church to another member, as they passed out. "Ah! the *vulgar* man! He said, 'You sinners.'"

That was the response. Imagine such a people listening to Edwards' sermon on "Sinners in the hands of an angry God"; or on the text, "Their feet shall slide in due time"! That is the preaching they need; but they say, "Times have changed." Where the law is never brought home to the conscience, there can of course be no need for the Gospel, and no force to the Gospel. He who does not feel that he is lost, does not want to be saved. There is a larger number of churches in which the law is preached instead of the Gospel, as the way of life. The call is constant to do this and to do that. The forms and duties of religion are made a fetich. Self-righteousness is systematically cultivated by these constant calls to works as the way of life. Works are indeed indispensable as a proof of the faith that is in us; but when men forget to put the inspiration of Christ and His cross back of them, it is time to lay down this "deadly doing." When will men learn that no true Christian work ever comes about in that way? There must always be the two-sided preaching of the law: for the sinner, setting it forth in all its demands as a way of life to convince him of his death and hopelessness without Christ; for the saint, holding it up as the rule, the ideal, to which God in saving him is seeking to conform his life. Without it the sinner will perish in his blindness and self-righteousness, and the saint will bring dishonor upon his Saviour by his imperfect living. Candid observation must convince any one that here is the fatal weakness of many of our pulpits of the present day.

But even where the law is to some extent preached, there are grave defects in the presentation of Christ and His salvation. Any complete preaching of Christ must present Him in these aspects at least, as *Jesus*, as *Lord*, as *example* or *ideal*, and as *helper*.

Some of the pulpits are powerless for *saving souls*, because, while they sometimes mention the name of Jesus, they never recognize His office as the Divine Saviour from sin. Several years ago a prominent preacher published a tract on "What must I do to be saved?" in which neither the name nor the work of the Saviour was mentioned. This is of course building without foundation. In some of the "great" pulpits the Jesus is exhibited in His completeness—the sacrificial atonement, the moral influence, and the delivering power of the Gospel all being presented. In many of them, however, some one of these aspects of His work is dwelt upon to the neglect or exclusion of the rest. Comparatively few of them in this day emphasize the vicarious sacrifice; it is not the popular thing in the high places where the "holy respectables" do not relish being called "sinners," and so do not feel any pressing need of salvation. A few, where there is some familiarity with the later developments of science, dwell upon redemption in its dynamic relations to law and transgression, ignoring its sacrificial aspects. By far the greatest number of them hold forth the moral suasion view, putting sentiment in place of divine righteousness, and power and sacrificial offering.

Some pulpits of the same class are powerless to make *right Christian conduct*, because of their failure to present Christ as *Lord*, requiring obedience of all who accept Him as Saviour; the popular thing being a Gospel of license, rather than of obedience. Others, however they may "draw" and add to the church roll, are impotent to *transform character* and make men Christlike, for the reason that they exalt Christ as the *Ideal*, and dwell upon culture and manliness, leaving out sacrifice and obedience. Still others are failing to make

*effective Christian workers*, through failure to set Christ forth as the *Helper* through the Holy Ghost; the Source of power in both preacher and hearer; the Inspiration of all true progress, according to His accension promise, "Lo, I am with with you alway, even unto the end of the world."

This fragmentary Gospel, so prevalent in the high places, often going along with an open contempt for "theology," is one of the great sources of weakness in the Church of the present day. It is found in pulpits that are sought for and patterned after. It will be seen that it readily runs into the preaching of "another Gospel" than the genuine; and when it does this it may become, because of the partial truth in it, a more injurious thing to the Church of Christ than either the Gospel of secularism or that of high-thinking.

Personal observation in the larger cities of our country has shown the existence of these drifts and defects in the preaching of the day; but the Christian may derive comfort from the fact, also made evident by observation, that the evils are local and partial rather than national and universal. The question how they are to be remedied is one of great importance. There is only room here to say that they will be remedied when the preachers come to find messages of sin and salvation in the Word of God, instead of messages of worldliness in the public opinion, the sentimental æstheticism, and the secular movements, of the times. This they will do when they find their inspiration in the presence and power of the Holy Spirit, rather than in the applause of the ablest pews.

**PURPOSELESS SERMONS.** — There are men who make admirable sermons: as specimens of reasoning they are conclusive; in style and structure, splendid. On hearing one of these sermons all admit it was a noble production. But it failed to do the appropriate work of a sermon. It aroused no dormant conscience, reached and troubled no obdurate heart, because the preacher did not mean to do any such thing. His object was not present, redeeming effect. — GEORGE SHEPARD, D.D.

## THE GERMAN PROTESTANT PULPIT OF TO-DAY:

### Its Characteristic Elements of Strength and its Elements of Weakness.

No. III.

BY THEODOR CHRISTLIEB, D.D., PROFESSOR OF THEOLOGY, AND UNIVERSITY PREACHER IN BONN, GERMANY.

#### ELEMENTS OF STRENGTH IN THE GERMAN PULPIT.

THE elements of strength in German sermonizing are not as prominent as among some other nations. In the French method these elements are to be found especially in the brilliancy of language and in captivating rhetoric. In the Anglo-American, if I am not mistaken, in the power of practical application. In the German method there are, first of all, the general elements that characterize the strength of a sermon from a formal and material point of view. I shall particularize but a few of these elements, which especially distinguish the German manner and custom.

From a formal point of view the German sermon of to-day is mainly characterized by a strict homiletic order in its construction, by "the architecture of the oration," by its firm and simple yet not artificial handling of the synthetic method, by its clear and logical divisions, and by its comprehensive connection of thought. In Germany the lay-sermon, free from rules of art, is as yet rarely heard—all preachers being theologically educated and homiletically trained. Hence we find the synthetic method, so well calculated to satisfy the educated classes, with theme and parts, prevailing in the Sunday sermons, while the form of homilies is, as a rule, adopted for the weekly lecture (Bible lesson). The German preacher speaks, for the most part, to a soberly thinking and calmly proving audience; therefore he is obliged, above all things, to study order and perspicuity. Without these two elements the preacher is lost anywhere, but more especially in Germany. Hence the universal exertion

of German preachers in this direction. Fortunately the science of homiletics has made correspondingly great progress in Germany during the past sixty years. Its many formal rules and regulations have been very much simplified, and have been reduced to a few necessary laws; and, therefore, the German sermon is now progressing along more attractive ways. No longer do we hear the monstrous double and triple introductions of olden times; the manifold divisions that no one could remember; the fivefold compulsory rule of application; the unyielding, artificial correctness of the once much-admired Reinhard (Court preacher in Dresden, died in 1812); the mania of a logical and dialectical virtuosity, according to which the text appears to exist solely for the sake of its homiletic divisions; and the unnatural length of the discourse. Everywhere there prevail, at the present time, in the construction of the sermon, order and perspicuity, simplicity and naturalness, a complete Theme, rarely more than two or three divisions, moderate length (thirty to forty-five minutes), repeated alternation of explanation and application. Thus only can preaching continue to attract the educated.

*Language and diction* also correspond with the above. Even if the language is not "as polished as the French"—we lay less emphasis upon rhetorical brilliancy nowadays—it is, nevertheless, much purer German, in contrast with the past mingling of the German language with Latin, Greek, and French fragments. And, besides, as indicated above, it is strictly in keeping with the solemnity of the church services, free from all common and slang expressions, avoiding, as a rule, both the vulgar and too familiar, as well as the strained and too ornate, and retaining that which is becoming, dignified and powerful.\*

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\* Luther's translation of the Bible, that struck the language of the common people in so plastic and classic a manner, furnishes us with the best model of a dignified and popular style. He that is able to use its language will reach the heart of the German people.

A principal element of strength in German preaching is its *free delivery*. The practice of reading from manuscript in the pulpit is well-nigh an impossibility in Germany. In a number of instances the church authorities have actually forbidden it—at least, to all ministers under fifty years of age. This is a legacy of olden times—of Reformation days; just as in England the opposite custom is an inheritance from the days of Cranmer. Yet in no case is the German sermon purely extemporized—i. e., after brief meditation "shaken, as it were, out of one's coat sleeves"—but rather, in nearly all cases, carefully developed in writing, read and re-read a number of times, and then freely delivered. New thoughts are often interwoven, but, as a whole, the sermon is preached as written.

Thus, the German sermon partakes, on the one hand, of the character of a vigorous directness, and avoids, on the other hand, everything irregular, accidental, unpolished and coarse in expression, all of which so easily creeps into extemporaneous preaching, save, perhaps, in the case of a few specially gifted preachers. This feature will always remain a bright side in German preaching. That which proceeds directly from the heart without the aid of the manuscript, finds its way more readily to the heart, especially if it be as well arranged and finished as if it were written and read. And the method is not a result, as foreigners usually seem to think, of an extraordinary gift, an unusually good memory, but simply of a *homiletical training*. For less ably-gifted preachers soon become accustomed to this method, since they, too, are obliged to deliver their discourses extemporaneously in the seminary; at first in short sermons before their fellow-students, then in somewhat longer ones before a congregation. True, much labor is required in the beginning, but afterwards, after a few months' practice in the pulpit they succeed with very little difficulty.

From a *material point of view* I call attention next to the great *self-reliance* as



exhibited by nearly all German preachers in the construction of their sermons. Among them nothing is known of the sale of sermonic manuscripts (as in England, at sixpence apiece), and of thus "plowing with another's heifer." All have been trained to stand upon their own feet. The German preacher will not readily yield his right to exert the influence of his subjectivity, even in his sermons, within certain limitations; and this right, he feels, at the same time, to be his privilege. Practical helps in the preparation of the sermon are, to my certain knowledge, sparingly used. Schleiermacher already declared that it would be a most meritorious *auto da fe* if all homiletical magazines were destroyed by fire.

Leaving out of consideration the relatively small number of rationalistic preachers, we find to-day that the *practical exegesis* of the German pulpit is, for the most part, *sound, churchly, and positively evangelical*. We do not hear of any artificial, almost repulsive, straining of every individual word of the text, as at one time by the followers of Cocceius; nor a preference given to certain favorite themes, according to a subjective, personal taste as formerly by Rationalists and many Pietists; nor yet that willful selection of individual passages, and that emphasis laid upon certain doctrinal questions at the expense of others, which often leads to the founding of new sects. Both the explanation and the application are, as a general thing, conducted according to the good old rule, "Scripture explains Scripture." Since the German preacher is theologically trained he can the more easily view the entirety of the Scriptures and their historical development of doctrine with its sound kernel as well as its errors and aberrations, and the more readily confine himself to the evangelical golden mean. This explains, at least in part, the fact that the German Evangelical Church has been less disturbed by the formation of new sects than any other church.

## IS THERE ANY THEORY OF EVOLUTION PROVEN?

BY CHARLES F. DEEMS, D.D.

EVOLUTION is a word used to designate a certain theory of the universe. It may be represented as the doctrine which sets forth the production of all things from a primordial germ by a process which may be described as a change from that which is homogeneous to that which is heterogeneous; from the indefinite and undetermined to that which is definite and determined; from the incoherent to the coherent; from the simple to the complex. The cause of this change is supposed to be in the ultimate laws of matter, force, and motion. Mr. Spencer, who, more than any other man, has endeavored to "elaborate a consistent philosophy of evolution on a scientific basis," sets out with "the assumption of a limited mass of homogeneous matter acted upon by incident forces." Prof. Huxley ("Critiques and Addresses") says that the fundamental proposition of evolution is "that the whole world, living and not living, is the result of the mutual interaction, according to definite laws, of the forces possessed by the molecules of which the primitive nebulousity of the universe was composed."

There are very many difficulties in this theory. These, however, do not prove it false. They simply postpone its acceptance. One serious difficulty lies in the very fact of this postponement. When a question has been fairly before the world for hundreds of years, and when the ablest minds in three most recent generations of scientific men have been devoted to its investigation, and yet no approach is made to unanimity, men practically say that there must be some latent but powerful vice in the reasoning by which it is upheld.

It is to be observed that all the difficulties have a scientific basis. There is no religious reason for its acceptance or rejection. One theory of evolution does not touch the question of origin. It simply describes a process of devel-

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"Goodness is beauty in its best estate."

opment. It is easy to conceive a man believing in God the Father Almighty while holding that that God originally created a single cell, or monad, or molecule, and endowed it with all potencies, so that it might grow into all there now is in the universe. At a meeting in Boston, Sept. 11, 1882, Professor Gray, who is known as a follower of Darwin, is reported to have presented the following views: "Nature is either the outcome of mind, or mind is the outcome of nature. These are the only alternatives. The former has been more commonly held, at least till the beginning of the present generation. The question is, Has modern science proved the contrary? No. In response to the question, however, the naturalists have said not a little. They have presented many facts which help to make an answer. But the present demand is for the theologians to tell us what they think. "I, for one," remarked Professor Gray, "do not believe that after the matter has been thoroughly sifted the grounds of our faith in Jesus Christ are to be materially affected. The cause of Christianity will not suffer at the hands of physical science. We may be obliged to recast certain beliefs, but we may still be good Christians and accept the religion of Christ as contained in the four Gospels." He has since published his views in two lectures delivered to the Theological School of Yale College. It may be added that Mivart, the celebrated English scientist, is a theistic evolutionist. The question then would not reach the existence, or character, or attributes of God; it would simply affect our knowledge of the *modes* by which the Great God carried forward His processes. The question is simply this: Does evolution explain the universe in such a way as to be more consistent with most of the known facts, and is it freer from difficulties than any other theory? The doctrine of the law of gravitation was submitted to that test. It was found, and is still found, to have difficulties—as every proposition accepted as truth is known to have; but it has fewer difficulties

than any other theory on the same plane, and it consisted with more known facts. Therefore it is accepted. If evolution can thus make good its claim, it must be accepted.

The saying that there may be a theory of so-called evolution compatible with a belief in a Creator does not preclude the saying that there may be an anti-theistic theory of evolution. The fact is that where there has been opposition made to the theory on religious grounds, such opposition has always been excited by a very apparent zeal, upon the part of those opposed by religious people, to use whatever seemed in favor of evolution in order to oppose the theistic idea. There is a doctrine of evolution which is atheistic. That which requires the eternity of matter plainly is such. That which excludes the efficient superintendence of a personal Originator of force, plainly is such. Those who hold such a theory have to carry the burden of their opposition to the religious intuitions of mankind, as well as the burden of having to gather such proofs of their theory as will satisfy the scientific mind. And it is not to be forgotten that those religious intuitions of mankind are as much facts demanding attention of science as the processes of human thinking or animal respiration.

The theory of evolution demands that there shall have been a gradual but steady development from rudest and simplest forms to most complete and complex forms, *as a rule*, and not as an exception. Is that a fact as regards vegetables? If so, shall we not find that the nearer we approach the beginning, the ruder will the forms become, and the fewer the genera in proportion to the species? This is what Mr. Darwin taught. Are there facts to sustain this theory? If so they must be found in the ancient rocks. The appeal is to geology. So far is geology from sustaining this view that it antagonizes it. Mr. Darwin felt the need of bringing geology into court as the witness that must know more of this matter than any other, and his witness so contra-

a theory that he was under a necessity of discrediting his (See "Origin of Species," 2.) Professor Huxley says in *Brittanica*, 9th edition: "The perfectly safe foundation for the theory of evolution is in the historical rather archæological evidence of fossil organisms have arisen from gradual modifications of their forms, which is furnished by the remains." Professor Virchow, in his presidential address: "The first thing I must say, that not a fossil skull of an ape, or of an animal has yet been found that could be believed to belong to a human being. In addition to the amount of objects which have been obtained as materials for the hypothesis propounded." "In the whole, we must really admit that there is a complete absence of any evidence of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil remains hitherto known, and put them on a level with those of the present, we can decidedly pronounce that there is no such thing as a link among living men and a much larger number of individuals who show a very inferior type than there are among the fossils known up to the present time." Mr. Darwin admits that the absence is fatal to his theory. If, as Darwin admits, as he does, that no fossil has been found, where is the foundation of evolution? We have the statement by the eminent Carruthers (one of the highest authorities on fossil botany) that "the coniferetums, and lycopods appear far back in the old red sandstone (Carboniferous), not in simple or more or less modified, but in more complex structures than their living representatives. The earliest known conifers were well-developed trees with woody structure as highly differentiated as their living representatives." On this subject there is a great volume in the library of the Rock Books, from which much instruction may be gained. There is what is

called the Dakota Group, a formation of sandstone, described by Lesquereux as consisting of reddish and yellow sandstone, with variously colored clays, seams of impure lignite, and remains of fossil plants; the whole group holding a position at the base of the Cretaceous series of the Northwest." If it occupied only a square mile, this Dakota group would be well worth the study of naturalists, but it extends continuously from Texas to Greenland, and is from sixty to one hundred miles in breadth. Its fossil plants have been studied by American and European naturalists, including some who are acknowledged to be among the ablest naturalists in the world. The number of plant impressions is vast. The Rev. Mr. Harsha\* says: "So far as is known, there is no place on the earth where such precise and varied testimony can be gathered as to the relation between the flora of the present and that of the past as in this formation." Prof. Wilber says: "The leaves here preserved in stone are so perfect that the skilled botanist at once recognizes every species, and makes his classification as readily as if he were dealing in the daily contributions gathered by a class in botany from our common groves in the month of June." (See Wilber's "Nebraska.")

Now, what do scientific men find in this great formation? Four things, every one of which suggests a difficulty which must be removed before any known theory of evolution can be accepted as *proved*.

1. It is manifestly essential to the evolution theory that the older any formation is, the smaller must be the number of genera in proportion to species. It follows that "in the older we should find few and simple generic forms." "The few simple genera and many species should be prior to the many complex genera and the comparatively

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\* Rev. William J. Harsha, A.M., contributed a brief but unusually important paper on the Dakota Group to the *Presbyterian Review*, Jan., 1883, to which amplest acknowledgment of indebtedness is made.

meagre species." This is the theory of evolution. But Nature flatly contradicts it, and over a continent, with capital letters a hundred miles high, writes, **UNTRUE!** According to the geologist, the Dakota group is five millions of years old; and in this old, cretaceous formation, therefore, if evolution were true, the forms should be disorderly, and the genera few and the species many; whereas, everything is complete, the genera well-marked, and the proportion of the genera to the species is as 72 to 130—not quite two species to each genus. Does not this one fact seem fatal to the evolution theory as it now stands?

2. If evolution be true, the flora of any one formation will have a perceptible connection with the flora of the next and more ancient formation from which it was evolved. But here, over thousands of square miles we find a flora absolutely perfect, existing without any primordial germ or type out of which it could have been evolved. The characteristic of this flora is the dicotyledon leaf. It is not scarce, but appearing in measureless abundance. Now, that perfect leaf has been supposed by evolutionist naturalists to have been evolved through ages from ruder types and to have made its first appearance certainly not earlier than the middle cretaceous formation, if so early. But here we find it far back in the Dakota group, and as perfect as it can be. The same is true of the other types in this group: *they all come forth in perfection at their first appearance.* It is not said that they were created. We are not to account for their appearance. But they are a gross impertinence to evolution. They came *unevolved*, and they came to stay; and they have stayed through these millenniums, and so long as they are there, if there were not another fact in Nature antagonistic to the evolution theory, would not this be fatal?

3. The theory of evolution necessarily involves the agreement of any flora with the flora of any similar group. Similar groups are those produced at

the same period of development. The flora of one being subjected to the same conditions, must, in main characteristics, agree with the other if evolution be true; but they do not. The disagreements of synchronous forms has been observed by geologists in various portions of the planet. It is not necessary here to say that the Dakota group gives a very remarkable emphasis to this fact, which has ample place for itself in Nature: but has it any place in any known theory of evolution?

4. If evolution be true the flora of to-day should be different from the flora of 5,000,000 years ago, and be more complex. But the Dakota group shows us that the species of those far-off cycles and the species of to-day are identical. No noteworthy difference is discovered between the cedar, the poplar, the willow, the oak, the fig, the tulip, the spicewood, the sassafras, the walnut, the buckthorn, the sumac, the cinnamon, the apple and the plum, of to-day and the same species of five millions of years ago. How much longer will evolutionists demand? Is not all the ingenuity shown in Mr. Darwin's "Origin of Species" wasted, and worthless to establish his theory until some one will dig up and throw out of the planet every part, and even vestige, of the whole Dakota group?

Let us turn from plants to animals. After all that has been said about the origin of species, we know, as Dörner has pointed out, that the lower animals have shown no advance in instinct, in notions, in memory, or in physical structure in the last several thousands of years. This undisputed fact shows that if evolution was ever the law of the universe, so far as the lower animals are concerned it has probably ceased to be. When did it cease? Why did it cease? The evolutionist must answer both questions. If there be no sign of the process now going on among the lower animals, to say that it will commence hereafter is only a prophecy: and it is only so much of a prophecy as a mere guess. Who has the authority to prophesy? If there

proof that the process will ever and there be not a solitary proof is now going on, there must be at least conclusive proof that it opened the production of the *differentia* in the past. But where has proof been produced? If there is enough indication of the passage from homogeneous to the heterogeneous to produce the universe, there must be indications which would enable us to approximate the period when the process ceased. But no evolutionist has been able to give us any information on this subject.

Traces of inferior animals which lived six thousand years ago ought to have made some appreciable approach in time to what man was then, and man should have advanced. But facts show that it is not so. For example, the gorilla is said to possess organs similar to the human. He lived them as long as man—longer, according to some evolutionists—and he cannot form a language, nor, so far as we know, even be taught a language, nor the notes of music. Between Lalla and Luanar Bridgman, for instance, what a chasm! She is almost wholly cut off from the use of the five senses, and yet her intellect is comparatively highly developed; while the gorilla, lively of all the inferior animals, can only be taught some tricks of imitation.

It is not a theory of evolution which gives its account of the universe in terms of matter with its potencies, but which invariably involve the eternity of matter. In addition to all the burdens to be carried by every other theory of evolution, this theory assumes other loads. It is this: Eternity of matter is as difficult to conceive, as well as to prove, as the eternity of mind. Mind is the product of matter; Matter is the product of mind. Here are two statements, both of which cannot be true. A question arises, which theory will more easily account for the greater number of phenomena? If it cannot be proved that by proving either we can disprove the other, if both be equally

beyond demonstration, we must take that which gives the easier explanation of the universe. The theory that Mind preceded Matter certainly does this.

But, for the argument's sake, suppose matter to be eternal: then all its potencies and possibilities must be co-eternal, or must have entered into or been placed in matter at some definite period. Did they enter matter? If so, where were they before they so entered? And how did they get in? If they had no previous existence, then they were created. If they were created, that fact takes away all difficulty from the supposition that matter itself was created. If they were not created they were co-eternal with matter.

The supposition that matter, with force, is eternal, is an immense weight for any theory to carry; for we must remember what "eternal" means. Millenniums written in figures, each one of which multiplied all its predecessors by ten, and standing in a line billions of times longer than the greatest distance between the two most remote fixed stars, would be but as a grain of sand to the universe in any attempt to represent eternity. Now, whatever force or forces is or are at present at work to differentiate existing matter, to promote development, to give even the suggestion of evolution, must, on this theory, have been *eternally* at work. The homogeneous must have been *eternally* becoming the heterogeneous; the simple must have been *eternally* becoming the complex; the rude and inchoate must have *eternally* been becoming the complete and perfect. But this is inconceivable, because it necessarily involves the concept of a thing being synchronously one thing and another, simple and complex, *and*, while being both at the same time, passing from one to the other; three states in which no one thing can possibly be believed to be at any one moment.

But, suppose we are obstructed by the barriers of our intellectual limitations from going back measurelessly into *eternitas post*, the evolutionist can, in imagination, retreat many millions



of years along the banks of the stream which has no source, and jump in somewhere with his theory. If the theory of evolution now considered be true, the law of nature demands that all things must be developing from the rude to the perfect, from the simple to the complex, from the lower to the higher, from the inorganic to the organic, from the lifeless to the living, from the simplest living protozoic cells to Shakespeares and Newtons. Each variation may have required millions of years, and there may have been billions of these variations to bring the drop of protoplasm up to the poet or philosopher. But we can furnish a million times as much duration as may be required, because we have eternity at our command in the argument. But, all at once, it occurs to us that the stages of progress on which we stand must have been reached eternal ages ago, and that through those eternal years the physical and intellectual universe should have ascended until the system had reached its consummate flowering, and every living thing become a man, and every man an angel, and angelic nature have developed through the eternities until there should have appeared an infinite God, and that divine product should have had eternal personal existence. The theory of evolution which, by the assumption of the eternity of matter, starts with excluding any God, necessitates the existence of an eternal God. Nay, more: If from the inorganic could be evolved the lowest form of organism in which life could reside, and if from that lowest form *man* could be evolved—and not only a specimen man, but the numberless multitudes of men which we call *mankind*—why not, from this great and innumerable human race have been evolved in the lapsing eternities an unlimited number of perfect beings—that is, of gods? If that form of the evolution theory which demands the eternity of matter be true, then polytheism must be true, and there must be an innumerable company of perfect gods still evolving into some-

thing better and higher than perfect godhood. An eternity-of-matter evolution that stops short of this absurdity commits logical suicide. If evolution has been eternally in progress it must eternally progress. An evolution which has beginning must have an end. An evolution which has an end must have a beginning. An evolution which has either beginning or end is no evolution; it is merely a *limited development* theory: and that is a totally different thing, and is not now under discussion.

Evolutionists who are not atheists require time, if they do not demand eternity. Thus, Mr. Darwin's theory of "Natural Selection," according to his own statements, on a calculation made by so competent a person as Mr. Mivart, required 2,500 millions of years, since life began on the planet, for such accretion of infinitesimal variations in succeeding generations as would be necessary to bring the flora and fauna of the planet to their present state. But physical astronomy shows that the earth has not been able to sustain life more than 50 millions of years according to Prof. Thomson, who is recognized authority, and other scientists have reduced it to 15, and others even to 10 millions. Prof. Winchell, in his late work, "World-Life," makes it 3 millions. In his admirable address as President of the American Association for the Advancement of Science, in 1883, Principal Dawson says that recently the opinion has been gaining ground that the close of the ice age is very recent; and he assigns the geological reasons for such opinion. In the same address, however, it is proper to state that he shows that the evidence is insufficient to establish any such universal and extreme *glaciation* as is demanded by some geologists. If there be, as he says, "the greatest possible exaggeration as to the erosive action of land-ice, all the strength which this statement may take from the argument in this paragraph deals a blow at the dogmatism now so unhappily prevalent in certain scientific circles.

The existence of man upon earth

must have succeeded the glacial period. When did that occur? Dr. Whedon tells us that "four independent measurements by American geologists so agree as to form a medium estimate of six or seven thousand years." The hypothesis of "Natural Selection," therefore, drops away from evolution, and fails as a cosmic theory.

The most trustworthy science, then, shows us that the theory of evolution has to disprove what has been accepted as proved in other departments before it can make itself acceptable. In other words, a great objection to evolution is that it is unscientific, on the authority of some of the most trustworthy scientists.

Let us push aside any difficulty for want of time, and assume room in duration large enough for anything: shall we then be rid of all difficulty? Let us see. Evolution is supposed to have aid from Mr. Darwin's theory of the origin of species. But it is not a theory; it is merely an hypothesis. "Suppose things were thus, then species must have originated thus." With extraordinary industry and skill Mr. Darwin gathered and stated a vast number of what he believed to be facts; and, if they should all be admitted, they show that only by the constant superintendence of human intellect over the application of human industry is it possible to make great varieties of pigeons; but (1) the very moment the human superintendence is withdrawn, the pigeons begin to go back to the original, natural type, domestication never having been able to produce forms of animals that are self-perpetuating; and (2) no skill of domestication and differentiating ever has made any species pass into another species; any line of doves produce the first eagle.

If the changes in the universe are going forward on the plan of evolution, there must be an advance from the poorer to the better, from the lower to the higher. But the facts are against this. The planet shows that multitudes of species have degenerated. Even man has degenerated. Is not the first of

everything, as a rule, better than that follows? The phrase "the survival of the fittest" has no scientific support. It is a grim satire on evolution unless evolution teach that *the weaker survive the fittest*. When the wheat and the weeds are sown in the field, we know the weeds choke the other. Now, if there is no selection, everything must go to the bottom to which it tends, and evolution provides for no such pausing or upward turning caused by the coming of some force from without. Indeed, whatever proof of improvement and upward movement can be produced is a proof which stands adverse to the evolution hypothesis, because it shows the incoming of something from outside of nature. Such a simple fact as that no grain which now forms food for man, such as corn or wheat, has ever been found in a wild state, but is all the product of cultivation, which means the coming in of a force *ab extra*; and if such grain would disappear if that force were withdrawn for a short time, it stands against the hypothesis of evolution.

For the above and many other reasons, after a century of hard work to sustain the hypothesis of evolution, it is apparent that the only verdict that can be safely given—a verdict of common truth of which even evolutionists must feel sensible—is the Scotch verdict—"NOT PROVEN." When admitted to have been undeniably established, it is time to inquire how far it is consistent with the Bible—or anything else

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### "Is it True?"

"I must acknowledge, however, that of all classes in society, the clergy are the least of what is called the men of the world, *esprit de corps* men; a cynical man of letters once remarked that when clergymen discuss their own order it generally amounts to an invitation to view the rear of the Church. Thus remarked a prominent dignitary of the Church in one of our great cities. Is it true? And if so, what is to be done to cure the evil? X

## PREACHERS EXCHANGING VIEWS.

*Among mortals second thoughts are wisest.—EURIPIDES.*

## A Critic Criticised.

I read with great pleasure Professor Thwing's "Pulpit Magnetism," in the June number of *THE HOMILETIC MONTHLY*, and with great surprise the criticism upon it in the July number (p. 597). In the interest of fairness and historical truth, will you allow me to state that Professor Thwing shows a much more accurate knowledge of Greek literature than his critic, which it is not difficult to prove. The point criticised as false to history, was this passage: "The chisel of Praxiteles, the counsels of Pericles, and the fiery eloquence of Demosthenes got much of their inspiration at the feet of Phryne, Aspasia, and Lais." The gist of the criticism is in these words: "As to the historical side: Pericles certainly had much to do with Aspasia; but it will be news to many that Praxiteles and Demosthenes 'sat at the feet' of Phryne and Lais, who must have been old women when they were children." To show that Professor Thwing is strictly accurate in his statement, and his critic not, I appeal to original sources: 1. 'There were two *ἐραῖραι* with the name Lais (*Λαῖς*): a. The one living at the time of the Peloponnesian war, was born at Corinth. She is spoken of, e. g., by Aristophanes, in his *Plutus*, and many others. b. The younger Lais was a daughter of Timandra, the friend of Alcibiades, and was born in Hyccara (*Ἰκκαρα*), in Sicily. Apelles, the painter of Kos (356-308 B.C.) is brought into connection with her; so is Hyperides (396-322 B.C.), one of the ten Attic orators. Compare, e. g., Hyperides, fragment 17: *oratores Attici* (Didot, Paris), Vol. II., 384. If Mr. Micon had taken trouble, not to read the original documents, but merely to look over the preface to Dr. Thomas Leland's "Translations of the Speeches of Demosthenes" (published by Funk & Wagnalls, Standard Series, Nos. 33 and 34), he would know that Demosthenes was born 382 B.C. (and died 322 B.C.). And now I would like to know why

Lais, the far-famous Hetaire, could not have been rather a young lady than an old woman, when Demosthenes was a young man? Does not every testimony of Greek history speak in favor of Prof. Thwing's assertion?

2. Still more evidently is Mr. Micon in the wrong with regard to Praxiteles and Phryne. I would strongly advise him to read and study authors like Plutarch, Athenæus, Lucian, *et al*, although they do not belong to the Greek literature of a college course. He would learn there that Phryne was not only the model for Praxiteles (flourished between Ol. 97-107, i. e. 392-350 B.C.) when he sculptured his famous "Aphrodite of Knidos," but also for Apelles when painting his Anodymene, that beautiful picture of Aphrodite (*Ἀφροδίτη ἀναδυομένη* for which refer to Hesiod, Theog. 190). She was a great friend of Hyperides (396-322 B.C.), who defended her victoriously when she was accused by Euthias of *ἀσέβεια* before the Athenian Court (the *ἡλιασται*). For the original documents I simply refer Mr. Micon to *Oratores Attici* (Didot edition, Paris).

Vol. II., 447, sq. (Euthias accusator.)

Vol. I., 425, sqq. (Hyperidis oratio pro Phryne, fragmenta extant et al.)

W. MUSS-ARNOLT.

John Hopkins University.

## "The Early Conversion of Children."

In *THE HOMILETIC MONTHLY* (July, p. 576), on "The Early Conversion of Children," Dr. Sherwood gives as one of the "points settled beyond dispute" the following: "The children of believing Christian parents *are already in the Church*, under solemn vows, entitled to the ordinances and subject to the discipline of the Church." This I consider a grave error, which should not pass unchallenged. As a whole, the statement, so far from being settled beyond dispute, is, and always has been, in dispute in almost every branch of the Christian Church, except those branches which utterly repudiate it. Of the two

largest denominations, embracing vastly more members than all the others put together, the first, the Baptists, utterly deny the assumption as unscriptural; the second, the Methodists, are divided in opinion upon it—some holding it in a modified form, and some rejecting it. Of the Congregationalists, large numbers reject the theory and the practices which spring from it; and among almost all the Protestant sects which still, in measure, hold the theory, the tendency, of late years, to “dispute” its validity has steadily increased, and the practices dependent upon it steadily diminished. In the light of these facts how amazing does such a statement appear as that which Dr. Sherwood makes!

Chicago, Ill. J. SPENCER KENNARD.

A CARD FROM DR. SHERWOOD.

So far as the Brother's criticism is deserved I accept it in all meekness. From his standpoint I can readily understand his feelings and excuse his zeal. This is not the place, however, and I have not the space at command, to argue the disputed point. In the fewest possible words I beg to submit the following considerations as due to myself and the numerous readers of the MONTHLY:

1. Being given over *my own name*, I alone am responsible for the views expressed in the brief expositions and suggestions of “The Prayer-Meeting Service.” The Editor is in no sense responsible for them, any more than for the views expressed in the sermons and other contributions which appear in the MONTHLY. Some liberty must be allowed, by both editor and reader, for the expression of individual opinions. No magazine that is worth the reading can be conducted on any other principle. Hence, from the nature of the case, there will be diversity of views expressed to which all will not assent.

2. It has been my uniform study in this “Service” to stand on *common evangelical ground*, and know no sect or differences among Christians. Though personally holding positive views on

doctrinal and ecclesiastical questions, I have aimed to avoid, as in duty bound, touching on denominational differences. In this instance I have offended unwittingly. As I view it the point excepted to is not a *Baptist* question at all, but is infinitely broader and grander than any question of outward ordinance, and is based on my apprehension of the scope of Christ's redeeming work and the underlying principles of the covenant of redemption in their application to the Church which He has bought with His blood.

3. My object in the particular service referred to, was not to make a *dogmatic assertion of any kind*, but to urge a *great and solemn practical duty*, in the fewest and strongest words possible. The whole drift and cast of the homily will bear me out in this. I had recently read the masterly and intensely interesting articles of Prof. Dr. Prentiss, Dr. Van Dyke, and Dr. E. V. Gerhart, in the *Presbyterian Review* and the *Reformed Quarterly Review* on this subject, and my feelings were wrought up to a high pitch. Instead of going *backward*, I believe the whole Christian Church is on the eve of a grand *advance* in sentiment and practice in reference to the early conversion of children; and this I believe is in accordance with the teachings of Scripture.

4. In logical form and relation, the point disputed is open to criticism. It is the fourth of five practical points stated, and, viewed as a *dogmatical* statement in connection with a previous remark, which I overlooked at the writing, it deserves all the censure which my critic lays upon it. But viewing it, as I viewed it, only in its *practical* light, in keeping with the other points raised, and with the obvious scope and drift of the “Service” as a whole, a more charitable construction, it seems to me, may be put upon it.

Brooklyn, N. Y. J. M. SHERWOOD.

Bad Pulpit Manners.

Not long since we had the pleasure (?) of listening to an eminent preacher, who indulged in the unfor-

a thousand years he would still be but a novice in its sublime mysteries, and its worlds of facts and truths of infinite reach and infinite worth. The trouble is, we do not *study* God's Word as we ought — search the divinely-inspired record as for hid treasures, and master in any sense the variety and fullness and grandeur of the Scriptures. An eminent professor remarks, in this same line of thought: "There are glories in the Bible on which the eye of man has not gazed sufficiently long to admire them; there are difficulties the depth and inwardness of which require a measure of the same qualities in the interpreter himself. There are notes struck in places which, like some discoveries of science, have sounded before their time, and only after many days been caught up and found a response on the earth. There are germs of truth which, after thousands of years, have never yet taken root in the world."

### Things a Preacher Should Remember.

\* \* \* That the Holy Scriptures are the only infallible and authoritative standard of judgment, both in matters of doctrine and practice.

\* \* \* That when the fierce and terrible assaults of the devil upon Jesus in the wilderness were made, the only weapon used by the Divine Son of God to repel them was Scripture—"It is written."

\* \* \* That nothing will so soon and so effectually foil the adversary in his evil designs against us, or shut the mouth of infidelity, as a calm, bold, fearless appeal "to the law and the testimony."

\* \* \* That however proper and desirable Church "Creeds" or "Systems of Doctrine" may be, they are valuable and binding on the conscience only so far as they conform to and express God's inspired Word.

\* \* \* That you speak by authority and divine sanction only when and so far as you ground your teaching on a "Thus saith the Lord," and fairly interpret and express the spirit and letter of the written Word.

\* \* \* That no course is so fatal to religion and morals and the cause of Christ in the world, as for a minister to get in the way of criticising the Bible, insinuating doubt, and flippantly discussing the various questions which modern criticism has raised.

\* \* \* That the most effective "weapons of warfare" against "the world, the flesh, and the devil," are not "carnal but spiritual;" are not learning, poetry, science, oratory, popular parts, but the simple, direct, unequivocal words of the Holy Ghost, spoke in love and faithfulness.

## HINTS AT THE MEANING OF TEXTS.

*I have found you an argument, but I am not obliged to find you an understanding.*—DR. JOHNSON.

### Funeral Service.

#### DEATH A SURPRISE.

*The Son of man cometh at an hour when ye think not.*—Luke xii: 40.

1. Death is a surprise in the time of its coming.

2. It is a surprise in the way of its coming.

3. It is a surprise, as it finds the sinner *unprepared*.

He *meant* to be ready, but death was too quick for him.

OBSERVATIONS: 1. God has wisely hidden from us the day of death, that we may be *always* ready and watching for His coming.

2. There is *never but a step*, a breath, a heart-throb, between any man and death! While the citadel is guarded, and the walls and gates are watched day and night with sleepless vigilance, an unseen foe lurks within, and with noiseless tread, at the midnight hour, enters the chamber of the sleeper, and life is extinct. Be ready, O man! The

Son of man may come at any hour, in any place, by any agency, along any one of a thousand unseen avenues.

### Christian Culture.

#### LIGHTS AND SHADOWS OF LIFE.

*And after the uproar was ceased," etc.*—Acts xx: 1-12.

What a tremendous hubbub in the theatre at Ephesus when all the people "with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!" The uproar ceases, and we have a touching scene of Christian fellowship. Paul and the disciples embrace each other, and he goes on his way rejoicing. Singular that Luke gives so much space to the accident which befell Eutychus, while he barely touches on Paul's visit to Macedonia and Greece. How full of interest must that visit have been, and especially his visit to the church at Corinth! But our wish is not gratified. Such is life here. Thousands of heroic deeds are wrought in secret and no lips tell the



saintly sufferings are borne, un-  
by human eye, and the pen of his-  
tories to record them.

singing breath or echoing chord

To every hidden pang were given,

that endless melodies were poured,

As sad as earth, as sweet as heaven!"

is enough that one eye sees, and

heart enters into our conflicts and

and that "our record is on

### Revival Service.

#### THE THREE CROSSES.

[By T. De Witt Talmage, D.D.]

When they were come to the place which  
called Calvary, there they crucified him  
the malefactors, one on the right hand,  
the other on the left.—Luke xxiii: 33.

SEE crosses in a row. Stand and  
look at the three crosses. Just

at the cross on the right. Its vic-  
ties scoffing. More tremendous  
his physical anguish is his scorn  
atred of Him on the middle cross.

has always been a war between  
right-hand cross and the middle  
and wherever there is an unbe-  
g heart, there the fight goes on.  
right-hand cross—thousands have  
ed on it—yea, in worse agonies.

rather around the left hand cross.  
his left-hand cross is a cross of

repentance. Hear the cry of the dying  
thief: "Lord, remember me when thou  
comest into thy kingdom." So must  
we repent. (b) This left-hand cross was  
a *believing* cross. (c) This left-hand  
cross was a *pardoning* cross. (d) It be-  
comes the cross of *contentment*. Peace  
filled his heart. Peace closed his eyes  
in death. That dying head is easy  
which has under it the promise, "This  
day shalt thou be with me in paradise."

"The dying thief rejoiced to see

That fountain in his day;

And there may I, though vile as he,

Wash all my sins away."

I have shown you the right-hand  
cross, and the left-hand cross; now  
come to,

3. The middle cross. We stood at  
the one and found it yielded poison.  
We stood at the other and found it  
yielded bitter aloes. Come now to the  
middle cross, and shake down apples  
of love. Uncover your head. You never  
saw so tender a scene as this. (a) It  
was a *suffering* cross; (b) It was a *vica-  
rious* cross. To this middle cross, my  
dying hearers, look, that your souls  
may live. The right-hand cross shows  
you what an awful thing it is to be un-  
believing. The left-hand, what it is to  
repent. The middle cross, what Christ  
has done to save your soul.

## LIVING ISSUES FOR PULPIT TREATMENT.

*Poverty is the reward of idleness.*—ENGEL.

*Poverty, like a lamp, shows everything bad and annoying.*—ARISTOPHON.

*There is not on earth a more powerful advocate for vice than poverty.*—GOLDSMITH.

### Problem of Poverty, and How to Deal with It.

have the poor always with you.—

Matt. xxvi: 11.

AT ARE THE CARDINAL PRINCIPLES  
THE PROBLEM?

is question is of prime importance  
deserves the first consideration,  
must give color and shape to the  
on of the problem. We are con-  
that these principles are not  
y and generally understood and  
upon in our dealings with the

The essential claim which this  
of mankind has upon the com-

mon brotherhood is not one of "charity,"  
but is founded in religion; it is not a hu-  
mane sentiment to be gratified, but a  
law of Christianity to be obeyed. The  
relation and duty involved do not grow  
out of society simply, but pertain to  
the universal law of brotherhood, as  
children of the same Father, and heirs  
of the same divine love and grace. The  
first two words of that universal prayer  
which Christ taught His disciples, con-  
vey the idea: "OUR FATHER." The  
spirit, the principle of these prefatory  
words bind all who utter them to look  
upon and treat the poor, not in the light  
of charity to strangers, but of love and

service to the children of our common "Father in heaven." "Ye have the poor *always* with you." It is not an *occasional chance* call that we are to consider, but the *normal permanent* condition of a large part of mankind not so fortunate or favored as we are. Christ himself sprang from this same class, and belonged to it during His entire stay upon the earth. There was a high purpose in this. And He set an example to us in His manner of dealing with the poor and humble class. He invariably mingled with them, conversed with them, ministered to them, and bestowed favors upon them—not in the spirit of condescension or patronage; not on the principle of charity, or from the dictation of a humane, philanthropic feeling; but in love and sympathy as a brother, out of the depths of His moral nature seeking their highest permanent good—the salvation of their immortal souls. In this, as in all other things, He acted in obedience to His Father's will: "Lo, I come. . . I delight to do thy will, O my God."

2. The poor may be considered in the light of Christ's legacy to His Church in all ages. What if there were no poor claiming our sympathy and kindly ministry: what a lack there had been in the training of the Christian graces! Had there been no poor, no sick, no friendless, no suffering and dependent ones in Christ's kingdom on earth, the crowns of heaven had been less glorious. No one who will study the Bible can mistake God's feelings and purposes respecting the children of earthly poverty and suffering. And Jesus himself illustrated the spirit of the great Father in heaven at every step of His earthly career, and in all His teachings and doings. One of the very last acts of His life—even while dying on the cross—was to provide a Christian home for His poor mother, who stood before Him, weeping.

3. We are to perform this high and sacred duty in testimony of our love to Christ, and in gratitude for His love and services in our behalf. He loved us, and gave Himself for us. Utterly unworthy

and infinitely beneath Him, He yet stooped from heaven to embrace us; entered the ranks of the poor that He might minister to us; laid aside the glory He had with the Father that He might enrich us; and tasted the bitterness of the cross that He might put to our lips the cup of salvation. Hence, no return of service that we can possibly make for Him is unreasonable. We cannot minister directly to Him, as He is no longer on earth and needs no such service; but we can, and are required, alike by the obligations of gratitude and obedience, to minister to His needy disciples in every walk and condition in life; and inasmuch as we do it unto one of the least of His disciples, He accepts it as done unto Himself.

If all who love our Lord Jesus Christ will observe and put in practice these three simple, yet radical and all-embracing principles, it will go far to solve the other part of the problem—*How to deal with Poverty*, which we must reserve to some future time.

### Well-paid Labor an Element in Civilization.

*The laborer is worthy of his hire.*—Luke x: 7.

*What mean ye that ye . . . grind the faces of the poor? saith the Lord God of hosts.*—Isa. iii: 15.

There is no country in the world where labor is so liberally paid as in the United States; none in which the wage-earning class has so favorable an opportunity for social and moral elevation. The following tables of statistics in relation to wages in England and the United States are highly interesting and instructive. The first table is given in the Report of the Tariff Commission in 1882.

#### IN IRON MILLS.

England.		Pittsburg, Pa.
Puddlers, per ton	\$1.94	Puddlers, per ton \$5.50
Shinglers, " "	.29	Shinglers, " " .77
Rollers in puddle mill, per ton,	.29	Rollers in puddle mill, per ton, .08½
Rollers and heaters	1.80	Rollers and heaters 4.00
Laborers, pr. day	56 to 72	Laborers, 1.20 to 1.50

#### IN THREAD FACTORIES.

The following table was compiled in 1883 by the Clarke Thread Co., from the

pay-rolls of their factories in Paisley, Scotland, and Newark, N. J.:

Great Britain.	Weekly wages.	United States.	Weekly wages.
Cop winders,	\$3.50	Cop winders,	\$8.00
Finishers,	2.50	Finishers,	5.50
Reelers,	4.25	Reelers,	8.00
Spoolers,	3.25	Spoolers,	8.00
Foremen,	7.00	Foremen,	20.00
Pickers,	4.12	Pickers,	7.00
Hank winders,	3.75	Hank winders,	7.00

IN POTTERIES.

This table and those following are taken from the letters to the N. Y. *Tribune* by Robert P. Porter, member of the U. S. Tariff Commission of 1882. His figures were obtained in 1882-83 by personal inspection of pay-rolls, and from the report of the Massachusetts Bureau of Statistics, and other equally reliable sources.

Great Britain.	Weekly wages.	United States.	Weekly wages.
Flat presser,	\$7.70	Flat presser,	\$20.30
Dish maker,	9.62	Dish maker,	19.43
Cup "	9.92	Cup "	19.67
Saucer "	7.93	Saucer "	18.58
Hand basin maker,	9.66	Hand basin m'kr.	19.73
Hollow ware pres'r,	8.14	Hol'w ware pres'r	17.90
" " gigger	11.62	" " gigger,	21.89
Printer,	6.55	Printer,	13.56
Oven man,	6.86	Oven man,	13.18
Sagger maker,	8.46	Sagger maker,	19.33
Mould "	10.23	Mould "	20.79
Turner,	8.00	Turner,	16.97
Handler,	8.39	Handler,	16.62

IN WOOLEN MILLS.

Yorkshire, England.	Weekly wages.	United States.	Weekly wages.
Wool sorters,	\$6.00	Wool sorters,	\$9.43
Scourers (men),	5.75	Scourers (men),	8.84
Dyers,	5.75	Dyers,	7.81
" (young),	3.00	" (young),	5.12
Carders (men),	5.00	Carders (men),	8.12
" (women),	3.25	" (women),	5.39
" (young),	2.50	" (young),	4.53
Spinners (men),	5.00	Spinners (men),	9.05
" (women),	3.00	" (women),	6.18
" (young),	2.50	" (young),	4.82
Weavers (men),	5.00	Weavers (men),	8.53
" (women),	3.50	" (women),	7.45
Giggers (men),	5.00	Giggers (men),	7.00
Shearers (men),	5.25	Shearers (men),	8.05
Mechanics,	7.50	Mechanics,	13.43
Engineers,	7.50	Engineers,	11.07
Firemen,	6.00	Firemen,	8.00
Watchmen,	5.00	Watchmen,	9.63
Laborers,	4.50	Laborers,	8.58

IN GLASGOW, SCOTLAND.

Glasgow is one of the largest centres of the iron and steel industries, ship-building, etc. In rate of wages and cost of living it will compare favorably with any other portion of Great Britain.

<i>Weekly wages.</i>		<i>Cost of living.</i>	
Blacksmiths,	\$7.87	Oatmeal, per stone	
Engineers,	7.87	(14 lbs.),	\$0.54
General smiths,	7.87	Potatoes, per stone,	.12
Boot makers,	7.50	Beef, first quality,	
Bricklayers,	8.50	per lb.,	.25
Cabinet makers,	7.87	Beef, 2d quality,	.18
Calenderers,	7.00	" 3rd "	.14
Curriers,	6.50	Bacon, per lb.,	.18

<i>Weekly wages.</i>		<i>Cost of</i>	
Coopers,	6.25	Pork,	..
Gilders,	7.87	Bread, first q	
Joiners and house		per 4 lbs.,	
carpenters,	7.87	Bread, 2d q	
Laborers,	5.00	per 4 lbs.,	
Letter-press print-		Sweet milk,	
ers & book work,	8.25	gallon,	
Do. on newspapers,	10.00	Buttermilk,	
Masons,	7.87	Scotch pin	
Moulders,	8.50	Cheese, per l	
Painters,	7.87	Fresh butter	
Plasterers,	7.87	Salt	"
Plumbers,	7.87	Black tea,	
Porters in shops		Brown sugar	
and warehouses,	5.00	" soap,	
Sawyers (by piece),	6.75	Black	"
Slaters,	7.87	Coal, per cwt	
Tailors,	7.50		
Turners and fitters,	7.87		

It appears that, to-day, in "Factory Act," and "School thousands of old and young, and daughters, with their little by their sides, toil by day and In one district, only seven mil Birmingham, about 24,000 pe engaged in making nails and Says the *London Standard*:

"The remuneration they receive is small. It is no unusual thing for a three or four persons, after working like fourteen hours a day, to earn from which various deductions are m reduce it to about 16s. 9d. These po rarely or never taste meat from one we the other. Their children, ragged a have had to lead miserable and wret with no hope before them but a life of norance and vice."

The relations of extreme po ignorance, vice and crime are the world over. The condition are unfavorable in the extreme sonal cleanliness and self-re social and moral virtue, to fami ing and influence, and tend co and powerfully to demoralize idual and the community. squalor and want breed dise ruption, recklessness, contemp and of all restraint, and irrelig wickedness by a universal fir Hence the Problem of Poverty that cannot be ignored by Ch State; and the mighty and i inflow of immigrants into this c mostly from the poor and labori and the tendency to mass the in our great cities and manuf centres, lend additional inter importance to it.

## AROUND THE EDITOR'S TABLE.

## A Word to Would-be Authors.

—"Am I to understand, then, that you would dissuade me from attempting to be an author?"

"No. Yet when we think of the many who try and fail, and of the sore disappointments and heart-aches which must be borne by that great multitude which no man can number, who try authorship and *partly* succeed, we feel inclined to repeat *Punch's* advice to those about to marry: 'Don't!' But, were this advice literally followed, the race of authors would die out, as would the race of men were '*Punch's*' advice universally accepted.

—"Rules? Rules are of little value; still it may be well for you to remember the following suggestions; but you are not likely to if the "book fever" is already in your blood:

"1. Do not write a book so long as you can keep from writing it. When you feel that you "must or die," as the apostle felt about his preaching, then *perhaps* it is safe to conclude that you are called to authorship.

"2. Be sure that you have something to write about that is worth the while.

"3. Be sure that you have something *new* to write about it. Life is too short, and time too precious, to be spent in proving that white is white. Nor do people care for such a demonstration.

"4. Be sure that you have aptitude, by training and special genius, to handle the subject chosen. Without aptitude your work will be a disappointment.

"5. Be not afraid of criticism. Invite it. Make your friends understand that it is not praise that you are after, but a criticism that will separate bone and marrow. If critics tell you that your work is unfit for publication, take it in good spirit, and make up your mind that you must do better.

"6. But, best of all, do not be afraid of hard work. Write over your chapters again and again. Nearly all the books of permanent value are books which were written over many times—some, as Virgil's *Æneid*, a score of times. It is the book, usually, which is the growth

of years, that endures. The great fault with the author of to-day is that he writes too much. Emerson thought it a matter for congratulation when he could show twenty lines completed at the end of a day's work. We heard of an author boasting the other day that he had finished his book, now going through the press, in *twenty days*. We are neither a prophet nor the son of a prophet, yet we run little risk in predicting that the public will *finish* it in less time than that."

## "A Symposium on Evolution."

We have now completed the series of papers we announced, at the beginning of the year, on this important subject. They are from the pens of some of the ablest writers and most distinguished scholars of the country—President James McCosh, LL.D., Dr. Joseph T. Duryea, Prof. Alexander Winchell, LL.D., Prof. Francis L. Patton, LL.D., Rev. Henry Ward Beecher, Dr. Jesse B. Thomas, Prof. J. P. Gulliver, D.D., Dr. J. M. Buckley, and Dr. C. F. Deems, LL.D. (on the general subject). They have justly attracted wide attention, and, we have reason to think, have contributed to a better understanding of the subject. We have refrained from any criticisms on the views presented, and have declined to publish the criticisms of others, inasmuch as the several phases of the Darwinian Theory of Evolution, in its bearings on Scripture interpretation and teaching, were discussed by the writers whom we invited to discuss the matter, and we prefer to let their views speak for themselves. As a fitting finale, we give in few words the views of the great German scientist, Prof. Rudolph Virchow, of Berlin, which we have had translated from a German periodical, the *Beweis des Glaubens* for July, 1884:

## PROF. VIRCHOW ON DARWINISM.

Prof. Virchow attended the Ter-Centenary Jubilee of the Edinburg University as delegate from the University of Berlin. In the course of his public

address of congratulation he expressed himself as follows: "I have never been hostile to Darwinism, and have never declared its system to be a scientific impossibility; but the development which it has assumed in Germany is both an extreme and an arbitrary one. There it is presented as including the primal beginning of life, as well as the method of its continuance. The aid of speculation has been called in. We must warn against constructing a scientific system upon speculation. For, even if we could conceive (according to Darwin) that organic matter is developed by the meeting of atoms and elements, developing life of themselves, yet facts and not hypotheses are the

determining agents in science—deed conceivable—perhaps probable—that a connecting link found between man and the anthropos; but the existence of a connecting link, or of its being proven. Prof. Haeckel is so far as to demand the establishment of a new system of religion based upon the Darwinian theory. Against such dangerous speculation with the fundamental principles of religion, I would utter a solemn and at the same time remarkable words of Liebig, whose science is modest'—that is itself within the limits of observation."

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. **Man and his Infinite Friend.** "The Lord spake unto Moses face to face, as man unto his friend."—Ex. xxxiii: 11. Prof. David Swing, Chicago.
2. **Unbelief Condemned, and Faith Commended.** "They are a very froward generation in whom is no faith."—Deut. xxxii: 20; Ps. xl: 4. Rev. C. H. Spurgeon, London.
3. **The Certainty of Immortal Life.** "Behold, he put no trust in his servants, and was charged with folly," etc.—Job iv: 18-19. Prof. S. F. Upham, of Drew University, New Brunswick, N. J.
4. **The Romance of Crime.** "The same hour was the thing fulfilled upon Nebuchadnezzar, he was driven from men, and did eat grass as oxen."—Dan. iv: 33. T. De Witt Tilton, Brooklyn.
5. **How to make the Most of Self, and do the Greatest Good to Others.** "Follow me."—G. Anderson, D.D., Chicago.
6. **The Religious and the Civil Sabbath.** "The Sabbath was made for man, and not man for the Sabbath."—Mark ii: 27. A. E. Kittredge, D.D., Chicago.
7. **Faith Struggles.** "And straightway the father of the child cried out, and said, 'I believe; help thou mine unbelief.'"—Mark ix: 24. Very Rev. Dean Vaughan, London, England.
8. **The Shrewd Man of Business.** "And the Lord commended the unjust [shrewd] man, because he had done wisely."—Luke xvi: 8. S. E. Herrick, D.D., Boston.
9. **The Promise of the Father.** "And, behold, I send the promise of my Father upon you," etc.—Luke xxiv: 49. Bishop C. H. Fowler, in Chicago.
10. **Christ the Living Fountain.** "If any man thirst, let him come unto me, and drink."—John vi: 37. Theodore L. Cuyler, D.D., Brooklyn.
11. **"Mind your Own Business."** "Peter . . . saith to Jesus, Lord, and what shall I do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee?"—John vi: 21, 22. G. C. Lorimer, D.D., Chicago.
12. **Christian Consciousness the Basis of Christian Argument.**—Acts xxiii. Joseph Parker, London, England.
13. **Conservatism in Religion.** "Prove all things; hold fast that which is good."—1 Peter i: 5; 1 Cor. xiv: 20. President Noah Porter, D.D., New Haven, Conn.
14. **Sanctity of the Body.** "By faith Joseph, when he died, made mention of the children of Israel, and gave commandment concerning his bones."—Heb. xi: 19. Ward Beecher, Brooklyn.

### SUGGESTIVE THEMES.

1. **Speechless Grief.** ("So they sat down with him [Job] upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great."—Job ii: 13.)
2. **The Weariness of Complaint.** ("How long will it be ere ye make an end of words?"—Job xviii: 2.)
3. **Spiritual Control over Physical Nature.** (And the posts of the door moved at the voice of him that cried."—Isa. vi: 4.)
4. **Egotism in Affliction.** ("See if there be any sorrow like unto my sorrow."—Lam. i: 12.)
5. **Abstinence in the King's Palace.** ("Daniel . . . would not defile himself with the portion of the king's meat, nor with the wine which he drank," etc.—Dan. i: 8.)
6. **Politics in Religion.** ("The Pharisees [that they might entangle Jesus and their disciples with the political anti-Jewish sect] Is it lawful to give tribute unto Caesar, or not?"—Matt. xxii: 15-17.)
7. **The Logic of Spiritual Force.** "Satan cast out Satan?"—Matt. xii: 29.
8. **Thinking inducing Repentance.** "He [Peter] thought there was a snare for him."—Mark xiv: 72.)
9. **Stumbling over the Truth.** "The fore of his disciples . . . were hard saying."—John vi: 66.
10. **A Priceless Legacy.** ("Peace be unto you, my peace I give unto you."—John xiv: 27.)



11. A Sublime Epitaph. ("Men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts xv: 26.)
12. A Lawful Sabbath Stroll. ("And on the Sabbath we went out of the city by a riverside [church hunting], where prayer was wont to be made."—Acts xvi: 13.)
13. The Immediate Fruits of Conversion. ("He took them the same hour of the night, and washed their stripes . . . and when he had brought them into his house, he set meat before them."—Acts xvi: 33, 34.)
14. The Great Co-operative Union. ("All things work together for good to them that love God."—Rom. viii: 28.)

### GERMS OF ILLUSTRATION.

BY EDWARD JEWITT WHEELER, A. M.

*No fountain so small but that heaven may be imaged in its bosom.*—HAWTHORNE.

**Pleasures of sin** are like the fabled apples on the brink of *Lacus Asphaltites*—the Dead Sea—which were fair without, but within, ashes.

**Reverence** has before now been taught to Christians by the heathen. "Bismillah" (in the name of God) is the opening to all but one of the chapters of the Koran.

**Pride** certainly went before the fall of Mark Antony, one of the Roman triumvirs. It is said that on the day previous to the disastrous battle of Actium, he had thirteen kings at his table.

**Honor** to the heroic dead is the surest way to keep heroism alive in the breasts of the living. The contrary also is true. The plain of Marathon, so honored when Greece was Greece indeed, was offered for sale to Lord Byron for £900.

**Teaching by example** is, of all ways, the best. Much of the valor of the ancient Scythians was due to the examples of their chiefs, who, in the beginning of a battle, insisted on marching ahead of their troops, to discharge the first arrow at the enemy.

**The Cross of Christ**, as the refuge of the sinner, was well typified by the Scots of the clan of Macduff, Earl of Fife. "Macduff's cross" stood on the boundary between Fife and Strathearn. Any homicide who possessed even remote kinship with the Earl, if he could once reach the cross, was, upon the payment of ten cows, absolved from the murder he had committed.

**Sorrow indulged** when action is called for may prove fatal, no matter how creditable it may be in itself. Gellimer, the Vandal king of Carthage in the sixth century, lost the battle that decided the fate of his kingdom, by his delay to weep over the dead body of his brother. In the meantime, Belisarius came up and routed the Vandals. ("Let the dead bury their dead." Matt. viii: 22. "A time to weep."—Eccl. iii: 4.)

**Faith** is beautifully illustrated by a simile made use of by Longfellow in his posthumous poem, "Michael Angelo." He likens the disposition of the old to forget the things of yesterday, but to live over again the events of early life, to the fact (noticed by every one) that when we are on a moving train objects afar off seem to move with us, as those near at hand sweep swiftly by. How often is the same thing true of the believer, in the midst of this world's sins

and follies, as he keeps his eye upon the heavenly landscape!

**Vanity** of earthly power was considered by the Romans as something that should be held in mind at all times. Even in a hero's triumphal procession, it was customary to place a slave behind the conqueror's chariot to remind him of the instability of fortune. The Egyptians had a similar custom. At their feasts, when guests grew hilarious, a little skeleton was brought forth and exhibited, with admonitions to reflect upon the lessons it suggested.

To bear testimony to Christ is one of the first impulses after the sinner's conversion. Rev. Mr. Mackenzie, of the English Presbyterian Mission in China, tells of a leper in the missionary hospital at Swatow, China, who was converted to Christianity and baptized. He soon after returned to his home, still a leper, but with a heart glowing with love to Christ, and a strong desire to preach the Gospel. His village had been distinguished for the piratical character of its inhabitants, and no missionary had ever visited it. Recently the leper had been heard from, and his labors had been blessed in the conversion of twenty or thirty men and women to Christ. The poor leper, at the time Mr. Mackenzie told the story several months since, was almost dead, but still continued to "tell the story." Two native assistants had been sent to his aid.

**Humble work** for Christ may be of vital importance. The way in which the well-known song whose chorus begins, "Let the lower lights be burning," was written, may be unknown to many. Several years ago a steamer, in the midst of a terrific gale, was trying to make the harbor at Cleveland, Ohio. Two lights ordinarily indicated the entrance to the harbor—one, the upper light, on the bluffs of the coast; the other, the lower light, that of a beacon on a bar at the other side of the entrance. The look-out strained his eyes to catch the lights. Finally he saw the upper light, but it alone could not serve as a guide. Where was the lower light? It had not been attended to. Beaten by wind and wave, the ship staggered on with its many passengers. If it missed the entrance, there was little hope of escaping the rocks. Of a sudden, the lower light was kindled, at last, but too late! They had missed the entrance, and in the attempt to tack about the ship went down with all on board.

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

### Periodicals.

**CHILD NURTURE IN THE CHURCH.** By Rev. James W. Cooper, *Andover Review* (July), 11 pp. It is hopeful to see so much attention given to this subject. This writer says: "There are just now blessed intimations that we are entering upon a revival, which we trust will be powerful and permanent—a revival in zeal and wisdom for the saving of the children. Some of our ministers and churches are feeling deeply on the subject, and are anxiously seeking for more effective methods." While commending the Puritan stern sense of duty to the "rising generation," he claims that a change is working "in reference to the *object* of Christian training. "It is generally believed at the present time that the object of our endeavors should be the child's *immediate* conversion; that we should expect this at a very early period in its life; that, indeed, as soon as it can know its mother the child may know Christ; and that instead of training him *for* a Christian life to be entered upon at some indefinite future time, he may most frequently be trained in a Christian life already entered and recognized. Of course such a change as this in our conceptions is fundamental. It puts the whole subject in a different light. We have an entirely different aim before us now, and we must of necessity proceed in a different way. The old measures cannot lead to the new results. Our different aim compels us to take a new path."

**RECONSTRUCTION IN RELIGIOUS THOUGHT.** By Rev. Francis A. Henry, *Princeton Review* (July), 17 pp. The author of this well-written and well-meaning paper assumes "that a revolution is sweeping over the religious thought of Christendom," which renders "obsolete its present doctrinal formulations," as "out of harmony with the spirit of the age;" and he hereby aims to "simplify the necessary creed, or rather to return to its original simplicity, by distinguishing between what is essential to Christian faith and what is to be left open to individual opinion." The result reminds us of the words of that sturdy original thinker and preacher, Daniel A. Clark: "If you take away all this from my old Bible you may have the rest for a penny!" A Christianity that teaches "that humanity is by nature righteous," and that Christ's "panacea" for sin was "sympathy," and "the power which drew all men unto him when lifted up," was "sympathy," is a Christianity without regenerating or soul-saving power. The historic *Princeton Review* for more than fifty years taught quite "another gospel" than this! But the closing words, taken in their historical sense, have the true ring: "Christianity is Christ himself. Its power in the world has been the power of a perfect human character to mould the sons of men into the image of the Son of God. That

power, then, is with us now. What He is. As He loved and helped men once, and helps them still. He is still the Father, the Redeemer of the sinner, the Giver of eternal life. He has not faded in reminiscence; He is not lost to us in the perspective of history; for we know more after the flesh. Let our Christ faith in Christ, and love of Christ, glance to Christ, and He will lead us out of darkness that shadows our time into the glorious light of His kingdom—the home and Family of God, which knows no citizenship but the Father, no citizenship but brotherhood, no law but love."

**PROHIBITION AND PERSUASION.** By Dr. J. B. Lewis, *North American Review* (July), 20 pp. While this long article presents essentially new either in the way of arguments, it is timely and worthy of the attention of all friends of the Temperance cause. "The times are specially favorable for action on prohibition" is fairly before the people; the great economic, social and moral issues are pressing, and will continue to press until there is a solution. We verily believe we are bound to succeed. We commend this to our readers. The facts and statistics which were taken from the columns of the *HOMILETIC MONTHLY*, and the conclusions presented by both of these able and devoted advocates of the cause, are worthy of the attention of all patriots and lovers of humanity.

**THE BURIAL OF THE DEAD IN THE EARLY CHRISTIAN CHURCH.** From the German of Prof. G. H. Schodde, *The Lutheran* (July), 11 pp. The contrast of heathen Christian views of death and eternity is an interesting subject of investigation. The contrast is nowhere more strikingly shown than in the manner in which the whole system and its attending circumstances was changed in the early ages; for everywhere the system of burying the dead corresponds to the popular ideas of death and of eternity. Hence the introduction of Christianity and its views of death and new forms of burial, were entirely unknown to the nations of antiquity. Compare the picture of a heathen with that of a Christian! The history of the matter, here briefly sketched, will be read with interest.

**THE PROGRESS OF THE CHURCH [Roman Catholic] IN THE UNITED STATES.** By John Shea, LL.D., *American Catholic Quarterly* (July), 25 pp. This long article is written with masterly skill and ability by one of the lights of the Romish Church. It is matter of fact, tracing in detail and with a long array of statistics, the growth of Roman Catholicism in the United States from "the first period

council to the third plenary council of Baltimore." Such a *resumé* of "the progress of the Church in the United States" for half a century and down to the present year, is of interest to the Protestant portion of our people, as well as to the Romanist. It is interesting to read this history from the latter's point of vision. An extreme sectarian spirit, rather than the judicial, colors and vitiates much of the record. The School question is not fairly stated. The Government is denounced in no measured terms. For instance: "The United States Government has, however, persistently placed over this Catholic people [New Mexico] as governors, secretaries, and judges, Protestants, some of whom have been selected apparently from their coarse and brutal hostility to everything Catholic. It has, too, placed the Catholic Indians under Protestant control, and, degrading itself to the work of petty proselytizing, has used every means of coercion and bribery to alienate from the Catholic faith, in which they had been brought up for three hundred years, the simple-minded Pueblo Indians." This from the representative of a Church which, by sectarian zeal and political chicanery, has succeeded in drawing millions of dollars from the public treasury to support her sectarian schools, protectories, and other church institutions! The writer claims that the colleges of the Romanists "will soon stand alone in recognizing Christianity, revelation, the Scriptures, as well as in the cultivation of the ancient classics, in the study of the literature of Greece and Rome, and in a sound school of philosophy and ethics." He also claims that there are "more than 8,000,000 of souls" connected with the Catholic Church in this country, and "at least 7,000 regular and secular priests," in addition to the dignitaries.

**FRENCH REPUBLICANISM THE LEGACY OF THE HUGUENOTS.** By Rev. J. O. Johnson, *Reformed Quarterly Review* (July), 23 pp. President Grevy, in an address to the delegates of the Reformed Congregations in 1879, asserted that the Huguenot Church is "the mother of modern democracy." The object of this paper is to establish as a fact of history, that the present republic owes its existence largely to the heroic efforts and noble example of the Huguenots, who established the first republican government on French soil in the sixteenth century. America, too, owes a lasting debt of gratitude to the Huguenots, whose descendants furnished our country many of her best citizens and most ardent patriots. John Jay, Henry Laurens, Elias Boudenot, and General Marion of revolutionary fame, will readily occur to the mind of the reader, as leaders in the cause of liberty in the New World. The sketch here given is full of interest and tends to inspire confidence in the permanence of the French republic.

**THE EMOTIONAL ELEMENT IN PREACHING.** By F. H. Kerfoot, D.D. *Baptist Quarterly Review*

(April, 18 pp. A carefully-written discussion of a very important theme connected with homiletics. The drift of it is to show that the emotions occupy so important a place in human nature, that no preaching can be really successful which does not properly appeal to them; and that a due regard for the emotions will go very far in determining the matter of sermons and the mode of their delivery. There are sound sense and many excellent points in the paper, which may be read to profit by all who preach. It is time to call attention anew to this matter. We are drifting into a non-emotional, philosophical, essayic, merely intellectual type of preaching, in which the head plays a more important part than the heart; high culture, aesthetics, dispassionate disquisition, take the place of plainness of speech, intense earnestness of conviction, and soul-moving pleadings to flee the wrath to come.

**THE RELIGIOUS BELIEF OF SHAKESPEARE.** By J. O. Murray, D.D., *Presbyterian Review* (July), 25 pp. It is a wonderful tribute to the genius of Shakespeare, that after the lapse of three centuries, scholars in all lands are interested in whatever promises to elucidate his personal history, or throw light on the reading of any of his plays. A multitude of theories prevail as to his views in relation to religion, some claiming him as a Roman Catholic, others as a member of the Reformed Church of England; others still asserting that he was a free-thinker, and some even that he was an agnostic; and others that he designedly concealed his sentiments. Prof. Murray goes pretty fully into the subject in his highly interesting article, and presents a great mass of evidence to support his conclusion, that the greatest of English poets - the greatest, indeed, of all poets, and one who has combined so much of the Christian faith regarding God and man, in his immortal dramas - was a full believer in Christianity, was in sympathy with the Reformed Church of England, and that he was a worshipper in the church at Stratford-on-Avon, joining in the venerable forms of the Book of Common Prayer.

**COUNTER-CURRENTS IN THE THOUGHT AND SPECULATION OF THE TIME.** By J. H. Rylance, D.D. *Christian Thought* (July and Aug.), 20 pp. A fair and discriminating discussion of this theme, although his strictures on the tactics of apologists are unnecessarily severe. "The net result of the struggle at this hour is a very marked advance in liberty, both of thought and action, upon lines once prescribed by authority." The attitude to be maintained by the friends of the old faith, in the face of the hostile array of the day, is freely discussed. The conclusion of the writer is self-assuring. A reaction will come; of which there are indications already. "For the eternal questions are with us still, and the old eager longings, and can not be answered by a philosophy which resolves the secrets of the universe into protoplasm."

# THE HOMILETIC MONTHLY.

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE,  
DISCUSSION OF LIVING ISSUES, AND  
APPLIED CHRISTIANITY.

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VOL. VIII.—OCTOBER, 1884.—No. 13.

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## SERMONIC.

### PAUL'S PRAYER.

BY BISHOP H. W. WARREN [METHODIST],  
DENVER, COLORADO.

*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom, etc.—Eph. iii: 14-21:*

WHICH apostle do you think is most dearly loved by the Holy Catholic Church? There is Thomas, whose hesitating caution stripped one great doubt from a most important doctrine, and established the fact of the Lord's resurrection on the firmest possible basis. There is Peter, whose very fall from emphatic declaration of superior devotion to the most craven and abject denial of his Lord, shows him to be a man of like passions with ourselves; and hence his attainments of grace are possible to us. There is John, by nature passionate and furious—so much so that the Lord named him in accordance with his nature, a son of thunder—a nature shown by his desire to call down heaven's lightnings to destroy a whole village, some of whose inhabitants had done discourtesy to his Lord; and yet he became so sweet and lovely that he seems the very embodiment of the

sweetness of grace. And there is the apostle Paul, burning with more zeal, enduring more hardships, writing with more power, a greater factor than any other in that early marvellous spread of Christianity, because he had a more cultured mind—more gifts, graces, and usefulness to consecrate to the work. Yes, the Church is agreed that the apostle Paul is their greatest favorite, greatest inspiration and incentive to grandest work. It has often been said that in the long calendar of saints Methodism recognizes only or chiefly St. Paul as a Methodist saint. Most gladly would I believe it true that every Methodist was filled with his spirit of heroic sacrifice for the conversion of the world.

Of Paul's writings, which is most dearly loved? There is that Epistle to the Galatians, a little fragment of the Gallic race that drifted on the tides of emigration into Asia. They are of the same blood and mercurial characteristics as the French and Irish, ready to pluck out their eyes to serve a friend, and quickly bewitched from obeying the truth. There is that Epistle to the Philippians, so tender and exquisitely loving, that we seem to hear the voice of Jesus weeping over Jerusalem. Then

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

there is the Epistle to the Romans—forged links of iron logic, strong enough to hold a recreant world to the throne of God, with more sublime truths dropped as mere parentheses than can be gathered out of volumes of other men; while along these links of logic, and over these parenthetical expressions, leaps a line of electric fire, till the iron changes into soul, and that which seemed strong as iron becomes stronger as emotion. The Epistle to the Romans showed man at his best, by the help of the visible creation and the Mosaic law. But Ephesians shows man at his best, as helped by the Creator, saved by Christ, and aided by the Holy Ghost. God hath raised us up and made us to sit together in heavenly places with Christ Jesus. To this end, He has used the same power to usward that He used when He raised Jesus from the dead, and set Him on high, far above all principality and power that is named in this world or in that which is to come. And He has done this that He may show us unto the ages to come, in the heavenly places, as the outcome of the exceeding greatness of His power to usward which believe. All the optimists of this world have views of man that are meagre and poor, stunted and dwarfed, mutilated and malformed, compared with the views of incomprehensible greatness that the Bible offers when man, nature and God, in the exercise of His highest attributes in intensest activity, join to lift men up.

What is the process whereby God seeks to train men? It is a process of *external help*. Many a man is ready to say: "Let me develop myself; let me be dependent on no outside help. I wish to be a self-made man." Pitiable pride! He can never develop a breath without an ocean of air, or power to creep without a world to crawl on; he can never develop a power of mind without a universe as a ladder on which to climb; he can never develop a moral force without the infinite God to give him the idea and set up standards, a suffering Christ to remove obstacles,

and the Holy Ghost to give him daily comfort and help. On the same principles by which he develops the babe into boyhood, the boy into immature manhood, God develops immature manhood into the perfect stature of manhood in Christ Jesus.

"Heaven is not reached at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

The grandest picture in the history of our race is Omnipotence prostrate in Gethsemane, and dying on the cross to help men. The next grandest is Paul in a dungeon in Rome, forgetful of all possible personal ills, and helping the whole Ephesian Church to heights of manhood beyond the dreams of their highest ambitions. The universe is one. No man liveth unto himself, and no man dieth unto himself.

Paul bows his knees and prays God to "grant" something to the Ephesian Church. According to what measure? Not of their desires, or capacities, or even needs, but "according to the riches of his glory." Kings grant royally. There is a legend that Alexander told a friend to go to his treasurer and get what money he wanted. The treasurer soon came, in great indignation, to say that this friend had abused his confidence, and ought to lose his head. "Why, he has asked for \$40,000,000!" "No," said Alexander, "he honors me by asking largely; he estimates my ability, and exalts my friendship. Pay the draft." We come to One who is richer in worlds than the ocean shore is in grains of sand, with ability to multiply these worlds by infinity by a word; and we should say to our soul,

"Thou art coming to a King!  
Large petitions with thee bring,  
For His grace and power are such,  
Thou canst never ask too much."

Can we estimate the fulness of the riches of His glory? "God endured with much long suffering the vessels of wrath fitted to destruction to make known the riches of his glory." All that God has borne from sinners is set as a symbol to signify the vast riches of His



glory. All the scoffs and sneers of wicked men; all the vileness a deluge could not wash away; all the efforts to tear down His kingdom; all the contumely heaped upon His perfect Son; all the shame of nakedness; all the agony of scourging, of mockery, of nailing to the cross; all the unforgivable blasphemy against the Holy Ghost—all patiently endured to give men some significant symbol of the vast riches of His glory. No wonder Moses could not see it and live.

According to this measure grant—what? “To be strengthened with might by his Spirit in the inner man.” Exactly what men need. That is our point of weakness. Peter—weak before a girl, profane when he was in no danger, laying up for himself bitter weeping when there was no occasion—only needed to be strengthened with might by the Spirit in the inner man to face a hostile nation and bring a Pentecost.

The Gospel is philosophic. It does not propose to give men what could be of no use, as coin to a child, knowledge to weak sinners, the power of nitroglycerine to careless boys; but to begin at the right point and develop character; to train manhood; to make a strong foundation; to enable a man to develop himself. The only possible salvation for man is strength to cling to principles, hold to promises, and never let go of God.

The highest truth of this magnificent prayer is brought out by a bit of exegesis. It turns on the word *ἵνα*, that. It is not a connective, but a causative particle. It means, “in order that.” Each petition is a step in order to a higher. The child learns to creep, not as a final mode of locomotion, but in order to stand; learns to stand in order to walk; to walk, in order to run and leap. He learns his a, b, c, not as an end of learning, but in order to read. He saves cents in order to have dollars; single dollars, in order to have thousands. So let this same mind be in you which was in Jesus Christ, in order that you may share His glorious exaltation. Be strengthened “in order that

Christ may dwell in your hearts by faith.” O blessed word of permanent and continuous abiding! To be content with transient and infrequent visits from their Lord have not even the privileges of Mary and Martha of the abiding for at a great annual feast. The visits as rare as angels' comings; men are not sufficiently strengthened by the Spirit to retain by faith the vine Comer. The strengthening is the first step of every Christian comes to a man when he goes for prayers, when he first opens his heart to his pastor or Christian friend. If he go on, it is to receive Christ by faith. And ever after then he may expect the promise of Christ: “My Father will love him, and we will come and make our abode with him.”

Third step. Strengthened, by Christ's indwelling, in order to be rooted and grounded in love. To be able to comprehend with a little what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge. Naturally stability follows strengthening. The Christian is not an airy imagining; not a mere opinion. Its foundation is the Christ Jesus. Its structure is built up in him and established by the faith.” “To present you as unblemished and unreprouvable, a people zealous of good works, grounded and settled, moved away from the hope of perdition.” Lives fashioned on example are weathercocks that simply turn every way the popular wind blows; conditions shift as the fickle public changes leaders; but lives conformed to principles change only to grow in the lines already fit to be in. Nearly all streams know their scarcity, if not utter drouth. Only those that have their sources in the heavens, so high that the everlasting makes their tops glorious, can be perpetually full. The hotter the sun, the brighter the sun, the fuller the ever green banks. The only permanently full-banked stream in the

is love. It flows from heights higher than earth. It is the river of life in heaven. It so richly waters the trees there that mere leaves are sufficient for the healing of whole nations. It comes down to earth in such fulness that

"Its streams the whole creation reach,  
So plenteous is the store—  
Enough for all, enough for each—  
Enough for evermore."

The more arid the wastes of the heart, the more love it can receive. The richer the growth of the soul, the more of the water of life can it utilize and absorb.

It is singular that the result of God's special training is love. Natural again. The prize is to correspond with the training. Men expect from the toil of the gymnasium and the dust of the arena, not scholarship, but strength; from the discipline of the scholar, not music, but mental acumen. So from spiritual strengthening and Christly indwelling love results. To what extent? To fully comprehend, as the glorified saints do, the breadth and length, the depth and height of the love of Christ, which passeth knowledge. Here is an object to fill the ambition of an archangel. Christ did not die for any small thing, merely to get a few shrivelled souls penned into a place of light and of luscious fruit, but to bring many sons unto glory, who should be fit to sit with Him on the throne of the universe.

This love passeth knowledge. Assuredly wherever God works the result passeth the knowledge of men. Who ever knew all about a rose petal, or the brain of an ant, or the wing of a fly? There is not a sunbeam in infinite space, nor a mote that floats therein, that does not surpass the knowledge of man. We go down to the minute, and up to the vast, but our millionths of an inch and our multiplied millions of miles do no more than approximate the one or the other. As much as the glory of colors in the flowers of the earth, or the rainbows of the sky, pass the knowledge of the blind man; as much as the outpoured organ harmonies of Mozart or Handel surpass the

knowledge of the deaf; as much as a brooding mother's love surpasses the comprehension of the babe, so much does God's work at every point surpass our knowledge. How much more must His thought be higher than our thought; and how inconceivably higher must His love be beyond our love! The greatest possible human standard, once or twice attained in centuries of history, is that a man lay down his life for a friend; and God commendeth His love in that Christ died for sinners that were smiting Him in the face.

"My trespass was grown up to heaven;  
But far above the skies,  
Through Christ abundantly forgiven,  
I see Thy mercies rise.  
The depth of all-redeeming love—  
What angel tongue can tell?  
Oh, may I to the utmost prove  
The gift unspeakable!"

Paul evidently believes we may prove it, and evidently because he has proved it himself. When, suffering in death, oft scourged, stoned, among false brethren, we ask him how he can stand it, his answer is, "The love of Christ constrains me." It is the secret of Paul's unparalleled work, of his unconquerable spirit. He knew it was not for him only, but the purchased heritage of all Christ's disciples. Oh! soul troubled with darkness, come into the sunshine; troubled with grief, come into the joy; troubled with inefficiency, come into the infinite helpfulness of Christ's love!

But there is another era. What can it mean? Is there another deep beyond this measureless ocean of love? "In order that ye may be filled with all the fullness of God."

Feeling has already been exhausted; but God is more than feeling. He is wisdom, justice, holiness or conformity to law. He desires to fill all our little vessels out of His infinite oceans; to crowd all our capacities from His inexhaustible fullness. God tries to come to all our faculties. He has put within us a perception of beauty; and to fill it. He makes the dewdrop to mirror the starry heavens; has created violets,

forget-me-nots and roses all over the earth; He has transfigured the storm with rainbows; made animal life microscopically exquisite, and even made the winter's snow as beautiful as thought can conceive. He has put within us a perception of music, and has fitted the air to communicate ten thousand liquid melodies so freely that a single lark can shake twenty tons of air with delicious vibration. He has put within us a perception of grandeur, and to fill it He has lifted up through a thousand years the gigantic tree, has crowned the lofty mountains with perpetual snow, and set the stars in their unthought infinitude of space. God comes to all men. To some He is only a trouble, a sense of unrest, because of unlikeness to His perfectness; to others He is a forgiving God; to another He comes with cleansing power; to another with exhaustless comfort; to another with all the divine attributes.

The saints above must have every want met, every capacity filled, every power developed, and then every enlargement satisfied. Paul said to the Philippians: "My God shall supply all your need, by Jesus Christ." It would be treason to truth to suppose that meant simply bodily hunger: it is another expression for being filled with the fullness of God.

Men are capable of receiving help in various degrees. Did you ever see an acorn planted in a little vase? It becomes a dwarf tree. It has all the characteristics of an oak—the roughness of bark, the peculiar manner of putting out limbs, and the regularly-cut leaf. Around it is the ocean of air and the limitless sunlight, but it is cribbed, cabined and confined. It cannot receive much sunlight, much air, much nutriment; it can only add an ounce of matter to itself, and may be comparing itself with itself, and think itself the king of oaks. Another acorn was dropped in the open country. It wrapped its fibres around great rocks, in order to be rooted and grounded in stability. It wrestled with the tempests, it spread roots and arms a hun-

dred feet, and towered into the air, drinking with its myriads of leaves sunshine and air by the oceanful, and appropriating to itself wood by the cord every year.

I have seen a little engine, no larger than a watch, fairly buzzing with steam that it drank out of a little thimble of a boiler; but it was of no sort of use, except as a curiosity. And I have seen an engine with lungs a hundred inches in diameter, and every time it filled them it sensibly altered the pressure in ten great boilers. But it did some work; under the street in one direction, over it in another; through block after block, through story above story, the whole region of machinery and creation leaped into life and fairly sung in its exuberance of power to work. So there be men, supposing themselves to be Christians, who only use some one department of the fullness of God. Some only draw on His forgiveness, and would exhaust it, if it were not infinite; some draw only on His condescension, and prove that to be limitless; some seek only for His joy, and because they will not take His sacrifice, are obliged to suppose their own leaps and spasms to be God's answer. But some come to God for help in all things: for perfect conformity to God's nature, for likeness of the child to the father. Then they fill their great lungs from the infinite treasures of life, love, wisdom and power, till whole blocks, cities, states and countries throb with a new and creative life. How could Paul write so much, and so valued portions of the Bible, and stir two continents in his lifetime, and all ages afterward, had he not set all his faculties to be filled with all the fullness of God?

God only knows the possibilities of the soul that is His own breath. He has put into the dirt a capability of rising into green grass, woody fibre, beautiful rose petals, and luscious fruit; into the rough carbon, capability of being perfect diamond; into useless ore, capability of being a long body for the soul of electricity, thrilling with all that mind can think or heart can feel.

A species of the century-plant, called the magney, grows in the tropics; grows for years into great thick leaves, broader than two hands, thicker than three, and longer than twenty, and armed with the sharpest thorns. Its juice makes the stupefying *pulque* drink of Mexico. Nothing could be uglier; but, all of a sudden, it shoots up a tall shaft like a small telegraph pole, that crowns itself with a perfect wealth of abundant flowers. So for centuries roll on the dolorous and accursed ages. Men grow into flabby uselessness, they bristle with savage thorniness, they compel the nations to drink the wine of their fermentation. But, all of a sudden, some exceptional man shoots up from the general mass, some Luther, or Wesley, able to reveal that greatness of humanity which God knew all the time was among the capacities of His children. He knows that there are in every man as great possibilities of development, by His help, as have ever been shown by any man.

He only knows the modes of development. Men are ever seeking good or goods by inheritance. God offers them to industry. They pray for results. God answers: "Get them by processes." Men want to vault at once into strength, influence, wealth, heaven. God says, take the steps: creep, stand, walk, run, leap; the way that Abraham, Jesus and the disciples walked must be the way. Infinite power, joined with infinite love, cannot help men but in specific ways—the lawful ways of an ordered universe. It is vain to attempt any other.

God only knows the power of working. Men look at the memory of a Porson, the strategics of Napoleon, the mathematics of a Newton, and despair. But no man need despair of Christian attainment, because of the fullness of power that waits to help men. God speaks, and it is done; commands, and it stands fast. He can make an Abraham, father of the faithful; a John, personator of the love and gentleness of Christ; a Huss, a Luther, a Wesley, a Moody, out of a herdman, a fisher, a

monk, or a carpenter: but the man must take the step, and measureless power teaches every Ephraim to go, holding him by the arms. All these great men have had struggles, not so much to do, as to accept God's way. And, amazed as we are at what God did for them, we should be more amazed if we only knew how much more God would have done for them if they had only let Him. We must always remember that the sufficiency of the power is of God and not of men. He ever waits to fill men with all the fullness of God.

"O little heart of mine! shall pain  
Or sorrow make thee moan?  
When all this God is all for thee—  
A Father all thine own."

Ah, good hearer, how far have you come? How many steps have you taken? You have been strengthened by might by the Spirit in the inner man. Every man has that. The Spirit comes to every man that far, that he may profit withal. By it you have been warned, convicted of unfitness for heaven, unlikeness to God. But the purpose of that strengthening was in order that Christ might dwell in your heart by faith. Has the second step been taken, or is the babe still lying in the cradle, when ability has been offered to walk? Has the third stage been reached—rooted and grounded in love? Know ye the next stage: able to comprehend the breadth and length and depth and height of the love of Christ? Who knows the exuberant joy of being filled with all the fullness of God? At whatever point you are, your only watch-word is progress; your opportunity is through the eternal years; your help is the King of the universe.

Let us join in the doxology of St. Paul: "Now, unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that already worketh in us, unto him be glory in the church that receives and reveals his power, by Christ Jesus, throughout all ages, world without end. Amen."

## THE HUMILITY OF JOHN THE BAPTIST.

By S. J. McPHERSON, D.D. [PRESBYTERIAN], IN SECOND CHURCH, CHICAGO.

*He must increase, but I must decrease.*—  
John iii: 30.

JOHN THE BAPTIST had great reason to think highly of himself. He was a priest, a prophet, the predicted herald of the Messiah, and the spiritual leader of his nation. As a priest, descended on both sides from the consecrated family of Aaron, he belonged to the highest caste in the chosen kingdom of Jehovah. At the same time a prophet, like Jeremiah and Ezekiel, he not only held the highest rank, but, by special appointment, he belonged also to that singular order which transcended all rank. As the authorized representative of God, he revealed the mysteries of heaven to the children of earth. But, by the divinest testimonies, we know that he was even more than a prophet. He was himself the subject of prophecy. Like Isaac and Samuel, he was the child of miraculous promise. An angel heralded his birth, announced his name, and foretold his wonderful career. Isaiah and Malachi had predicted him as the forerunner who should come in the spirit and power of Elijah, to disclose at last the secret of the ages; and he came, bringing joy and gladness, to strike the *hour* for which so many weary centuries had waited, to point out the very *Man* for whom so many longing generations had watched.

His life, too, was worthy of his mission. In a world composed largely of hypocrites and sensualists, he kept the lowly vows of a Nazarite from his birth. He ate the coarse fare which nature provided, he wore the rough garment of the ascetic, and he spent years in the solitary wastes of the wilderness, communing with the Holy Spirit: his sphere was too high and peculiar to be shared with the crowds of common men. Then, at the fit time, the greatness of his mission and the majesty of his character were acknowledged by multitudes whom he turned back to the Lord

their God. Pharisees and publicans, Sadducees and peasants, the scribes and the long-suffering people alike flocked to hear his words of warning and his promise of the approaching Kingdom. From the fleshly Tetrarch on the one hand to the thoughtless soldier in the other, men trembled before his fierce words of repentance; for John was with the inspiration of the Almighty, and his words mastered human nature as the hurricane sweeps through the trees of a wood.

Now, in this marvelous original character was there no ground for pride? John's generation was full of men who were proud of their birth, proud of their position, proud of their character, proud of their success, proud of their power, proud of their pride itself! Was John not a man with incomparably better excuse for pride, he should feel no pride. His own disciples grew jealous and angry when they saw his influence waning before that of One whom he baptized. It made them envious, men turning away from their former life and beginning to seek Jesus. But in the sublime humility John saw his glory paling before the rising glory of another, not only without bitterness but with hearty complacency. In all his transcendent greatness seems now to lurk no taint of egotism, and in the text he proclaims a sentiment which exceeds the powers of fallen man: "He must increase, but I must decrease."

Beggared as we are of such significance, it becomes us to inquire: How did John attain to this unworldly ardor of self-abnegation? How did he conquer self and become, like his Master, meek and lowly in heart?

It should be noticed at the outset that, whatever means he used, he did not become humble by mere self-denial. He makes no allusion to fastings and vigils in the solitude of the desert. These doubtless he used as a protest against the degeneracy of the times, and as a preliminary preparation of his own heart: but



Abraham for salvation, but to bring forth fruits meet for repentance; Jesus is the Lamb of God that taketh away the sin of the world. John comes in the spirit of Elijah; Jesus is the Christ. John is a man sent from God; of Jesus the voice from heaven proclaims: "This is my beloved Son, in whom I am well pleased."

Then, if the closing portion of the chapter be, as it appears to be, a continuation of the Baptist's words, and not a comment by the Evangelist, the contrast is drawn still more closely. John confesses himself to be of the earth, earthy; Jesus is from heaven, and above all. John is a witness to testify the Word of God which came to him in the wilderness; Jesus testifieth what He hath seen and heard, and speaketh the very words of God himself. John has one great function—to manifest the Messiah to Israel; but Jesus hath all things given into His hands. John is *filled* with the Holy Ghost from his birth; but to Jesus God giveth not the Spirit by *measure*. John denounces all sinners, and warns them to change their lives; Jesus is armed with the awful power of conferring everlasting life, by virtue of belief in Himself, and of visiting the wrath of God upon all that will not believe.

No wonder that John felt humble when he held such views of the person and the mission of Jesus Christ. No wonder that he bowed low in the dust before One that was so much mightier and better than he. No wonder that he felt unworthy to stoop down and unloose the shoe's latchet of a Being so surpassingly glorious and majestic.

Ah! pride is, after all, only a form of blindness. It is because we do not see the King in His beauty that we think so well of ourselves. When once we really appreciate the greatness and the glory of Christ, it must crucify our pride; for the contrast will bring out our relative insignificance.

III. A third ground for John's humility is shown in *his sense of union with Christ*. The language of the text does not say that John's work is coming

to an abrupt end. The terms used intimate that the process is to be progressive. It is gradually to diminish. The mission of Jesus is not, as the disciples fancied, a rival of that of John. The two are mutually inclusive. They are parts of one whole, the increase of Jesus being a measure of John's decrease. John's work was one with that of Jesus, as the seed is one with the plant. The seed may die, that the plant may sprout and grow; but the seed is not lost: it reappears in the new life of the plant itself. It is an historical fact that the *message* of John was absorbed into that of Jesus. The burden of the Baptist's preaching was: "Repent ye; for the kingdom of heaven is at hand." Then, when Jesus came in the power of the Spirit into Galilee to open His public ministry there, His first announcement was made in precisely the same words: "Repent ye; for the kingdom of heaven is at hand." In the same historical way it is clear that the *work* of John was avowedly preparatory and introductory to that of Christ. John knew that it was to be merged with that of his successor and Master. If it should turn out otherwise, John's mission would have had no meaning, his own predictions would have been falsified, and his personal honor, instead of remaining unimpaired, would have fallen into discredit.

This is illustrated in John's baptism of Jesus. "When Jesus came to be baptized," "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us [not you merely] to fulfill all righteousness. Then he suffered him." John obeyed Jesus; while Jesus recognized the obligation to do this duty as common to John and Himself, and by submitting to the act of baptism, He entered into John's work. He identified Himself with John. Then, the moment that the baptism was completed, John saw the Spirit descending like a dove, and abiding on Jesus. That was the signal to

John that Jesus was the Son of God. It divinely witnessed the fact that the Messiah had come, and to the consequent fact that John was subordinated and united to Christ. Jesus entered into John's work to end it by ratifying it; John entered into Jesus' work to establish and to complete his own.

John illustrates this union in a striking way by calling himself the friend of the bridegroom. That office involved not mere subordination, but hearty sympathy, and unity of purpose with the bridegroom. It fulfilled a function as tender as it was important. It required the utmost unselfishness; the "friend" must do nothing for himself, but everything for the bridegroom's interest. He must negotiate the marriage and prepare for the wedding. He rejoices greatly in the bridegroom's words of instruction and commendation; and when, at last, he sees his favorite in safe and happy possession of the bride, he is perfectly content. His unselfish mission is successful; his unenvious joy is fulfilled.

In the final verse of the chapter we may find a still warmer characterization of the union between John and Jesus. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John stakes the salvation of the soul on the fact of union with Christ by faith. He advances to our own standpoint, and points out the great remedy for pride in the common panacea for all sins. Union with Christ, in proportion as it is actually realized in our experience, renders pride impossible. The tap-root of pride is selfishness; and the seed of selfishness is the exaggeration of our own individuality. But this distinguishing of ourselves necessarily grows less and less as union with Christ becomes closer and closer. Pride dies of inanition as we become one with Him.

The humility which grows of this union with Jesus Christ is far higher and sweeter than any other form of humility. It certainly is nobler than

the sense of absolute dependence more honorable than the mere sense of inferiority. It is a form of love, which finds its longings in another. It glories not in itself, but in Christ. He is the vine, of which we are the branches; He is the head, of which we are the members. His life is hid with Him in God. In us, as we do, indeed, "decrease;" but as "increases," we increase in Him. We rejoice to decrease in ourself, in order that we may increase in Christ. We bury self, that we may increase in Christ. Pride is impossible in a state of dependence; it starves to death. The sense of dependence vanishes in trust; the ambition to be great vanishes in the shared pre-eminence of the glorious Master; and so humbled, we are conscious of our own existence in the arms of perfect love.

The heroic life of John the Baptist for us at once an incentive and a rebuke. Though he was greater than the greatest that had lived before him, the Savior says that the least in the kingdom of heaven is greater than he. He died at the day-dawn of Christ, while the shadows of Judaism were still lingering around him. Yet we, of us, who flourish in the light, can hope to rival his sublime life. How many of us heartily acquiesce in all that Providence appoints, and joyfully accept subordinations and decreasing influences among us all has so exalted a testimony of the greatness of Christ. Can we clear an idea of our relations to Him that no success on our own merits, and any inferiority in other men, can make us boastful or proud? Have we purified pride that we can rejoice in tribulation or apparent failure for the dear sake of Christ? Have we cast self in the blessed love which does not hurt herself, is not puffed up, and knoweth not her own?

If we fear to answer such questions, we should remember that, with the light than John, we can get clearer knowledge. Why should we love darkness rather than light?

all, with the bloody cross and broken sepulchre of Calvary in view, we surely might learn to say: "God forbid that I should glory save in the cross of our Lord Jesus Christ: by whom the world is crucified unto me, and I unto the world."

### THE FAITHFUL SAYING.

BY THOMAS H. PRITCHARD, D.D. [BAPTIST], IN FIRST CHURCH, WILMINGTON, N. C.

*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. i: 15.*

1. THE Bible affirms that *Jesus Christ came into the world*; that, in the reign of Tiberias Cæsar, there appeared in Judea a man named Jesus, who claimed to be the Christ, the promised Messiah, the Savior of the world. This man performed many wonderful works: healing the sick, opening the eyes of the blind, cleansing the lepers, and even raising the dead. Rejected by the Jews as a false Messiah, He was finally arrested, tried before the Sanhedrim and Pontius Pilate, and crucified on the hill Calvary, near the city of Jerusalem. Was there ever such a person as Jesus Christ in this world?

There should have been such a one, if Old Testament prophecies were to be fulfilled; for all the seers of the olden time foretold a Messiah, and many of their predictions were of the most minute and circumstantial character.

They tell the *time* when He should appear. Jacob, in blessing his sons (Gen. xlix: 10), said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." When Jesus was twelve years old and first appeared in the Temple, disputing with the doctors, declaring that He must be about His Father's business—that very year, Archelaus, a king of Jewish birth, was deposed, and Coponius, a Roman governor, was appointed in his stead; that very year the sceptre departed from Judah, for Shiloh had come.

The place of His birth, the little vil-

lage of Bethlehem, was designated by name by Micah, hundreds of years before He came into the world: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." (Micah v: 2.)

Zechariah tells us that He should be sold, and for thirty pieces of silver; and further foretells what should be done with the silver: "They weighed for my price thirty pieces of silver. . . . And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." (Zech. xi: 12, 13.)

The peculiar manner of His death was repeatedly foretold: first, by a type, in the manner in which the paschal lamb was exposed to the fire when roasted, two transverse pieces of pomegranate wood distending the fore part of the body, causing it to resemble the form of a cross; then by David, in the twenty-second Psalm: "They pierced my hands and my feet"; and also by Zechariah (xii: 10), "And they shall look upon me whom they have pierced." And these prophecies seem the more remarkable, as crucifixion was a method of capital punishment unknown among the Jews at that time, and introduced by their captors, the Romans.

Even so trivial an incident as the giving of vinegar and gall to the Savior while on the cross, was mentioned by David: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Ps. lxix: 21.) That they would part his garments among them, and cast lots for his vesture, is also declared (Ps. xxii: 18.) That not one of his bones should be broken, as was required of the paschal lamb, as we are told in Ps. xxxiv: 20; and the fifty-third chapter of Isaiah not only tells us that "He was wounded for our transgressions," but that "he was numbered with the wicked," that "he was buried with the rich," and that "he made intercession for the transgressors."

Now here are a number of facts—and they might be multiplied indefinitely—

all predicted hundreds of years before they came to pass, and all fulfilled in the history of Jesus of Nazareth; and it is to be remembered that over many of these events His parents and His nation could have had no control in bringing them to pass.

Were we to see a man discharge a firearm and speed the missile to a certain mark, we might say it was by accident that he hit the mark; but when we see the gun fired twenty, forty, fifty times, and yet observe that every time the ball goes straight to the mark, we should be obliged to say that the marksman is aiming to hit that very mark. I see not how any one who will study the predictions of the Old Testament can resist the conviction that the shafts of prophecy were aimed directly at Jesus of Nazareth.

Another proof that Jesus Christ did come into the world is furnished by the Jews themselves, who reject His Messiahship. They do not deny that there was such a man as Jesus of Nazareth. Josephus, in some editions of his works, is made to mention Him by name, and seems to regard Him as something more than man; and if this passage is spurious (as some scholars affirm), it is not denied that he mentions John the Baptist, and certain circumstances which point to the existence of Christ in the world at that time. The Talmuds, though containing much falsehood, refer to His nativity, His flight into Egypt, and do not deny that He performed many eminent miracles.

Still another kind of evidence is supplied in great abundance by early Christian and heathen writers. Justin Martyr, who presented his "Apology" to the Emperor Antoninus Pius and to the Roman Senate about the year 140, and Tertullian, in a like treatise, written about 200, and Eusebius, who wrote later, all appeal to the "Acts of Pontius Pilate," preserved in the public archives, as attesting the truth of Christ's death and resurrection.

Quetonius, who wrote A.D. 116, says: "Claudius Cæsar expelled the Jews from Rome because they raised contin-

ual tumults at the instigation of Christ." Tacitus, who wrote A.D. 110, says: "The author of that sect," speaking of Christians, "was *Christus*, who, in the reign of Tiberius, was punished with death as a criminal, by the prosecutor, Pontius Pilate."

The younger Pliny, in his celebrated letter to Trajan, asks, in A.D. 107, what he shall do with the many people in his province of Bithynia who refuse to offer sacrifice to the Roman gods, but "who sing among themselves alternately a hymn to Christ as to God."

Celsus, who wrote against Christianity in the second century, speaks of Christ as having lived a short while before his time; Porphyry, a little while after. Julian, the Apostate, who reigned in the fourth century, and Mahomet, who flourished in the latter part of the fifth century, all testify as to the fact of Christ's existence on the earth. The stilted, yet brilliant, pages of Gibbon, who assuredly wrote not in the interests of our holy faith, give ample proof of the existence of Christ, in the many persecutions of Christians which he details; and the Catacombs of Rome, the place of burial as well as of worship of the early disciples of our Lord, are a living witness of the real personality of Jesus Christ.

The very life of Christ is proof that He was a real character: a life so perfect as to have transcended the power of all the historians, novelists, orators and poets of the world, and to have extorted from the infidel Rousseau the tribute that, "if it was the invention of man, then the inventors were greater than the greatest heroes."

Not to speak of the history and progress of Christianity—a system of doctrine which bears His name, and derives its all-conquering power from Him—we might appeal to the ordinances of His Church, which derive their significance from facts in His personal history—especially the Lord's Supper; rites very simple in their nature, and yet touchingly beautiful in their origin and associations, and which have been observed with sacred reverence for nearly two

thousand years, as affording convincing proof of the truthfulness of the Scriptural account of His life and sufferings.

II. If Christ did come into the world, we may readily believe that *He came to save sinners*, for there was never any other reason assigned for His mission to the earth. It was not till man had sinned that He was promised; and His character as a Savior was clearly indicated in all the rites and ceremonies, types and shadows, sacrifices and offerings of the Old Testament dispensation. Witness the paschal lamb, the lambs slain every day, on the Sabbath, the first day of the month, the great day of atonement, the high priest as a type, the scapegoat, etc.

The titles of Christ illustrate His office as a Savior: Messiah, Christ, Shiloh, Lamb of God, Passover, Ransom, Advocate, Mediator, High Priest, Redeemer, Savior, Immanuel, the Deliverer, Propitiation for sin, Fountain opened for sin and uncleanness.

The express declarations of Scripture are of the same import: "Him hath God exalted to be a prince and a Savior." "Through his name is preached unto you forgiveness of sins." "Our Savior Christ hath abolished death, and brought life and immortality to light." "Believe on the Lord Jesus Christ and thou shalt be saved," etc. Again: It was that He might be a Savior that He came as the *God-Man*. We may not understand how the human and the divine were united in Him, but we can see, in some measure at least, how, in these mysteriously combined natures, He sustained such relations to both of the parties at variance as met the conditions of the case, and made Him an effectual Mediator. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv: 4, 5.)

III. Such a Savior Paul declares to be *worthy of all acceptation*. And this, first, because He has made an atonement for sin—for *all sin*. We cannot understand the philosophy of the

atonement, but we believe the statement of Scripture, that an atonement for sin has been made; that God has accepted it as sufficient to satisfy the law; and that full and free pardon is offered to *all men* through the cleansing blood of Jesus.

We should accept Him as our Savior because we are all sinners, and there is hope of salvation through no other name.

The great cost of personal suffering by which this redemption was purchased for us, should move us to take Christ as our Savior and devote our lives to His service.

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### DISAPPOINTMENTS.

BY REV. G. HUTCHINSON SMYTH [REFORMED], IN REFORMED CHURCH, HARLEM, N. Y.

*Purposes are disappointed.*—Prov. xv: 22.

1. DISAPPOINTMENTS are the *common lot* of man. Prince and peasant, prophet and people, wise and unwise, rich and poor, young and old—all have suffered disappointment. The man does not live who, at some time or other, has not been disappointed. Hence, when this comes to you, you can say that no strange thing has happened to you but such as is common to all mankind.

The forms of human speech in the Bible represent God as being disappointed in the creation of man. It repented the Lord that He made man, and grieved Him at His heart. Eve was disappointed in the good promised her if she ate of the tree of knowledge. The builders of Babel were disappointed. Solomon sought to find happiness in all human inventions, but had to write on them all, "Vanity!" So we might pass through the whole range of human history, from Alexander to Napoleon, and find disappointment the common lot of all.

2. The *number* of disappointments are incalculable. Think of the millions on record all along the stream of time; think of the many millions more that are never placed on record.

3. The *variety* of disappointments which men suffer is very great. Men are



disappointed in carrying out schemes of ambition, in securing preferment, in amassing and holding wealth; yes, even in carrying out plans of good, benevolence and charity. They repose trust in institutions, in friends, in the future; but alas! they are "doomed to disappointment."

4. The *bitterness* and melancholy results of these disappointments are worthy of note. Many a bright and happy life has been forever clouded and depressed by early disappointment. Many a life has been shortened, and many another tragically ended, because of some overpowering disappointment. Cowper never wrote anything more tenderly beautiful than the account of how the servants, to comfort him on the death of his mother, always told him she would come back to him. He was standing before his mother's picture, and in imagination addressing her, when he wrote:

"Thy maidens grieved themselves at my concern,

Of gave me promise of thy quick return;  
What ardently I wished I long believed,  
And, disappointed still, was still deceived;  
By expectation every day beguiled,  
Dupe of to-morrow even from a child."

But the greatest of all disappointments have been portrayed by Christ in some of His parables, in which He tells us that there shall come to the very door of heaven those expecting admittance only to find themselves thrust down to hell.

5. The *sources* of disappointments are many. In general terms we may say they belong to a sinful world, where all is confusion, uncertain, and deranged. Disappointments arise from man's shortsightedness, mistakes, failures, and weakness. The connection of our text reads: "Without counsel purposes are disappointed." We cannot control events, or foresee contingencies that may intervene or insure the capacity, integrity and fidelity of others. We are constantly taken by surprise at things springing up that we never dreamed of, and made no provision for. Hence many catastrophes, by sea and land,

might have been prevented had they been anticipated.

6. The use to be made of disappointments. (a) They teach us the uncertainty of all human expectations and our absolute dependence upon God. (See Jas. iv: 13-15.) (b) Our own impotence. No man can say, I will do thus and so. English skeptics sneer at the *Deo volente* put into the religious notices of meetings to be held. They call it religious cant. I presume the infidel cant is, "We will hold a meeting whether God will or no." The first builder of the Eddystone Lighthouse said, when it was finished, that God Almighty could not send a storm strong enough to blow it down; but one night's storm sufficed to hurl both builder and lighthouse into a raging sea. (c) We are to expect disappointments. I do not say desire or court them; but put it into your count for the journey of life; there are many disappointments in store for the traveller. (d) When they come accept them resignedly, not stoically, but look at them rationally. (e) Disappointments may sometimes be better than success. We often err in judging of things; and you have found before now that seeming defeat proved to be real victory. (f) There is one thing that can make all disappointments blessings: It is said that Croesus had some magic power about him by which he turned everything he touched to gold. There is more than a magic power which the believer wields over the trying dispensations of life; there is a divine power. "All things"—disappointments included—"work together for good to them that love God." Therefore do not let disappointments dishearten you, or sour you, or cause you to turn back in your heavenly journey.

"The clouds you so much dread  
Are big with mercy, and will break  
In blessings on your head."

"Always make the best of them" was Prince Albert's motto in disappointments.

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I can promise to be sincere; to be impartial, not.—GOETHE.

## EXULTANT GRATITUDE.

BY J. H. RYLANCE, D.D. [EPISCOPAL],  
IN ST. MARK'S CHURCH, NEW YORK.

*Bless the Lord, O my soul, and forget not all his benefits.*—Ps. ciii: 2.

THIS is the expression of a sense of gratitude born in the very depths of the soul, nursed by devout meditation, grown to fullness of strength, which now rises on its wings and breaks into song. It exults over the blessed past, and in the joyful present. The reiterated "Bless the Lord, O my soul," is the struggle for a full, strong, worthy expression of itself; and the immediate result is bold flight into the purest spiritual heights, with utterance of clearest and holiest notes of joy at finding ease and grandeur in its movement.

The full grasp of the theme in the early strain, "and forget not all his benefits," shows that it has been the subject of meditation for some time, and has grown to an intensity which can strike its brightest key in beginning its song.

What "all" these benefits were we learn from the recital of them in subsequent verses.

They were *spiritual*: "Who forgiveth all thine iniquities." The evangelical sense of pardon had been given, and as this infused into life brightest joy and hallowed the tone of every other good thing, it is the first mentioned.

The benefits were *physical*: "Who healeth all thy diseases; who redeemeth thy life from destruction." Who *appreciates* health? The sick man. Alas for us who are in health; we have but intermittent apprehensions of its value, and these sometimes so feeble that they rise not into the sense of *appreciation*. Who values the air we breathe? Hardly can one who is chemist and physiologist, as he analyzes it and observes its service in human lungs vivifying our blood. Nothing of God's material gifts of greater value than pure air, and yet we enjoy it in almost unconscious use of it. It is so with health: we seldom think of and estimate it as we should. If we are cured of sickness,

and the truth seizes us that God healeth all our diseases, then we have something of an apprehension of what health is. The Psalmist had this, and perceived that of all physical benefits God had given him, recovery of health was the best.

The benefits were *material*: "Who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle." That includes everything God gives to life—to the life He redeems from destruction. Food comes especially to mind, and the fact that it is "good"—palate having its taste gratified in the supply of what the body needs. The *simile* to the eagle's apparent renewal of youth is remarkable. The Psalmist lives not on the low plane where youth belongs to a few years; but every renewal of vitality given by God's food was strength of youth for this day.

*Thanksgiving the natural duty of a pious life.* Yet often neglected. How readily we pray, sometimes in agony of prayer! For forgiveness of iniquities, healing of diseases, daily bread. There is not so much thanksgiving, because we are children, forgetful of benefits; because alive to what we wish, and dead to what we have; because we live in the animal, rather than spiritual, realm of our being; know our hunger and whine for bread, and hasten to sleep in surfeit rather than remain awake to kiss the hand which feeds. We give thanks, but not so fervently nor so much as we pray. The disciples asked the Master to teach them to *pray*. Never asked to be taught to give thanks. A weakness of humanity, seeking how to pray, and not much troubled about manner of thanksgiving; a weakness so inherent in human spirit that doubtless the Father in His great charity allows for it. The divine Master did what His disciples asked—taught them how to *pray*. Yet no unwarranted liberty is taken of the purely distinct idea of prayer governing every word of the Lord's Prayer, to note that its whole tone reminds us and leads us into a sense of gratitude and to giving thanks.

True, sin-conscious man might be troubled with ignorance of such prayer as would ascend directly to God, like smoke of an incense toward the skies, while a thankful heart might be expected to find spontaneous utterance. What is meant to be emphasized is this: We do not forget our wants, but do forget God's benefits; the mind which receives inspiration of thanksgiving is ours comparatively seldom.

Another seeming exception to be noticed: The brightest ritual service is the Eucharist—the *thanksgiving*, and that has been the subject of such fierce unchristian wrangle! Yes; but the discussion has been on its ecclesiastical and doctrinal issues, and has relation to its prayerful side.

Though it be a very natural weakness which concerns itself so much about prayer and hardly thinks of the natural duty of thanksgiving, we must lament it. “It is a good thing to give thanks unto the Lord.” We should wish to reach that “good thing” frequently. It is a thing so filled with goodness that its reflex action on prayer is a wonderful influence. Rising into the spiritual region of thanksgiving, how much better we can go on to further prayer! God has answered former prayer, and we praise Him for it; He has put a new song into our mouth after we have cried unto Him, and we now apprehend Him as “Our Father.” How boldly and humbly we can now pray, and what high faith of ours now in prayer!

The Catholic spirit of brotherhood ever in thanksgiving! We are really glad that God is good to everybody; we covet not, envy not. The Psalmist soon drops the singular form in reciting benefits. He is thankful that righteousness and judgment are executed “for all that are oppressed;” and that “He hath not dealt with us after our sins.” “His kingdom ruleth over all;” and therefore angels are invoked to join in praise-offering.

Jesus Christ taught His disciples to pray. He gave further teaching; it is His own prayers, in and with which we find, “I thank thee, O Father.”

## THE DYING ROBBER SAVED.

By REV. J. L. CAMPBELL [BAPTIST],  
NYACK, N. Y.

*And one of the malefactors which were hanged railed on him, etc.—Luke x.iii: 39-43.*

### I. CONSIDER THE PREVIOUS CHARACTER OF THIS MAN.

1. He was not a pagan, but a Jew—a believer in the true God. “Dost thou not fear God?”

2. He was a believer, also, in future existence and retribution. Why fear God? Those who were being crucified were suffering the last measure of human woe that this life could give. They had nothing more to fear here. He must, therefore, refer to a life after death, in which a just God will punish the sins committed in this world. He was not a Sadducee, but belonged to the orthodox class of the Jews.

3. He had become a hardened wretch, known, not by his name, but by his crime, and so thoroughly reckless and abandoned that, even on the cross, he joined the other robber in mocking Jesus in His dying agonies. They crucified two thieves with Christ, and both reviled Him. (See Mark xv: 27, 32; also Matt. xxvii: 44.) There is a solemn moral to such a life. Brought up so that he received a good popular knowledge of religious truth, yet he had cast all that off, and was dying the most terrible of deaths in an appalling condition of mind.

### II. NOTICE HIS TRUE REPENTANCE.

A great change soon took place in the case of one of these two robbers. He who had just been mocking Christ, was brought by the Spirit of God to see his true condition as a lost, dying sinner; and he is now pleading for mercy. We have all the stages of a wonderful conversion clearly brought out. His genuine repentance is evidenced:

1. In his viewing sin in its relation to God. “Fear God.” Like David, in the fifty-first Psalm: “Against thee, thee only, have I sinned,” etc.

2. In his acknowledgment of his own guilt: “And we indeed justly; for we

receive the due reward of our deeds." (V. 41.)

3. In his reproving the conduct of the other robber, and his anxiety for his welfare. His remonstrance was addressed to him in the hope that it might restrain him, and lead his old associates in vice to consider.

### III. HIS STRONG FAITH.

Had this robber believed at the tomb of Lazarus; when the thousands were miraculously fed; or when the midnight storm was hushed on the lake of Galilee, we might not have wondered: but he exercised a living faith in the Savior at a time when the confidence of the very disciples, who had witnessed all the wonders He had wrought, was completely shaken; when all His followers had forsaken Him and fled; when our Lord was dying the same death with the robber himself—betrayed, deserted, derided. Even here he believed:

1. That Christ had a kingdom.
  2. That He would hear requests.
  3. That He would grant blessings.
- All hail, thou dying thief! Does the Bible anywhere furnish a more striking example of wondrous, triumphant faith than thine?

### IV. HIS PRAYER.

"Remember me when thou comest into thy kingdom." We would have restrained this guilty penitent, and told him it was now too late; that he must not intrude on Christ in His sufferings; and that his day of mercy was past. But he would not be restrained. If he must perish, he is resolved that he will perish pleading for mercy. His prayer was:

1. Short; but a single sentence.
2. Humble; he only asked to be remembered.
3. Reliant: Remember all my past bad life, but remember, too, that I am dying trusting in thy grace.
4. Earnest; the petition of an awakened sinner on the brink of eternity.
5. It included all he needed.

### V. CHRIST'S ANSWER.

During the mockery and taunting of

the multitude our Lord remained silent. But when one trembling petition reached His ear, He at once turned round His thorn-pierced head and looked upon the petitioner. His great heart melted into tenderness, and for a moment a gleam of joy must have burst upon His spirit in the midst of its awful gloom, as with a word He rolled open the gates of Paradise, saying, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

"Paradise," a word signifying an enclosed garden or park, is found three times in the New Testament: once in our text, once in 2 Cor. xii: 3, as the "third heaven," and once in Rev. ii: 7, as being the place in which "the tree of life" grows. From the last chapter in Revelation we learn that the tree of life is where the throne of God and of the Lamb is, where His servants serve Him, where they need no candle, etc. That is to say, the word, "Paradise" is used in the New Testament as a synonym for "Heaven." It is with the Savior—"with me." Jesus says, "To-day," etc. Oh! there is a gospel ring about that word. "To-morrow" is always Satan's time; "To-day" is always Christ's. "To-day if ye will hear his voice," etc. Picture the opening and closing scenes of that great day. What a morning, and what an evening! In the morning, Jesus in the earthly Jerusalem, surrounded by a frenzied mob shouting for His blood, condemned, beaten, dragging His cross out through the gates as He goes to die. In the evening, surrounded by ten thousand times ten thousand, and thousands of thousands of the heavenly hosts, He passes through the gates of the upper Jerusalem, and all the bells of the city are ringing, wild with joy. But He goes not alone: the Lord and the ransomed robber go together.

### CONCLUSIONS:

1. If Christ heard prayer when passing through His awful suffering upon the cross, will He not hear, now that He is exalted to be a Prince and a Savior?

2. The conversion of this man shows

how quickly Christ can save. At nine o'clock a.m. the crucifixion begins, and this robber is with the rest, reviling; at twelve o'clock, noon, he is a child of God. (See Luke xxiii: 44.) The New Testament is full of illustrations of instantaneous conversions: *e. g.*, the woman of Samaria, the three thousand on the day of Pentecost, Paul, the jailer's family, etc. So we should expect them every Sabbath.

3. Salvation is all of grace, and not of works or merit. This man had nothing but a wicked, wasted life to offer, yet the Lord had compassion on him.

4. Christ can not only justify and give us a *title* to heaven in a short time, but He can also quickly sanctify and make us "*meet* to be partakers of the inheritance of the saints in light."

5. One robber was taken, and the other left.

6. As has often been pointed out, this is the only case of deathbed conversion we have recorded in the Bible; and that teaches (a) that we need never despair, and (b) that we should never presume.

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### THE HOLY SPIRIT THE CONSERVATOR OF ORTHODOXY.

BY DANIEL STEELE, D.D. [METHODIST],  
LANSING, MICHIGAN.

*But ye have an unction from the Holy One, and ye know all things.*—1 John ii: 20.

THE term orthodoxy signifies right beliefs in respect to fundamental Christian doctrines. These are, the supreme divinity of Jesus Christ; the divine personality and work of the Holy Spirit; the threefold personality of the one divine substance; the substitutional atonement; justification by faith; regeneration and sanctification by the Holy Spirit—both rendered necessary by original sin; a tendency toward sin born in fallen man; the future general judgment of the race, assigning some to eternal rewards and others to endless punishments, according to the permanent character voluntarily chosen in this life, the only probation. This, as I understand it, is the substance of orthodoxy. In all ages of the Church it

has been an important question how to preserve evangelical truth in the belief of those who profess faith in Christ. Recent events in the history of theological seminaries have intensified the interest in this question. A favorite method is to require the theological teachers to subscribe at stated intervals to a well-defined formulary of doctrines. But the Holy Spirit has not emphasized any portion of the Bible as a shorter catechism, embodying the substance of revealed truth. If men draw up these creed statements in the heat of theological controversy, we are not sure that they have excluded all error, and included all saving truth. Church history shows that men who have totally fallen away from a prescribed standard of doctrine may, under a temptation to retain their place, continue to reaffirm their adherence thereto by putting their own definitions into the terms. As the forms of liberty survive the spirit, so the orthodox creed may long outlive the spirit of orthodoxy. Required subscription to minute ironclad statements of doctrine has been the cause of much contention, and a wedge for dividing the body of Christ. Language may be so twisted and words so defined, that uniformity of belief cannot always be ensured in this way. Hence the most poisonous liberalism may be taught under the forms of evangelical truth. It is my purpose in this address to show a better way—the New Testament way—of conserving orthodoxy: a way that always succeeds wherever it is faithfully followed.

This brings us to our theme: the Holy Spirit in the believer preserves, vitalizes, and makes real to the consciousness all the essential truths of the Gospel. The spirit of inspiration has recorded these truths in the Bible; but if He had not made them real and living in Christian experience, they and the Bible too would have perished long ago. History is full of instances of essential truth dropping, first out of experience, then out of the creed. Thus, justification by faith in Jesus Christ disappeared from the Roman Catholic



Church, and left the world in darkness for a thousand years. Luther first experienced, and then boldly restored, the lost doctrine.

The Holy Spirit not only put on record the facts of Christ's life, but he conserves all the facts in Christ's history since His death. Rationalism admits His death, but denies His resurrection. A risen Jesus is scoffed at on the platform of every convention of free thinkers. The historic proofs all go for nothing so long as they, by their unbelief, exclude the Spirit from their hearts, whose office it is to make real to the heart what is shadowy and visionary to the intellect. Pentecost proves that Jesus has ascended the Father's throne, a glorified man. All modern believers who have had a personal Pentecost are convinced by this overwhelming proof. The Spirit takes the living and glorified Jesus, and shows Him unto them. This proof has all the cogency of an intuition.

The ascension of Jesus into the heavens, to the highest place the universe affords, is a fact not of reason, but of the Gospel record, made real to believers by the Holy Spirit. When the Spirit came down with this gift of fiery tongues and of inward purification, purging the disciples' eyes from every film, and filling their hearts with joy, the lost Jesus was suddenly found. He did not stand forth in bodily form in their company, saying, "Peace," but stood forth an undoubted and glorious reality. He had promised that when He reached the throne He would send the Comforter; and now the coming of the Paraclete demonstrates that Jesus is glorified.

Who would know anything about Jesus Christ to-day, after 1,800 years of His absence from the earth, if it had not been for the Holy Spirit, His successor on earth? His very name would have been forgotten by mankind. Just in proportion as the world has listened to the voice of this heavenly Messenger, has the world received her Savior and Lord; and just in proportion as the Church has been filled with the Holy Spirit has she firmly held the

truths of orthodoxy. But whenever the Spirit has ceased to sway her, and she has fallen into a decay of her spiritual life, she has relaxed her grasp upon the fundamentals of the Gospel.

The Godhead of Jesus Christ protects all other vital doctrines, the personality of God and the dignity and the worth of man, and the true estimate of sin. Admit that the supreme God stooped to the amazing condescension of taking man's nature and dying in our behalf, and you give to man a value, and to sin a significance, utterly beyond all computation. Deny the incarnation of God in man, and you tear away from him his patent of nobility issued by heaven itself, and you leave him a highly developed tadpole, an educated and trained monkey evolved into a man void of immortality. In the same way, the cross of Christ is the only correct measure of sin. If Jesus is God in human form, His death as the sin-bearer gives sin a tremendous significance. Otherwise, it is a mere trifle, and its eternal punishment is offensive to reason and disgusting to the delicate moral sensibilities of our refined civilization. Orthodoxy can be conserved only by the Holy Spirit abiding in the consciousness of the individual members of the Church. Then, and then only, are we safe. But if our piety declines with our growth and popularity; if we begin to glory in our millions of members, and twice ten thousand churches, and hundreds of academies, and scores of colleges; if we admit to our communion our well-behaved children without a radical, spiritual change of heart, and are satisfied with a decent morality only, and a reverential attendance upon Sunday worship and the sacraments, and do not insist on the new birth, the witness of the Spirit, and the fruits in a holy life, Methodism will inevitably lose her hold on the most vital Christian doctrines, and will tumble at length into the slough of liberalism.

Those denominations that emphasize the work of the Spirit are more spiritual and aggressive, while those

that slight the Spirit are in turn slighted by Him, and become dead, worldly and stationary, or rather declining, and on their way to the graveyard. It is in vain to say that there is in the neglect of the Holy Spirit a compensation, inasmuch as the love of God is the more highly exalted, and the Father more perfectly honored when preachers, neglecting the third person of the Trinity, give prominence to the first and second. This is a very great fallacy. It is the office of the Spirit to take of the things of Christ and show them unto us; to testify of Christ. "He shall glorify me." He is the looking-glass which reflects the image of the invisible Jesus. Remove, or veil the mirror, and there is no vision of the Son of God; and where the Son is dimly seen, the Father is vaguely apprehended. Where the Holy Spirit is not exalted, Christ is not magnified.

This lessening emphasis of the Spirit's work is leading our people into several grave misapprehensions respecting the spiritual life. One of these is that the office of the Spirit is limited to the beginning of the life of God in the soul; that He is needed only to convict sinners and convert penitents, and then may be dispensed with. The process by which this error is inculcated is this. A revival is desired. An evangelist is sent for. His preliminary is to prepare the Church to be channels of the Holy Spirit. They are all set to praying for His outpouring. Prominence is given to Him chiefly as the agent in conversion. The evangelist is dismissed after his work is done, and the Holy Spirit is dismissed also, as being no more needed till the time comes round for another revival. This sad mistake arises from the fact that the Spirit is made prominent only in the initiation of the spiritual life. In the advancement and sanctification of the believer He is not necessary. The young convert either hears nothing said about entire sanctification as the distinctive work of the Spirit, or he hears it vaguely preached as the result of growth. So growth takes the place of the Sanctifier,

and He is left with nothing to do. So with all the fruits of the Spirit. The convert is told that if he would have joy, he must seek it in doing every duty. Thus, duty—a term used only twice in the New Testament, and then having no reference to the Christian life—usurps the place of the Paraclete, the well-spring of perennial joy. If the convert is troubled with doubts, instead of being pointed to the fullness of the Spirit as the source of assurance, excluding all doubt, he is told that doubts trouble everybody, and that there is no effectual remedy; but that which comes the nearest to the perfect cure is to plunge into Christian work so earnestly as to forget your doubts. Thus the Holy Spirit is insensibly supplanted.

Again: the law of God and His wrath against sin, the sanctions of the law, the eternal punishment of the finally impenitent, are not so plainly, boldly and earnestly preached as formerly. The law is still the schoolmaster, to bring men to Christ. Where the law is not preached, through deference to long-pursed, impenitent pew owners, there are no conversions, and the preacher has to send for some evangelist to come and preach the very unpalatable truths the pastor has kept back; and the sinners hear and are pricked in their hearts, and cry for pardoning mercy till they find salvation. There was no place for evangelists in Methodism fifty years ago, because every preacher preached the whole Gospel, thundering the terrors of the Lord into the ears of slumbering sinners. How rarely do we now hear a sermon on the second coming of Christ, and the day of judgment! This style of preaching is out of fashion in our pulpits; just as though the everlasting Gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds. Jesus addressed sinners's fears, uncapping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up forever and ever. Sin and the penalty have not changed. Human nature and the motives which influence

it are the same in all ages. Which, then, has changed? Modern Christians are not, through the fullness of the Holy Spirit abiding in them, brought into such sympathy with Jesus that we realize these great truths as He did when He warned men to flee from the wrath to come. The modern treatment of sin is alarmingly superficial. It is treated as if consisting wholly in the act; the state of heart behind the act is ignored. The doctrine of original sin, a poison stung into humanity by the sin of Adam, and curable only by the radical purgation of the believer's soul, body and Spirit through the Holy

Ghost, in entire sanctification after the new birth, has quite generally dropped out of our pulpits. How few preach about sin in believers, repentance in believers, and bring our church members under convictions for clean hearts, attainable now by faith and faith only, in the blood of sprinkling which sanctifieth the unclean! Doctrinal errors must follow. The advanced guard of the coming host of heresies is already visible: the denial of the resurrection of the body, of original sin, of the personality of Satan, of entire sanctification after justification, and of this life as the whole of probation.

### THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

#### Solomon Succeeding David.

(Lesson for Oct. 5, 1884.)

By REV. F. E. CLARK [CONGREGATIONAL],  
BOSTON.

*And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind.—*  
1 Chron. xxviii: 9.

THIS lesson introduces us to a critical time in the history of the kingdom of Israel. The old King David was upon his death-bed, and the succession was in dispute. It was well known that David had chosen his son Solomon to succeed him; but Adonijah, Absalom's younger brother, taking advantage of his sickness, had aspired to the throne, and, preparing chariots and horsemen and couriers to run before him, he attempted, by a great furor and clamor, to force himself upon the people as their sovereign. At first the attempt seemed to promise success. Adonijah was evidently a favorite with the people: tall and prepossessing in appearance, he took after his brother Absalom, both in his good looks and in his crafty, unscrupulous methods of obtaining power. Moreover, the old warrior Joab, and the famous priest Abiathar, espoused his cause. But on the other side was Nathan, the stern but true-hearted prophet; and he at once, seeing disaster in the succession of the crafty Adonijah, goes to David and discloses the plot, as our

lesson tells us. No truer friend had David, as we here learn, than this same prophet who, many years before, had so uncompromisingly denounced the king for his sin.

David, when he knew of the plot to defeat his wishes and to keep Solomon out of the kingly office, was not long in deciding what to do. In spite of his extreme weakness and sickness, he shows his old decision and strength of character. He summons Bath-sheba, Solomon's mother, and assures her, "As the Lord liveth which hath redeemed my soul out of all distress," that Solomon should reign in his stead. Moreover, David carries out his plans with his old-time promptness and vigor. He caused Solomon to ride upon his own mule, and Zadok the priest to anoint him with oil at once, and immediately Solomon took his seat upon his father's throne, while all the people, carried away by this new excitement, cried out, "God save King Solomon!" The conspiracy of Adonijah was at once crushed out, and the would-be king ignominiously fled to the horns of the altar and sued for mercy. Solomon's authority was acknowledged by all, and thus began the most glorious reign in the annals of the Israelites.

Never before or after did they reach such a pitch of splendor as during the reign of the wise man.

At about this time, when Solomon was assuming the reigns of government, his father seems to have given him the royal advice which is found in Chronicles, and which forms the golden text: "And thou Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind." Let us quote the remainder of the verse, for it is a glorious passage to keep in mind: "for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever." No better advice could have been given to the young sovereign of Israel; no better advice can to-day be given to the young sovereigns of America, who fill our churches and Sunday-schools, than is found in this 9th verse of the 28th chapter of 1st Chron.

So far as Solomon followed this advice he was prosperous beyond any that went before him; as soon as he forgot this advice the terrible warning with which the verse ends was fulfilled, and the disappointed misanthrope in the book of Ecclesiastes tells us of the sorrows of a man whom God has forsaken.

This is a most excellent lesson and golden text for the thousands who will study it, because many of them, like Solomon, stand on the threshold of their lives. A vast responsibility rested upon Solomon to be a wise and worthy man and king. No smaller responsibility rests upon every young man and woman and boy and girl in our Sabbath-schools, to make the most possible of their lives according to their abilities and opportunities. As God chose Solomon, and, through the anointing oil of Zadok and Nathan, set him apart to be king in his father's stead, so does He choose every young man and woman for some special work, which they alone can best accomplish. Solomon would have been derelict to duty if he had refused to assume the new responsibilities to which he was called; we are derelict to our duty if we refuse to hear and obey God's call to service.

There are four things in this charge of David to Solomon to which we should give heed:

1. Know thou God. We cannot love Him or serve Him as we should until we know Him. Through the Bible, through His providence, through the communings of our own hearts, should we seek to know God. When we begin to have even a faint and inadequate knowledge of God as He is, we cannot help loving and serving Him.

2. Know thou thy *father's* God. Every generation need not begin at the beginning, as though the fathers knew nothing about God. That our fathers have served God is a reason why we should not discard Him. That our mothers have been believers in Jesus is one reason why we should believe Him. There is much foolish talk about thinking these great truths concerning God and religion through for ourselves. There is a pride of intellect very common to-day which is not satisfied with old views and old doctrines; which discards them simply because they are old. Let no one despise his father's God, or think lightly of his father's religion.

3. Serve Him with a perfect heart, with full, strong, complete affection. Divide not your heart between God and the world, between your religion and business. Remember Christ's command: "Ye cannot serve God and Mammon."

4. Serve Him with a *willing* mind—cheerful, willing, spontaneous, uncalculating service is the best. It may be necessary to do many things at first from a sense of duty; but, as the service is continued, and the love grows stronger, the duty sense will wear away, and the willing, spontaneous service will take its place.

To him who thus knows and serves his father's God heartily, undividedly, willingly, a brighter crown than Solomon ever wore will be given, and in his old age he will not cry with the old king: "Vanity of vanities, all is vanity!"

It is said that when the Princess Vic-

toria was called to the kingdom, the messengers, who were the highest dignitaries of state, arrived at her palace from the death-bed of the king very early in the morning. They had great difficulty in arousing any one; but at length the princess' maid appeared, who said that her mistress was in such a sweet sleep that it was a pity to disturb her. "Tell her," said the Archbishop of Canterbury, "that we have come on business of importance to the Queen, and even her slumbers must give way to that." Very soon the princess appeared and was invested with royal robes and prerogatives. To every young person comes the messenger of God telling them of their Father's good pleasure that they should inherit the kingdom. No one can afford to neglect the summons. No one can refuse to obey except at his own peril. May we all come into our inheritance and accept our royal crown!

### The Temple Built.\*

(Lesson for October 26, 1884.)

BY C. H. W. STOCKING, D.D. [EPISCOPAL],  
ORANGE, N. J.

*My house shall be called a house of prayer.*

—Isa. lvi: 7.

With God there are no accidents. Whether He plants a daisy in the meadow or a marvellous temple on Mount Moriah, He stamps on each the seal of a divine purpose. Infidelity has its cheap sneer at the spectacle of an Omnipotent Jehovah busying Himself with the fashion of an ecclesiastical garment, or the architectural proportions of a house of prayer; but His sublime economy moves on unimpeded, and all nations pay it admiring homage. Xerxes lashed the Hellespont with furious stripes for its resistance to his imperial will, but the great sea laughed at his impotent rage, and to-day it is still defying the power and wrath of

man. And God, who has made the great sea an image of His power and purpose, calmly and resistlessly unfolds his plans according as He wills. In a rude age, before revelation had found a voice through the printed page, He taught His people by prophecy, ceremonial and symbol, because He was to build a spiritual temple on earth, of which His blessed Son should be the Head and "High-Priest after the order of Melchisedec," and of which all faithful Christians were to be "lively stones;" therefore Solomon, the type of Christ, must build a temple to typify the Church of Christ.

Note the marvellous analogies between the two; Solomon, and not the warrior David, must be the builder, for his name means "peace." The temple must be built on the very mountain where Isaac, the type of Christ, had been offered by his father, and where, for centuries, the Paschal Lamb might be offered in preparation for the sacrificial "Lamb slain from the foundation of the world." The rugged inequalities of Moriah's summit were levelled, and its holes and fissures filled up, to suitably receive the temple foundations, for so also cried the prophet: "Every valley shall be filled, and every mountain shall be brought low," when the spiritual temple, built up of consecrated hearts, shall come to level the inequalities of human society. The tabernacle was begun on the first day of the first month, and so its successor, the temple, must be begun in fitting numerical succession on the second day of the second month.

Not until the fourth year of his reign did Solomon begin building; for Christ, the divine Solomon, was not to build his Church Catholic, through the ministry of the Holy Ghost, until the fourth year after his anointing in holy baptism. Seven years, analogous to the seven days of creation, were consumed in building, for so it happens that in Holy Scripture this number is used to denote spiritual perfection.

The choicest woods of the forest, and the costliest metals and gems of the

\* We regret that the sermons on the Lesson for Oct. 12th, by Dr. C. L. Goodell, and also for the Lesson of Oct. 19th, by Dr. J. A. Worden—probably owing to the absence of these clergymen in—have failed to reach us in time, and we had to go to press without them.—ED.



earth must unveil their grace and beauty under the hand of the most cunning workmen, for the coming spiritual temple and kingdom could be built only of the most fragrant and beautiful graces of humanity. Solomon's beautiful building grew up silently, without noise or sound of workman's hammer, for the mystery of the Incarnation was to be wrought in sacred and secluded silence. "The kingdom of God cometh not with observation." Like the sower's seed, it was to spring up and grow, men knew not how, and of its divine Head prophecy exclaimed, "He shall not strive nor cry, neither shall His voice be heard in the streets." Not in clamor, or violence, or noisy ostentation, does God build up the superb and matchless fabric of His Church, and the clatter of human contention is heard only when the adversary, with hostility and fury, "breaks down the carved work thereof with axes and hammers." Note how the sacred triplet moves into this audience chamber of the Triune God, to symbolize that awful mystery before which all Christendom has reverently bowed, for which it has written creeds, fought battles, and sung its hymns into the soul of every enduring faith. There are three chambers, or stories, communicating by winding stairs, and they aptly symbolize that mystic communion to which the faithful are introduced on earth, through the present dispensation of the Holy Ghost, upward through the mediation of the Eternal Son, and into the ultimate presence of the Great Father.

Look now on the temple completed, and behold a sculptured creed, a matchless poem frozen into gold and silver and marble—a witness against idolatry, a warning to infidelity, a hymn of praise to God, a proof of man's visible consecration to His service. Every portion of it was saturated with spiritual meaning. Its materials, architecture, colors, fabrics, sculpture, sacrifices and ritual, all were intended to teach some momentous truth. That truth was uttered by the soul of the Temple Worship, and at its centre, as the pascal lamb daily

gave forth its blood for the sin of the people. This superb temple was "a schoolmaster to lead the race to Christ." To look pretty, and smell sweet, was not its purpose. In its grandly decorous ritual was an unvarying undertone of the coming mysterious SACRIFICE. It came, like the Baptist, to herald another, which should be "a house of prayer for all nations."

Span now the chasm of twenty-eight centuries, and with one eye on the Old Testament and the other on the New, gather up the divinely-intended analogies.

The temple on Moriah has gone, and in its place rises the graceful spiritual temple of the Christian Church. The Paschal Lamb, transfixed with spits describing a cross, has led the race to the greater and gentler Victim, who also yields up His life on a cross. Incense, from swinging censers, is answered by prayer, the sweeter incense of penitent hearts, ascending to the same God. His same Church is here, the middle wall of separation forever thrown down, as on the day of the crucifixion, and into its Catholic inclosure all nations are flowing. It is a visible body, with a visible organization, polity, creeds, sacraments and scriptures; visible enough to have invited persecution, subdued territory and reformed civilization. It is built up of living souls who silently take their places as "lively stones" in the ascending superstructure, Christ being the Head-Stone of the corner, the apostles holy foundation-stones, and all holy souls enter into its sacred walls. The Persians say, "No stone that is fit for the wall will be left by the way;" and Christianity takes the heathen parable in its arms, baptizes it in the drops of its own celestial spirit, and assures us that no one fitted by spiritual appliances shall be rejected by the Master Builder because of birth, color, or circumstance. As every ritual and sacrificial act of the temple found its explanation in Christ as yet not "incarnate," so must He be the soul of all worship in the Church that now is. Having fulfilled the type by

"his one offering of himself for us, *once for all*," no fable of transubstantiation can bring His actual and blessed body from heaven to an earthly altar. His Church is henceforth a house of prayer, of unbloody sacrifice, and not for exchange of social sweets in retired corners, nor untimely speech among curtained choirs, nor coquetting with operatic fancies. It is not to be a rostrum for political hucksters, nor a public dressing-room for vulgar ostentation, nor a platform where brittle cups are filled with the perishable wine of a mere human eloquence. It is the ordained home of spiritual worship. As in the temple, so here, the best of all we have is to be brought to the Lord, whom we are commanded to "worship in the beauty of holiness." When the Israelites lived in ceiled houses the temple was suffered to fall into ruin, while the grand cathedrals of Christendom, that are the wonder and the despair of this age, were built by those

who dwelt humbly under their shadow. The spirituality of Christ's Church cannot be made a cover for the stingy soul crying out, "Why this waste of the ointment?" The clergy must preach, not themselves, but Christ crucified, or the outlines of the cross will fade away in the glow of felicitous rhetoric. When the trial hour shall come to us, the dew of divine grace shall fall on him whose gaze is directed on the Savior only, and of whom men could say, during his earthly discipleship, "Behold he prayeth." As God required every Jew, under severe penalties, to sustain a visible relation to the temple and its worship, so has Christ commanded every soul to whom the knowledge of His Gospel shall come to enter His spiritual kingdom by repentance, faith and baptism; to feed His spiritual life on sacrament, prayer and the preached Word; and so, to obtain entrance into the "house not made with hands, eternal in the heavens."

### THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD, D.D.

Oct. 1.—*Missionary Service.* — CHRIST THE DESIRE OF ALL NATIONS. Hag. ii: 7; Isa. lx: 5, 11: li: 6.

That the Messiah is the personage, the Supreme Good here referred to, we think is the true rendering. The Jewish people were taught by a long series of remarkable prophecies to look for a Deliverer, who should set them free, and bless and exalt them greatly; and they watched and waited for His coming with intense solicitude. The Gentiles, also, as Plato and other heathen writers show, felt this yearning after a spiritual deliverer. The "good tidings of great joy" were "to all people." (Luke ii: 10). The first coming of "Shiloh" had filled the second temple with the glory of God; but there will be a fuller and grander revelation of it at His second coming. (Mal. iii: 1).

1. Christ Jesus is a *universal* Savior. "The desire of *all nations*;" "good tidings of great joy to *all people*;" "tasted death for *every man*;" His

"blood cleanseth from *all sin*;" "saveth unto the uttermost *all*," etc. No nationality in Him, no sect, no limitation of power or grace. The Gospel is conditioned to universal humanity; is offered to all nations, peoples, tongues and classes; and is able to transform the race and subdue all things to the reign of love and holiness. Let the great, burdened, aching heart of the world cry, "Come, Lord Jesus, come quickly!"

2. Christ is the felt *want* of all nations. All may not "desire" Him; to some He is not a "beauty," but an "offence"—a "root out of dry ground." Still the heart of *universal* man groans under the burden of guilt, and longs for a deliverer, and seeks to propitiate the anger and favor of God. The guilt, the want, is realized, and there is but *One* to help in all the wide realm of being.

3. No *other* good in the infinite range of actuality or possibility can satisfy

this intense and universal desire or craving. No being but God can fill the void in the rational soul of man, for it was made for God—to love and enjoy Him forever. No good short of a divine Christ, God incarnate, with His grace and love and Holy Spirit, can possibly cleanse, redeem, exalt and fit for glory and immortality.

Oct. 8.—HUMILIATION BEFORE EXALTATION.—James iv: 10.

*Humility* is a grace of rare and precious worth. The Bible abounds with references to it in the way of precept, example, and commendation. Jesus himself was an illustrious instance of its heavenly beauty and power. Without genuine humility of spirit there can be no genuine conversion. God will not smile and reward where it is wanting. Humility is the condition and antecedent of every grace. "Humble yourselves in the sight of the Lord [not in the sight of men] and he shall lift you up." Surely we have abundant reasons for humility before the Lord. Let us glance at a few of them. And

1. Because it is *pleasing to God*. This is the highest possible reason, and ought to be sufficient of itself to excite to a willing compliance. To please Him is happiness here, and everlasting life hereafter. He will "lift up" only those who abase themselves in the dust, and who, out of the depths of genuine humility, cry, "I am a worm, and no man."

2. Because it is *fitting and proper in itself*. Surely we have nothing to be proud of, to boast of. Sin has effaced God's image, forfeited His favor, corrupted our nature to its core, and desolated and ruined our immortal souls. There is no virtue in us; we have a standing before God only in Christ. If we have hope and life, we owe all to Him. No one can say more than this, whatever be his attainments: "By the grace of God I am what I am." Humility, real and profound, becometh even the most advanced Christian on earth, and the loftiest saint in heaven.

3. Because it is a *conspicuous ornament*

*of Christian character*. The more brilliant character on the galaxy of the saints than the apostle Paul, after his fall, and yet in all the annals of Christianity there is not a more striking instance of true humility to be found. As one enters into the life and practice of Christianity, the more and more he becomes his humility.

4. *No humility, no reward*. No abasing before God, no exalting in the presence of the holy angels goeth before a fall, so humility goeth before a crown of glory.

Oct. 15.—PERDITION DRE. xxvi: 9; Matt. xxv: 46.

The Psalmist prayed: "Thy soul with sinners." And those words fell from the lips of Jesus, the final Judge: "Thou shalt go away into everlasting perdition." We assume the literal truth of the Savior's statement. It is a subject to dwell upon; but it ministers to Christians and ministers over in their prayers and tears. Not be guilty of the blood of the just. That "perdition" is "destruction." It appears from the following considerations:

1. It is a world of *evil and its intensest degree and most horrible*. Good and evil mix together in the same soul, and in the same place. At the judgment there will be complete and final separation. The righteous and incorrigible sinners of all ages, of all race, will thereafter, constitute a circumscribed community.

2. It is a world from which *all restraint of grace and law and all hope are entirely and forever removed*. The community abandoned or given over absolutely to the power of lust and the reign of evil passion. They will live and curse each other. No such thing was ever witnessed on earth. It is an idea of such a state.

3. It is a world which *ministers to the triumph of the evil powers, and over which Divine power is its omnipotent sceptre unrestrained*.

wrath of God and the Lamb!" Who shall describe it to us? Who can endure it?

4. It is a world from which all *hope will be forever shut out*. Over its gloomy portals will be written, "No Hope!" The harvest is past, and the soul is lost! The day of probation is ended, and it will never be renewed! The sentence of death has fallen from the lips of the enthroned Judge of the universe, and from it there will be no appeal! Gloomy and wretched as the *present* ever will be, the *future* will be more so. Despair—eternal despair! Flee, sinner, while yet there is hope, O flee from "the wrath to come!"

CONCLUSION. — With what anxiety should Christians look upon sinners who are out of Christ, and exposed to this "perdition!" With what agony and importunity of prayer should they wrestle with God in their behalf! How earnestly and faithfully should they beseech men to be reconciled to God, and lay hold of the hope set before them in the Gospel.

Oct. 22.—*Praise Meeting*.—THE NEW SONG BEFORE THE THRONE.—Rev. xiv: 1–3.

What a praise meeting is here described as held on "Mount Zion," in the presence of the enthroned "Lamb" and "an hundred and forty and four thousand, having his Father's name written in their foreheads," and mingling with a "voice from heaven as the voice of many waters, and as the voice of a great thunder," was heard "the voice of harpers harping with their harps." And it was a "new song" that floated out over the Judean hills from that immense assemblage of heavenly choirs and celestial harpers—the grand *Coronation Song* of Redemption—a song not known even to angels, and which "no man could learn,"—save the "hundred and forty and four thousand, which were redeemed from the earth."

This scene is highly suggestive and instructive.

1. Praise, the service of song, is one of the *chief elements and employments of*

*the heavenly world*. This was a leading and conspicuous part of the Temple service at Jerusalem; and the Scripture representation of the heaven of the saints in glory gives it a leading and significant place there. John's vision of the scene on Mount Zion is in keeping with other descriptions. All "redeemed" souls will have their hearts attuned to that divine melody and harmony, and each will have a "harp" of wondrous sweetness and power.

2. These songsters in glory, these heavenly "harpers" before the throne of the Lamb, are *trained and fitted for that exalted service*. There can be no discordant note there; only perfect and perpetual harmony. The "new song" must be mastered here, and its music fill the soul and inspire the life, and harmonize the whole being with the spirit and life of heaven, or we can never join that celestial choir and help to swell the mighty anthem that shall waken eternal echoes of joy and gladness in all worlds that have felt the touch of the Cross.

3. *Not even angels or archangels know this song, or are privileged to join in singing it*. It is a "new song:" heaven never heard it before the advent of Christ; angel lips never uttered it. Only the *saints*—souls "redeemed" by the Lamb—can ever learn it, or will ever participate in its magnificent celebration. It will embody and give expression in grand oratorio, the sentiments, the experiences, the joy and gratitude of the innumerable hosts who have been washed from their sins and made alive unto God, and put in possession of heavenly harps and heavenly mansions by the incarnate and crucified One. What a song, what a jubilee, what a choir will that be! Who would not be there, with heart and harp in sweet attune with that majestic song! Have we *learned* that "song"? Is our "harp" skilled in its matchless melodies?

Oct. 29.—*DIFFICULTIES IN RELIGION*.—1 Cor. xiii: 9.

There are real and serious difficulties in religion, both doctrinal and practi-

It is not wise to ignore them, or men for speaking of them. Men too much of them, and are not honest in assigning them as the for their impenitence or neglect of Christian duty. Some of these difficulties are inherent in the nature of the t, while others (and the most serious) grow out of man's lapsed condition. It may be profitable to note of them, which are most common influential in men's experience.

*Imperfect knowledge.* Sin is dark- mental and moral; so that, in ad- to the limitation of all human- edge, there is the blinding and ding influence of depravity: and a tremendous factor in the mat- of religion. Naturally, sinners darkness rather than light," and not come to the knowledge of the lest their deeds be reproved." eart is oftener at fault than the

If men would accept and obey ctrine, as far and as fast as it is ed to them, there would be little e.

*The perverting influence of prejudice, evil association and habits, and the ing power of the world, the flesh and ril.* Self-interest is a deceptive, spirit, which puts out the eyes of and hardens conscience, and fills eart with a captious spirit, and them to stumble over trifles into

*The natural and almost irresistible y of a life of impenitent sin.* It is ing how all these difficulties and ons vanish into thin air the mo- sinner is willing to ground the ns of his rebellion, and cry, t must I do to be saved?" And, contrary, no amount of light, no re of conviction, is of any avail g as he holds on to a sinful life. angel were to preach to him, or

but the converting grace of God, that needed. Prayer, the baptism of t Spirit, may do it—*must* do it, or it w never be done.

## **SOME GREAT PREACHERS WHOM : HAVE KNOWN.**

No. IV.

BY DANIEL CURRY, D.D., LL.D.

JOHN MCCLINTOCK, D.D., LL.D.

AMONG the young men who were gra- uated as Bachelors of Arts at the Co- mencement of the University of Pen- sylvania in 1835, was one that mig- have attracted the attention of a phy- ognomist or phrenologist. He was l- low medium size, with a disproportion- ately large head, broad and projecti- forehead, fine features, narrow and- treating chin, a finely-set mouth, flor- complexion, and curly black hair. Jo- McClintock was a Philadelphian, b- born of Irish parentage, and was n- about twenty-one years old. He h- divided his time during his past yea- between business and school studi- and now graduated with a respecta- college standing. He was even then Methodist preacher, having a pasto- charge in Jersey City. In 1836 he- cepted a professorship in Dickins College, where he continued for twel- years. He was next editor of the *Me- odist Quarterly Review*; then, succ- sively, pastor of the American Chap- in Paris, and St. Paul's Methodist Ep- copal Church in New York, and lat- President of Drew Theological Sem- nary. He was also a somewhat proli- author.

As a preacher, Dr. McClintock w- not distinguished for any of the qua- ties that usually constitute the basis- the reputation of great pulpit celeb- ties. He had no favorite sermons w- which his frequent hearers might l-



nently, the purity of their diction and the admirable construction of their sentences and paragraphs, and their rhetorical completeness. But of this remarkable literary finish the speaker himself seemed to be alike careless and unconscious, while the matter of the discourse seemed alone to be cared for; and to this the thoughts of the hearers were unconsciously carried and held, without purposed effort, and in defiance of extraneous distractions. Few speakers could so effectually hide himself behind the thoughts he uttered and the themes he presented and illustrated. His language was, first of all, classically faultless; but beyond this it would at times sparkle with brilliancy, and, especially when warmed in debate, it would become overwhelmingly forceful and even explosive. Those who heard him only occasionally in his usual pulpit exercises, especially if persons of taste, would think of him as a scholarly and cultivated preacher, whom they would be pleased to hear again; and if decidedly devout, they would be gratified at the definiteness and warmth with which the vital truths of the Gospel were presented. But only his frequent hearers could properly appreciate the steady flow of his best thoughts and the spiritual elevation in which he seemed to abide. Although equal to great occasions, in which he uniformly satisfied the expectations of his friends, his greatest power was displayed in his ordinary work.

The finer elements of eloquence are often undefinable and inimitable, even when most effective; and such certainly was the case with Dr. McClintock's. His Irish blood would betray itself when he became warmed in speaking, reminding one of what is told respecting the eloquence of the famous compatriots of his forefathers—of Burke, and Curran, and Sheridan—clear, sparkling and incisive, and carrying with it a ringing impressiveness. Although apparently careful only to impress his hearers with the matter of his discourse, his manner could not fail to attract at-

tention, and to win the favor of his hearers for the speaker and his subject. Such a power sometimes becomes formidable and dangerous in forensic discussions, by making the worse appear to be the better cause; but in the pulpit, where only the truth and righteousness should have place, it becomes a most valuable fault.

His ideal of a sermon, as illustrated by his practice, seemed to be that it should never be made in itself an object to be cared for, but to be employed entirely as a means to a higher ulterior purpose. The minds and hearts of the hearers were to be informed and moved, and their wills persuaded; and the sermon was simply a means for effectuating that purpose. Accordingly, he was not addicted to preaching great sermons, but he subordinated everything to availability and effectiveness in respect to the ultimate designs of preaching the Gospel. Observing that the attention of congregations could be held for only about three-quarters of an hour, he limited his sermons to that time, though doing so often compelled him to leave unsaid some things that seemed necessary to the completeness of his discourses. By avoiding attempting too much, he did all that he attempted; and he wisely measured his performances, not by his own abilities, but by the capacity of his hearers to receive and assimilate: and for that reason they were never *sated*, but left, wishing to hear him again.

Every well-ordered sermon must have its dominant purpose, which its intelligent hearers will not fail to detect. This may be either to acquit the preacher of failing to deliver a creditable discourse, or, on the other hand, to produce an effect upon the hearers; and, in the latter case, the sought-for purpose may be either to teach a doctrine or to illustrate a truth, or to portray an exemplary character; and in doing this to either stop at this point, or to carry the whole force so gained over to the hearts and wills of the hearers, as an impulse to right action. This last-named feature was characteristic of Dr.

McClintock's preaching. He spoke to the people, rather than delivered a discourse in their hearing; and, whatever his sermons might contain, their accumulated force was brought to bear for practical ends: to incite and persuade to Christian duty and right living. He had no set places for "improvement," no "hortatory" divisions set apart for the purpose of "applying" what had been said, for that, having been the manifest thought throughout, was everywhere the ruling idea and impulse. These qualities as a preacher made him especially acceptable as a pastor, while, beyond all others of his excellent qualities—for he was eminently a "many-sided" man—qualified him for the delicate responsibilities as the head of a School of Theology.

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The four names here presented are those of representative men of the Methodist ministry of the current century, and in this part of the country. Each one is a specimen of a sub-species of their common kind. In the order of time, they indicate the changing aspects of the Methodist pulpit, which, while somewhat departing from the original methods of the fathers, has come more nearly into the style of other churches, while these have themselves passed over the wider half of the formerly separating space, and, perhaps, at this time the distinguishing style of the American pulpit is as largely the result of Methodist influences as of the traditions of the older and historically reputable denominations; and no doubt both parties are the better for their modifications.

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## SUCCESS AND FAILURE IN THE MINISTRY.

By REV. A. McELROY WYLIE.

THAT forcible book, "Natural Law in the Spiritual World," goes to show, with telling emphasis, that the same principles extend on through nature, and also through the higher kingdom of spiritual interests and energies. The author shows that the same genius in creation

and government marks the one that marks the other.

Reading Henry Drummond's book ought to make the reasons for success or failure in the ministry, to stand out much more plainly to the view; all continuously successful preachers have, through a spiritual instinct, pursued the course indicated in the chapter on Biogenesis. The law runs through the natural and spiritual world, that there is no emerging from one kingdom into the next higher, except it is by a vital force, reaching down from the higher kingdom, and by quickening the lower raises that lower into the higher.

There exists a chasm, a barrier, insuperable to mere development between each kingdom and those that are higher. No elements in the mineral kingdom can possibly move, by development, into the vegetable kingdom; and no plants can be moved, by development, into animals; and no animals can, through mere development, pass into the rational or human kingdom; and no being in a state of nature can possibly, by development, be passed into the spiritual kingdom. The barriers are absolutely insurmountable, and the chasm absolutely unspannable, except by the operation of a quickening force, reaching downward from the higher kingdom to the next lower, and thus lifting, through the communication of a higher life, into the sphere of a higher organization and a higher environment.

In a word, Biogenesis is the doctrine of a birth from above. No substance in the mineral kingdom has power or capacity, of itself, to pass up into the vegetable kingdom. It must be taken hold of by a vital force in the vegetable kingdom and quickened from above. Trace this law onward. No plant or growth in the vegetable kingdom has power, in itself, to push its way into the animal kingdom. It must be laid hold of by a vital force from the animal kingdom, and through this higher life be brought up into the higher kingdom.

But has an animal ever been developed into man, possessed of human form and human soul? That chasm has never

been crossed by development. Evolution has never yet built the bridge to span that bathos of separation. The claim to the contrary is without proof. As Agassiz remarked, "It is a mire of mere assertions." The law holds good. No animal substance can pass into man's sphere except that the vital force that works in man lays hold of that lower animal substance and quickens it into the higher kingdom.

The same imperious law extends onward and upward. No natural man, by any amount of so-called development—no degree of culture—no amount of education, can cease to be a natural, a carnal man, and become a spiritual man. It is not and cannot be made a question of development at all. It is the question of the genesis of a life which he had not before, and which he cannot possibly obtain, except a still further movement upon the extension of this law. The natural man can become the spiritual man—can move up from the carnal world to and into the kingdom of grace—only on the condition of a birth from *above*—a force not his own, not self-evolved, and not of man, must come in contact with his nature and quicken that lower nature and lift it across the impassable chasm, and thus put it upon the course of a new development within a newer sphere.

To effect this transformation the law of works is wholly excluded by all hope and hypothesis of development from one kingdom into the other, and is absolutely read out of court.

We may (nay, *must*) go further, for there is another law—a twin companion to this—the law of the death of the lower in order to enter into the higher. The mineral must die altogether as a mineral, in order to enter the vegetable world; the vegetable must altogether die as a vegetable, in order to enter the animal kingdom; the animal must die ere it can be transformed into the organism of humanity; and the man natural and carnal *must* (it is not a question of *may*)—he *must die* ere he can enter the spiritual and heavenly kingdom.

Here, then, enters the application as

it bears upon the question of success or failure in the preacher's vocation. Every man in the pulpit, who wields power for the true ends of the ministry, works, ceaselessly, upon the line indicated above. Whether he stands in a log school-house, lifts up his voice in street or grove, or whether he serves in a city palace-church; whether he sees gathered before him a mass of people in the homespun of the back-woods, or his eyes fall upon a congregation of Boston culture or from brown-stone housings, it is ever the same. He preaches that men, by nature, are dead in sins—dead to God—and that, except each and every man be *born*, born from above, he cannot move to the above. He can neither "see" (perceive) the kingdom of God, nor enter the kingdom of God, except that he be born (*ἄνωθεν*) another.

From the Spurgeons of Great Britain, to the Halls and Harrisons and Talmages of the United States, this is the one condition and the one imperious necessity which, in impassioned earnestness and ceaseless iteration and varied invention, they press home upon the minds and hearts and consciences and wills of their hearers, in order that they may not perish eternally.

Study, *per contra*, the style and methods of the unsuccessful man, and it will appear that the largest proportion of his preaching will be upon other themes, important in their place, but not of vital consequence. The aim of every man in the ministry, if he would be successful, will be this. No possible hope shall be held out to the hearer, except through a death unto sin and a new birth unto righteousness, and that new birth effected alone through Him, who proclaimed, "I am the Way, the Truth, and the Life, no man cometh to the Father but by me." Every thoughtful observer must agree with Judge Drake, when he declares that the great lack in American preaching is boldness in proving that men—all men—are condemned sinners under the divine law, and that in order to be saved they *must* be made alive through the Word and Spirit of Christ.

## THE GERMAN PROTESTANT PULPIT OF TO-DAY:

### Its Characteristic Elements of Strength and its Elements of Weakness.

#### No. IV.

By THEODOR CHRISTLIEB, D.D., PROFESSOR OF THEOLOGY, AND UNIVERSITY PREACHER IN BONN, GERMANY.

#### ELEMENTS OF WEAKNESS IN THE GERMAN PULPIT.

IN the general construction of the German sermon the following are the essential elements of its strength:—(1.) Firmly maintaining the fundamental teachings of the Gospel (contrast the varicolored language of the Protestant Association and of many Neo-Rationalists); (2.) The custom of according to the dogmatic and ethical parts of the sermon, their due right and influence; (3.) Presenting the didactic and the practical parts side by side or commingled, in the former developing depth of thought and affording material for meditation even to the most cultivated; in the latter awakening and strengthening the moral consciousness and sharpening the Christian conscience, often using forceful language, especially appreciated by the agricultural population; (4.) Clearness in bringing out the point of comparison in parables.

But in order to a complete view of the subject we must also consider *the elements of weakness*. Since everything has its two sides, so the very elements of strength have also their counterparts. They carry along with them their special dangers. When treated in a one-sided or in an extravagant manner they are changed into disadvantages and hindrances of profounder influence. It is an advantage, which we have pointed out above, that all our German ministers are educated men. But, at the same time, it is also an oft-recurring danger. Their private study of learned books and their acquaintance with many scientific technical terms, have too much accustomed them to abstract thoughts and modes of expression. They lack the proper connection and mediation between science and life, between the

university and the congregation (especially in country districts), unless this be secured by diligent intercourse with the people, zealous pastoral work, and thorough acquaintance with the powerful, popular language of Luther's Bible. By reason of their long-continued and laborious course of education, with its numerous examinations, they have been alienated from the masses of the people. They now enter suddenly upon practical life, as it were out of another world. They are often called upon to preach, especially in their first years; but they preach too high for practical life; they are too abstract in their style. The greater part of their discourses flies over the heads of their hearers, because it fails to be understood. "It was a beautiful sermon," may be remarked by many of their hearers. But when inquiry is made as to the particulars, nothing definite has been remembered. A general impression has been received, yet which leaves no lasting fruit. And why? Their language was too weak, and not popular enough. Their thoughts moved too much in abstract generalities; and even if they did not descend to mere phrases, they did not adequately enter into concrete life. And what there was of illustration and exemplification was not sufficiently vigorous and impressive, did not satisfactorily meet the wants of the special congregation in question. "It is easy enough for him (in the pulpit) to address and to admonish us; but he does not know the fearful hindrances, the tempting surroundings, in which we are placed; nor has he pointed out to us sufficiently clearly the way to deliverance."

To be able to place one's self in the conditions and wants of one's hearers, and thence to designate and to illustrate that which most strikingly impresses them, is doubtless a talent not frequently found. But to many German preachers it is entirely lacking. And to this must be added, that their great didactic powers easily lead them to preach too learnedly and dogmatically, or else in a general moralizing strain, and altogether too little practically. Hence their ser-

mons become cold and formal, and accomplish but little.

The principal and characteristic weakness of the sermon arises from the above mentioned optimistic presumption of considering the auditors as already believing, needing rather *edification* in the faith than really an *awakening* to a living faith. This is the convenient habit which so tenaciously clings to many of our preachers, of mistaking a formal and outward churchliness for a true and living faith. And this view is still countenanced and encouraged by such homileticians who designate the object of the sermon to be a presentation of the truth rather than effecting results.\*

The condition of our congregations, with their multitudes of unbelievers, and their numerous half-believers, even among their regular church attendants, demands to-day, with a loud voice, the union of the revival or awakening with the edifying elements in the sermon—the former for the mass of those who are yet far from a personal assurance of salvation, the latter for the converted and believing multitudes. In this, more than in any other point, German homiletics stands in great need of further development and completeness. But just here are met innumerable opponents, who denounce all serious urgency for an awakening, all emphasizing of the necessity of conversion and personal regeneration, of repentance and renunciation of the world, every emphatic warning of the impending wrath of God, of judgment and condemnation, as unwholesome Pietism and Methodism. And, instead of demanding a decided break with the old man, they would only gradually cleanse and improve the yet unbroken natural spirit and world-conforming habits, and thus develop in him the condition of a living faith. And hence they preach in a general edifying, rather than in a decisive awakening manner, and even then and there where the latter method is imperatively needed.

\* See my article, "Homiletics," in Vol. VI, p. 278 seq. Schaff-Herzog Encyclopædie, Vol. II, p. 1011.

This still wide-spread disinclination to a clear distinction between the truly regenerate, certain of their salvation, and those who have been merely touched and awakened, or who are yet persisting in their sinful sleeping condition, carries with it the most serious consequences to the blessed influences of preaching. Hence it is that the majority of their hearers never emerge from the condition of uncertainty in the state of grace, nor from their state of indecision as to the difference between the kingdom of God and the world; or else they deceive themselves with a false security, with an indefinite hope of salvation, until perhaps on their death-beds their eyes are opened (where doubtless many apprehend salvation) to the fact, that they still lack the one thing needful, viz.: the personal assurance of saving grace. Hence the tendency of so many earnest German Christians to organize conventicles alongside of the church, to unite with private societies for religious edification (mainly conducted by pious laymen), where the question of conversion, too much neglected in the sermons of the church, forms the principal theme of discussion.

No doubt many other causes of the weakness and deficiency of success in German preaching might be mentioned, as they are closely connected with and dependent upon the influence of the spirit and life of the times. No minister can give more than he possesses. And no one would deny, that in Germany, as elsewhere, very many preachers have not the right unction from above; that they have substituted their acquired theology, their exegetic, dogmatic, historic learning, necessary to obtain a preacher's licence from human authority, for the Divine call and preparation to the office of the ministry by the Holy Ghost; and that they have concealed their want of personal, spiritual experience by their gift of eloquence and rhetoric. There is no greater evil in a church, no more certain weakening of the effects of preaching, than unappointed and unsanctified preachers! But whether the Church of Germany,



the great majority of whose preachers lead at least an outwardly honorable, and morally irreproachable life, suffers more from this cause than other churches, must be left to the great Searcher of hearts!

## MISSIONARY WORK AND PROSPECTS IN INDIA.

BY RAM CHANDRA BOSE, LUCKNOW, INDIA.

No. I.

### THE DISCOURAGING ASPECTS.

THERE are three distinct types of missionary character exhibited in Mission circles in India, and perhaps elsewhere. There is the *hopeful* missionary, with a good digestion, lungs and heart, his eyes fixed on the encouraging features of his enterprise, and his mind replete with bright anticipations of speedy success. Then there is the *desponding* missionary, constitutionally dyspeptic, and therefore easily cast down under the depressing influences of an inhospitable climate, with his gaze fastened on the dark side of the picture, and his heart full of gloomy forebodings, such as militate against the hopes of ultimate success based on the rock of divine promise. And lastly, there is the missionary of a *well-balanced* intellect and equable temperament, ready to steer clear, as well of the conditions fitted to lead to undue elation as of those calculated to generate undue depression. Nothing is valued more by such a missionary than a calm estimate of both the encouragements and the discouragements attending his work. And he does not fail to notice that every encouragement connected with missionary labor is attended by a corresponding discouragement!

For instance, the facilities offered him by a vigorous government, as well as the innumerable comforts properly secured to him by the magnificent contributions of the Church he represents, tend to identify him with the ruling class, isolate him from the people for whose benefit he works, and lead to his being mistaken for an agent of the

powers that be, and a suspicion and distrust to be forgotten that universally shunned by because it comes to the instrumentality of men who are members of race, and who cannot such they ought to have the respect shown them. The political controversy in the country has been agitated and convulsed, during the last thirty years, their sympathies either obviously or in secret on the side of the status quo. Frequently they have been regarded as on the whole creating that bond of feeling, without which there is something like beatitude.

Again: the spread of Christianity in India means the spread of several types of unbelief, of which not long ago, when the great D. D. was his great educational and publishing publisher in New York, a complete edition of Tolstoy's work and shipped it whole to poison the minds of men on the banks of the Hudson. To-day Ingersoll's work is forward the work of deism by the notorious author of "Reason." Nothing is more of sorrow and discouragement to the philanthropist than the influence of which the isms of the last century, between Nihilism and Theism, less stamp, are making India under the shade of liberalism, indeed, but exclusively secular.

Nor is the process of integration involved in the relaxation of caste rules and the heartening drawbacks to the community is being the influence from the external and oppressive restraint of unrestricted license. Though on the whole the redeeming features of

honor which it never fails to breed, and in the wholesome restraint it imposes on some, at least, of our baser appetites and passions; and the withdrawal of its experience from our educated countrymen, unaccompanied as it is with the substitution for it of a higher or more beneficent influence, is proving a fruitful source of vice. Drunkenness is making fearful progress among them, with its long train of vices and crimes; and the missionary stands aghast before the growing magnitude of an evil unknown to our more unsophisticated forefathers, and for the spread of which his own countrymen are more or less responsible.

The growth of intelligence among the masses, and distaste for sophistical modes of reasoning among the learned, would be an unmixed blessing but for the weary turn given to the trained reasoning powers of the national intellect by a secular system of education. Logomachy and sophisms, in which the ancient literature of the country abounds, are certainly becoming unfashionable; but the refined fallacies of the day, by which theology is cast overboard, and absorption in the secular concerns of life is engendered, are taking their place; and the missionary finds it all but impossible to do his work effectively in the teeth of an all-comprehensive, all-absorbing worldly ambition.

The Theistic Associations in India may justly be classed with the fruits of missionary labor, they having been raised under training and influences more or less Christian. But the antipathy they are developing to the peculiar doctrines of Christianity, such as the doctrines of the Trinity, the Divinity of Christ, the Atonement, etc., is a discouraging feature. It is the fashion in India, as well as in infidel circles in Christendom, to pay, in one and the same breath, a few smooth compliments to the Lord Jesus Christ, and express abhorrence of the peculiar doctrines taught by Him and His inspired apostles.

And lastly, the large meetings, which

the missionary succeeds in holding for the purpose of preaching the truth as it is in Jesus, are often converted into scenes of fruitless wrangling, and may result in intensification of the varied forms of unbelief in vogue. Each advantage has thus a counteracting disadvantage; and the judicious missionary must exercise great discretion in drawing the line between the encouraging and discouraging features of his work, and in availing himself of what promotes it, without being driven to despair by hindrances.

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### PASTORAL AND SERMONIC HABITS.

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#### Personal Experiences of Distinguished Clergymen.\*

No. IV.

T. DE WITT TALMAGE, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

ASKED to answer the question as to whether I keep a list of subjects and texts for sermons, I would reply that I have kept blank books in which to record subjects—a plan which I have pursued since I was a young man, and before I entered the ministry. I have four such large books. I have accumulated and accumulated until there is no end to the memoranda I have. The material I have would be sufficient to supply me, in that particular, for three hundred years, if my life could last that long. These books contain both subjects and texts. In them I put down anything unique: anything different from what I have done or seen anybody else do. I do not make any note of ordinary texts or ordinary subjects.

When I record the subject, I make an analysis of it at the same time in other smaller memorandum books, in my Bibles, and in some works of reference. Suggestions and ideas are jotted down in the same way.

I never use any scrap-book, or the envelope, or the pigeon-hole system for the gathering up and preservation of illustrations, for the reason that more illustrations suggest themselves to me

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\* In interviews for *THE HOMILETIC MONTHLY*.

at the moment when they are needed than I know what to do with.

I generally work on my sermon about the middle of the week. Wednesdays and Thursdays are my days for severest work. On Friday I have my Friday night lecture. Sometimes, by reason of engagements in the early part of the week, everything is forced to the close; but that is seldom.

I would advise young ministers to keep Fridays and Saturdays free of work, in order that they may have no "Mondayish" feelings. Monday is my best day; I feel better Monday than I do any other day. That is the result of keeping Saturday clear. The elocutionary effort of Sunday does not fatigue me; it is the original part of the work that is trying.

I never decline to officiate at *any* funeral service, unless I have an engagement that positively forbids it. As to the suggestion that ministers should be paid for attending to funerals of persons outside of their own parish, I think it is absurd beyond expression.

I think it is a good idea for the pastor of a church to lead his prayer-meeting. It is a part of his pastoral work. In my meeting I call for prayers and exhortations. The last half of the service I make a meeting of testimony. I stand up and indicate that we would like to have about twenty testimonies in ten minutes. That makes everything brief.

In regard to callers I will say, if there is a man on earth more bored than I am, I feel sorry for him. When I retire to my study in the morning, my custom is to tell the servant that I cannot see any one, or receive any cards or letters until such an hour—naming the hour. My usual hours for uninterrupted occupation are from nine till one. Beyond that time I see people as long as I can stand it. Daily there is a constant procession ascending the stoop, from seven till eleven a. m.; book agents, peddlers of patent medicines, people who want letters of recommendation, or cards of introduction; committees seeking lecturers, gentlemen from vacant churches that want ministers, and a long line of

people in all sorts of mental, physical, moral, and pecuniary distress. What do I do? Well, I see as many as I can and then I run, finally making my escape to the street.

### MISQUOTED SCRIPTURES.

BY TALBOT W. CHAMBERS.

No. XVII.

1. In Proverbs xii:25 it is said, "Heaviness in the heart of a man maketh it stoop." This is true, but a richer sense is gained by taking the first noun in its primary signification of anxiety or care. Sorrow of all kinds depresses, but solicitude is worst. Hence the saying it is not work, but worry, that kills men. The secret of health, success, happiness, and often of long life, is obedience to the apostolic direction, "In nothing be anxious; but in everything by prayer," etc. (Phil. iv:6.) How much we all need to pray! Lord, increase our faith!

2. "The way of transgressors is hard." (Prov. xiii:15.) This has sometimes been understood and preached upon as meaning that there are barriers in the sinner's way—such as conscience, chastisements, the divine Word, etc.—which make it hard for him to press on to his end. A more natural sense, and one that better corresponds with the parallelism, is found by supposing the word to be equivalent to *harsh*, *rough* or *painful*. According to the proverbial usage of our own day, the transgressor has "a hard road to travel." They do not think so who set out on that road, but they change their minds before they get to the end.

3. In the 21st verse of the same chapter we read: "Evil pursueth sinners, but to the righteous good shall be repaid." Substantially the same meaning is gotten, but with far more vividness, by a close adherence to the brevity of the original, thus:

Evil pursueth sinners,

But good rewardeth the righteous.

Calamity follows hard after the wrongdoer, and is sure to overtake him; but good, enduring good, comes to meet the righteous and fills his cup.

4. In the 23d verse it is said, "There is that is destroyed for want of judgment." This is very true, as we see every day, but it is not what the wise man intended, for the original will not bear such an interpretation. The true rendering is, "There is that is destroyed by reason of injustice;" it may be his own injustice or that of others. Most probably the former, in which case the point of the proverb is, that abundant as may be the yield of the poor man's fallow-ground or new land, iniquity of conduct may prove his ruin.

5. The familiar statement, "Fools make a mock at sin" (xiv: 9), expresses such an obvious and important truth that it is hard to give it up. Yet there is a general agreement among expositors that this is not, cannot be, the meaning of the original. They reverse the subject and the predicate. The word for *sin* is not the one usually so rendered, but another, which means guilt, or a guilt-offering, which latter occurs very frequently. Thus understood, we have the sense that an expiatory sacrifice mocks fools—i. e., it does not correspond to their judgment. It fails entirely of its end. Just as we are told in the next chapter (verse 8), "The sacrifice of the wicked is an abomination to the Lord." Both texts show how wrong they are who suppose that the Old Testament attributed an *opus operatum* efficacy to any oblations, even when the sacrifices of God were a broken heart and a contrite spirit.

6. Verse 24 of the same chapter is more exactly rendered thus:

A crown unto the wise is their riches;  
But the folly of fools is *only* folly.

Well-earned possessions are a credit to any one that is truly wise. Far otherwise is it with fools. Whatever parade they may make of their wealth, whatever they may gather in the way of houses and lands and equipage, their folly is still folly, and the shows and gew-gaws of wealth only make it still more egregious and conspicuous. In this light it is not an empty tautology or an idle truism, to say that the folly of fools is only folly.

## NEW READINGS OF FAMILIAR TEXTS.

### No. III.

By G. W. SAMSON, D.D.

#### REDISCOVERED PLANTS AND ANIMALS.

THE opening of the Bible lands has brought to light and made familiar to scholars the nature of many plants and animals unknown to the translators of King James' day. The vital question in revision is: "How shall these be designated?" When the Greek translation of the Hebrew Scriptures was made, two and a half centuries before Christ, and the names of plants and animals were, like those of geographical localities, changed to the Greek designations with which the readers were familiar, the translators followed the true law of interpretation. It is quite different with readers of the Old Testament in an English translation, who can never be familiar with the locality, the plant, or the animal which the name should, as far as possible, present to the mind. In such cases the name of a *class* that is familiar may be inserted in the text; while the special individual name should be placed in the margin, that it may be searched for and studied in a Bible Dictionary; or, what some would regard preferable, the ancient Hebrew name may be inserted in the text, with reference in the margin to a "glossary," or briefly illustrated vocabulary appended to the volume itself. This latter suggestion has led to tables of weights, measures, coins, etc., and may with propriety be extended. A few out of many marked illustrations are worthy of note.

Following the order substantially of their introduction in the Hebrew Old Testament, the following plants are noteworthy: The word "gopher," occurring only once (Gen. vi: 14), is explained by the term "tetragonos" in the Greek translation. This term was in classic Greek used to indicate what our word "knees" in "ship timber" represents. Thus it is applied to the squared, yet rounded fit of the Greek mantle over the shoulders. No term could be more expressive; it accords with the ety-

mology; and in the historic interpretation the Greek translation compels its acceptance. All later attempts to make this term, only once used, indicate "cypress," are the suggestion of speculative rather than of practical minds; and "knead timber" would be an expressive rendering.

The Hebrew "shesh," Greek "bys-sus," rendered "linen" in our English version, which occurs thirty times in Moses' five books, once Gen. xii: 42, and elsewhere in Ex. 25-39, is "cotton;" as philological testimonies indicate, and as the ancient wrappings of mummies attest; and the word "cotton," therefore, should doubtless be in the text. The word rendered "flax" in Exod. ii: 4, and Job viii: 11, and "meadow," Gen. xli: 2, 18, probably should be so rendered now. The ancient term "achu," not translated but transferred by the Greek translators, Jerome, in the fifth century, by careful inquiry, decided was a name common to dwellers on the marshy banks of rivers like the Nile and Euphrates, though unknown in Palestine; and modern research has added nothing material to modify this conclusion. The mind of the English translators was on the *place* in Genesis, and on the *plant* in Exodus and Job. The "shittim" of which Moses made the ark and other wood-work, was manifestly the Arabic "sont" now met in Egypt, about Sinai, and in Palestine. This is the "acacia" of botanical science; its familiar representative is the "locust;" and this rendering would be justified on the principles above stated. The term "leeks," so rendered by the English translators in Num. ii: 5, because of its association with "onions and garlic," but elsewhere rendered "grass" and "herb," is in the Hebrew "chatsir," and in Greek "prata." In the bazaars of Cairo boys go about with two species of clover called "helbeh" and "ghilban" for sale. The owners of donkeys buy little bundles, cut the tops off to feed the donkeys; while the bleached bottoms they divide and share with the drivers. The rich cotton-lands of Egypt push a growth

of clover so thick and rank that the stalks are bleached, crisp and sweet as celery; and the traveler who has learned its lusciousness will, like Israel, sigh for the "bleached grass," as it may properly be rendered, when he leaves Egypt and wanders in the parched desert. Elijah is said to have slept under a "juniper-tree" in going from Mt. Carmel to Sinai, a day's journey south of Beer-sheba. In the partially marshy bottom-lands in the limestone desert extending eastward from the Delta of Egypt, interspersed with salt lakes such as those on the line of the Suez Canal, the Dead Sea being the most noted of these, clumps of bushy shrubs, growing some five feet high, much like the broom on the downs of England and Scotland, resembling, too, the American alder, are constantly met; and under their scanty shelter the passing traveler now encamps, as did Hagar nigh Egypt (Gen. xxi: 15), and as did Elijah ten miles or more farther east. (1 Kings xix: 4.) The word in Genesis is *generic*, and hence is properly rendered "bushes." The word in Kings is *specific*, "rotem;" and the traveler, who has with him his pocket Hebrew Bible, hears the same name still preserved among the Arabs. Among the precious articles brought from Ophir, or farther India, in Solomon's day, was the "almug" (1 Kings x: 11, 12); called, as some have supposed, "algum" in the later history (2 Chron. ii: 8; ix: 11, 11). The Greek translation, which must have been intelligent, renders "almug" by "xylasppellekêta," or hewn woods; while "algum," which is obtained from Mt. Lebanon as well as from India, and is associated with cedars and firs, is rendered "*peukina*," a species of the genus to which cedars and firs belong. The "almug" is, as all authorities agree, "sandal-wood." The richest variety of this wood, obtained now in the South Sea Isles, is still brought from the coast of Malabar, and is now called "mogha." The sailors who brought this exotic tree gave to it, as to the "apes and peacocks" purchased with it, the native name. All these names, as read in the



Hebrew Bible, are the same now heard on the Malabar coast, the prefix "al" being the Hebrew article. The "algum," every testimony indicates, is a distinct tree; and while the "almug" is properly rendered "sandal-wood," the generic for the specific term, the algum must, from its association with two other specific terms in 2 Chron. ii: 7, have a specific rendering.

In the animal kingdom a few marked cases requiring change of rendering, demand notice. The word "kinnim," rendered "lice" (Ex. viii: 17, 18), found nowhere else, seems to have been a generic term, peculiar to Egypt, for biting insects, like the gnat and the flea; and so the Greek translation indicates. As all the other plagues, the locusts, etc., brought upon the Egyptians, are peculiar to the country, this insect must have been also an Egyptian pest. As no insect but the *flea* in modern Egypt answers this description, the "flea," if any specific insect, is to be named in translation. Certainly the term "lice" was chosen when Egypt could not be visited and its insects be known. Among reptiles the "leviathan," transferred, not translated, in Job, Isaiah, and the Psalms, is a generic term for monsters of the lizard, or Saurian class. As the crocodile is the modern representative in the lands of the Bible, the specific and familiar term should probably be used. The word "behemoth," a plural, only once untranslated, even in Job, is doubtless used, in its association with "leviathan," in a generic and typical sense. The same word used elsewhere about two hundred times, and from the first chapter of Genesis to the prophecy of Zechariah, is rendered "beasts," or "cattle." As interpreters have remarked, the lengthy description in Job answers in part to the elephant, and in part to the hippopotamos; it is doubtless likewise in the same description a generic term for the monster among land animals, as the "leviathan" among the reptile race, an idea wrought into Hobbes' philosophy. A marginal note would appropriately indicate this usage.

The term "reem," used by Moses in Job by the Psalmist, and by Isaiah, rendered by the Greek translators "monokeros;" by Jerome in Latin, "rhinoceros," and hence naturally "unicorn" in German and English, has become so fixed in old English ideas that it has been embodied in the device of a horse with a horn projecting from its forehead and wrought with the lion into the English coat-of-arms. The idea is preserved in the mountains of Lebanon in a similar form worn on the caps of chiefs and of high-born women. It is an assault hardly justifiable which Fuerst, the Hebrew lexicographer, when, on no other ground than that of a supposed etymology, he declares that the meaning ascribed by the Greek and Latin translators "has no foundation." Perhaps the allusion to the "reem," intelligently translated, it is to be supposed, by their own rabbis of Ptolemy's day, is a symbolic reference, like the sphynx-like picture of Ezekiel's vision; a suggestion favored by the fact that it is found only in highly wrought poetic imagery. Certainly the Greek translators had a range of knowledge incomparably superior to that of modern speculative critics. It probably, however, is generic rather than specific, the Greek term "one-horned" not being inconsistent with this, since the term is based, as all usage shows, on a human custom as well as on an animal attribute; the "horn" being an emblem of power. This the Greek, Latin, German and English translators all observe in Ps. xcii: 2. On the other hand, the whole drift of ancient and modern scholarship is in accord that the word rendered "badger" in Moses' statement as to the tabernacle should be "colored" or "dyed;" such "skins," from whatever animal taken, having the designation "takhash" among the Oriental Jews of to-day, as it had among their ancestors under Moses. The word "shaphan," rendered "coney" in the writings of Moses, David and Solomon, has a special interest. All testimonies show that it belongs to the family that includes

the rabbit, hare, and coney; being, indeed, the species called "hyrax syriacus." It has the body of a rabbit; its fur is interspersed with spines; its head is oval like that of the guinea-pig, and its ears are as small; it does not burrow, but lives in holes in the rocks; and it abounds in the mountains of mild climates like those of Syria, Palestine, Mt. Sinai and Egypt; as also in Spain, whence ancient authorities state that the name was given by the Phœnician mariners to that country. It is a fact specially noteworthy that on the rocky sides of the "Wady Mokatteb," or "engraved valley," in the desert route from Egypt to Mt. Sinai. The long lines of inscriptions on the sandstone cliffs, yet to be deciphered, present three species of animals—the camel, the goat, and the "shaphan," as above described.

## LAY CRITICISM ON THE MINISTRY AND THE METHOD OF CHURCH WORK.

No. VII.

By JOHN MONTEITH, ST. LOUIS, MO.\*

IN the dusky days of the scroll, and in the primitive days of the book, people knew the Word of God only through the public reader. By him it was voiced; by them it was heard, but seldom read. Necessity exalted the performance of the Scripture Lesson into an act of great importance. Buried as we are in a baptism of printed Bibles, we can scarcely appreciate the eagerness with which the primitive hearer hung upon the lips of the reader. His conquest of knowledge depended upon the keenness of his ear, the quickness of his per-

ception, and the active attention of his mind. The reader, too, must have approached his task with an anxious sense of responsibility. His voice and manner were the final mould in which revealed thought was cast. In him the divine Word became flesh, and took the last form in which it dwelt in the minds of his hearers. This last expression must be true, or the impression would be false. Error in inflection, pause or cadence might result in wrong apprehension of the truth. So the reader, if he would rightly convey the truth, must needs have been an artist. To avoid the risk of misapprehension, as well as to unfold what was wrapt in the form of words, He sometimes broke the text in fragments, joining to each its needed comment. Thus it was a lesson giving light, instruction and comfort.

Printing is not an unmixed blessing. It is the work of a crafty age that conjures devices and shifts, and worships utility. The diffusive printed page has lessened the interest of the hearer, and diminished the painstaking of the public reader; but it has never changed the conditions of highest effect. The ministry of rags, lampblack and type can never equal, much less surpass or supersede, the service of the human person as an organ of expression. The Word must still become flesh. The human voice is still its fellow. The lip, the eye, the countenance, are still its living ministers. To fulfill its highest mission of power, the word must meet the ear in beauty as well as in truth. The public reader must hence be an artist; for art proposes beauty, and beauty completes expression. To vocalize the names of words—which is the most that the Scripture Lesson often accomplishes—is not enough. To separate the clauses of the text and subject each to analysis and critical explication is good, and, as we have it in our church—the congregation with open Bibles following the pastor—it is deeply instructive and helpful. But there is another, even the highest use of public reading, which requires that the

\* It is due to the writer, and to our readers, to state that the following paper was not written for this Symposium, but as an independent contribution. But it falls in so completely with the spirit and purpose of this series of criticisms, and turns attention to some aspects of the subject not discussed by any of the previous writers who have favored us with their views, and is a matter of such consequence, that we have decided to give it to our readers in this connection. There is no one thing in which the ministry are so commonly and seriously at fault as in the manner in which they read the Holy Scriptures in the sanctuary.—ED.

fragments should be united as a complete whole, like the different objects in a painting. Often the *selection* is itself a picture, and as such it must be presented. The voice and manner, like the brush of the painter, must give us distinct form, light and shade, delicate and heavy touches, and unite and blend all the fragments by a pervasive warmth and tone, so as to produce in the result truth and beauty, which, in their turn, confer profit and pleasure. Yet, when we pause to reflect, we are convinced that the pulpit scarcely ever proposes both of these results in the Scripture Lesson; indeed, in most instances, never thinks of them. The Scripture is read, because the exercise is supposed to honor God, and because it is an ancient and venerable custom.

Some time since, I resolved, as a layman and hearer, to give particular and critical attention to this feature of public worship, with the special object of fairly testing its effects upon the audience. Upon inquiry, I found the majority of hearers, like myself, accustomed to give to the lesson an open ear, but to withhold from it any special attention. I became convinced, also, that, as readers of Scripture, the majority of preachers would mark below average. Without intending offensive criticism, I venture to give two illustrations.

On a bright Sabbath morning in June, when the church was inclosed in a bower of green, and the air of a calm pastoral repose rested on the landscape, sending its sweet breath in at the open windows, the preacher selected for his reading the story of the Good Shepherd. "This is an admirable selection," I said to myself; "and now I will see whether the combined inspiration of the story and of the surrounding circumstances will move the reader to move his hearers." So I imagined myself in the position of a hearer some hundreds of years ago, when the Bible was chained to the pulpit, and my only chance of knowing the story must rest in this reading. Reverently the preacher said, "Let us read the Word of God as rec-

orded in the tenth chapter of John." These words were forced from a laboring throat, and dropped upon us with a nasal resonance. "This is not the tone, or anything like it, in which Jesus told, or any other person would tell, a graphic story to a group of friends," I reflected; "but he will warm up to a natural manner, perhaps, by the influence of the story itself." But he didn't. From beginning to end he rolled out the narrative like the paper-tape of a stock "ticker," with about the same regular click, and with no more varied expression, except upon the last word of each sentence. This word invariably suffered under a heavy blow, and came to the ear smitten with a leaden cadence. I summed up the result, not by the words that had been heard by the ear, but, as nearly as I could, by the actual impressions made. From the first verse came the vague impression of a robber. The next impression was that of an abused flock of sheep. Each monotonous sentence came to its close with a heavy thump on the word *sheep*: "He that entereth in by the door is the shepherd of the *sheep*;" "I am the door of the *sheep*;" "the good shepherd giveth his life for the *sheep*;" "and the wolf catcheth them and scattereth the *sheep*;" "the hireling fleeth because he is a hireling and careth not for the *SHEEP*," etc. So much pounding had the poor sheep received in this recitation, that, in the absence of any other objects of thought expressed (not simply named) by the preacher's voice, I found it difficult to clear my mind of mutton and wool. And this was the sum total of the impression: a robber, and some abused, if not murdered, sheep. I pulled myself back to the present day, opened a Bible, and found that there were other thoughts in the story more prominent and important; among which were the *good Shepherd*; the sheep are *His own*; for this reason they *know His* voice; that He *leadeth* them; that they know not the voice of *strangers*; that "*I*" am the *good Shepherd*; and the hireling careth not for the sheep because he is

a hireling; and I lay down my life for the sheep. The ministry of the voice necessary to press out these thoughts, and lift them conspicuous to the mind of the reader, was withheld by the reader. And I observed, with a feeling of disappointment, that when the preacher had "got through" with the Word of God, and came to pronounce his own word, the sermon, he mellowed his tone, and, to some extent, relieved the labors of the throat by employing a more natural set of muscles, while he delivered with modulation and earnestness an excellent sermon.

Another case, of which I made painful note, occurred when the preacher selected for his reading the narrative of the visit of Mary Magdalene to the sepulchre. Between the covers of the Bible there can scarcely be found a more dramatic story, or one that contains a deeper pathos of passion. In the first verse occurs a single clause which serves as a key to the subsequent action of the drama. "*The first day of the week cometh Mary Magdalene, early, when it was yet dark, to the sepulchre.*" This clause (designated by italics) shows the warm affectionate earnestness which moved the woman to anticipate the dawn, and furnishes the reason why she did not recognize the face of Jesus, but mistook Him for the gardener. In rendering these words, the adroit shading of the voice, from the careless color of ordinary narrative in which the verse begins, into that pathetic tone which is the appropriate vehicle of the sentiment, cannot fail to arrest attention. Yet I can recollect but one preacher (the late Dr. Chapin, of New York) among those I have heard, who brought out the force of that clause by the interpretation of tone.

So in the case of the good brother whom I am rude enough to criticise, these six words were slipped over unnoticed. And then his voice rolled on with a loud, grating sound, like the grinding of wheels on a gravel road. "Surely," I thought, "he cannot pass over, without melting into a tremulous emotion, those tender, heart-full ques-

tions: 'Woman, why weepes Whom seekest thou?'" But they were rolled over by the monotonous iron tire. Then he sentenced the one word of which, related by Jesus, instantly lifted from the mind of the woman, threw a wreath of light about of her Master. "Jesus said unto Mary. She turned herself unto him, *Master.*" Upon this name, in which as in a mirror a woman saw at once herself Master, the voice of the speaker dropped in a sudden mechanical fall that fell with a thud and my heart like a cold ingot of iron. In this instance he had not simply failed to express the truth; he had expressed a positive untruth. Jesus never used that name as this reader uttered it. He had, Mary would still have supposed she was talking with the gardener. But He pronounced the name *Master*, in such a natural, home-like modulation as to bring forth recognition, and move out, under the retiring robe of night, His friendly form.

My abused reader might set up in defense, that it is impossible for a layman to be so sacrilegious, to attempt to imitate the tones of Jesus. Very well. It is impossible nor wrong to imitate the tones of nature; and the tone of the speaker in this instance, would have been interpreted the word of Jesus.

If any reader of this story has the subject enough to recall the scene in which a mother would perceive the name of a little Mary, who, in a dark room, had broken a troubled dream into a nervous wakefulness, he would have caught that peculiar tone of affectionate, reassuring fear that brought recognition and joy to the loaded heart of Mary Magdalene.

The ordinary reading of the Scriptures in the pulpit is defective in its expressive force from traditional custom and habit. It has all along assumed that the inspired Word, when produced in sound, would take its own results. Indeed, as a

this part of worship, art has commonly been scorned. In the theological school the chair of effective expression (commonly called elocution) does not stand, as it should, on a level with the chairs of theology and homiletics. To these it is a sort of caudal appendage. The same may be said of the treatment of vocal expression by colleges. Hundreds of graduates who have learned to render foreign languages into English words, are totally unable to render English words into effective expression. The reason for this is apparent. The college and the seminary tinker the student a little, preparatory to the arti-

ficial delivery of his Junior Exhibition or Commencement speech, or his first public sermon; but, aside from an ephemeral or optional drill, the institution of learning gives no strong recognition to the spoken English language. This neglect is sure to bear its fruit. People will not long pay the tribute of their presence or attention to the pulpit reader, if they get no more valuable return than an indifferent reproduction of what may, with less trouble and expense, be eyed in newspapers and books. They will not long flock to hear sounding brass and a tinkling cymbal.

### PREACHERS EXCHANGING VIEWS.

*Come, let us look one another in the face.*—AMAZIAH.

#### A Glimpse of the Better Life.

THE writer has carried in his pocket for years a letter from one of God's honored servants, who was personally unknown to him till, a few years since, it was in his power to do him a trifling favor. The bread thus cast upon the waters came back speedily in the form of this golden letter, which I have read and reread at least a score of times—especially in hours of gloom; always refreshing my spirits and revealing a glimpse of the light that gilds the scenes "beyond the floods." It has occurred to me that it is selfish for me to feast alone on such a dainty repast. I am quite familiar with the experiences of Christians, as recorded in religious biography; but I recall nothing more touchingly tender and beautiful than the words below. If I felt at liberty to disclose the author's name, they would be read with additional interest. Alluding to the reason for his writing, noticed above, he writes:

"The circumstance has, it is true, been a trifle; but, like the widow's mite, a trifle may indicate the depths and secret springs of a pure and noble character. Your words and sympathy have touched me on a deep and tender point; and I know so well 'Him whom my soul loveth,' that I am sure He will abundantly fulfill in your case the promise made to one who shows, from love to Him, the least act of kindness to the humblest of His disciples. He has

kindly raised me up again [from a dangerous illness] to do a little longer what I can in my little way, for honoring His dear name. Much as I desire to be with Him where He is, that I may behold His glory, I am more than willing to remain here as long as He wills, to do or suffer anything that may magnify the riches of His condescending love. No man is so willing to remain here in the Master's service on earth, as he who has ripened most for the Master's glory in heaven. So sensibly felt by me oftentimes is the nearness and presence of Jesus; so lovingly does He condescend to walk with me and let me feel that around me is the everlasting arm; so close do I seem to His bosom, and, like the two on the way to Emmaus, so deeply does my heart burn within me with love; so delightful is my daily work of studying and unfolding His truth, and so precious does duty become when my soul, o'erfilled with the Holy Spirit, through the written Word, dissolves in the tenderness and the tears of a melting contrition and love, that I realize *heaven is already around me*; and, could the infirmities of the flesh only be dropped, this world would indeed be heaven! Often here, in the morning, under one of our San Francisco fogs, I know by the light around me, that the mantling glory of day is over and around me, though the sun and the landscape are veiled from my eyes by the mist; but while occupied with duty—in a moment when least expected—the fog vanishes, and the sun, amid a clear sky, bursts forth, wrapping all things in his glory. And thus, on some day not distant, while knowing from the light through and around my soul, that I am walking in the light of the Lord, though amid the mists and fogs of earth and sense, while occupied with duty for my dear Redeemer, this mist will vanish, perhaps when I least expect it, and reveal to me the Sun of Righteousness in unclouded glory, and the boundless



of the eternal heavenly world. And link that: 'When he appears we shall see him, for we shall see him as he is.' "

CORRESPONDENT.

### Oratory and Authorship.

It is a very worthy ambition on the part of a preacher whose official duties occupy all his time, to devote some of his hours to literary efforts. But there is one thing and ability is one thing; the former may be never so good, but the latter will never be successful without the latter. I have known many preachers whose oration was high, but who were mediocre in style, rhetoric, and composition, but whose written articles in the press lacked vigor and grace. The knowledge or information which one puts into an article for its content that constitutes its merit; the content of a literary worker is a something of its own kind. The following from the *Pall Mall Gazette* will give in a pleasant way what I mean:

The Lotos Club, of New York, yearned for months in vain for the peculiarly American-called 'buckwheat cakes.' The very French cook of the club failed utterly, notwithstanding his best efforts, to secure the desired result. At last, one of the members wrote to a friend in another city, and asked her to send a letter. Her reply was laid before the Board of Directors.

It consisted of a very minute description of the necessary process, and concluded as follows: 'If your cook will comply with the instructions very carefully and act in every respect, he will make good buckwheat cakes, provided he has a special knack of making them.' On hearing this document, one of the directors remarked that the best thing they could do was to throw away the French cook and get a native American woman to do the cooking. His suggestion was adopted. A goddess, sprung from the soil, has since then during the hours of breakfast griddled the Lotos Club."

I have made the transit from the pulpit to the writing-desk, and I find, by experience, by which I have learned the difference there is between public speaking and writing for the press, may be uninteresting to your readers. In the sermon, the individuality of the preacher sometimes contributes a great deal to the success of the effort; while, in writing, the individuality of the author must be kept as scrupulously as

possible out of the article; posing in print is the most foolish of posing altogether. The preacher, in most cases, knows the disposition and demands of his audience, and an appeal to personal sentiments, or a thought expressed by insinuation or gesture, rather than in plain terms, is at times highly appreciable. The writer, on the other hand, must speak out all that he has to say in plain terms, not relying either on the inference or the information of the reader. When the preacher or lecturer is warmed up with his subject, he may make a good impression by amplification, rhapsodizing, and repeating terms of speech; in writing, such efforts appear like sophomoricism, and tautology and verbosity are highly objectionable.

A TOLLER.

### Quirinius and the Enrollment.

Luke ii: 2.

I wish to make a few observations which perhaps will throw some light on the difficulties connected with the interpretation of the above passage, both in the original and revised versions.

1. These difficulties arise mainly from the fact that until recently there has been no historical evidence, outside of Luke's Gospel, that Quirinius was Governor of Syria, at the time of our Lord's birth. He was certainly governor some eight or ten years *after* the birth of our Lord; and at that time a *tax* was imposed on Judea which caused much excitement and trouble. Luke refers to this event in Acts v: 37. But recent discoveries make it probable (perhaps certain) that Quirinius was governor also at the time our Lord was born.

2. I believe our English version makes two mistakes: 1. In using *πρωτη* as an adverb. As a grammatical criticism, I should say that *πρωτη* is a predicate, for it stands after the noun without an article. Hence it cannot be rendered. "This was the *first enrollment*," but "this enrollment was first," etc. 2. In translating the verb *ἐγένετο* by the phrase, "*was made*." The purpose seemed to be to escape the diffi-

culty in this way, viz.: the enrollment took place at the birth of our Lord; but it went "*first*" into effect as a tax some years later, when Quirinius was Governor of Syria. This has been the prevalent explanation until lately. The one redeeming feature in this explanation is that it leaves Luke free from the charge of historical error. But if Quirinius was Governor of Syria when our Lord was born, then Luke is free from the suspicion of error. But then the question arises, "Why use *πρῶτη* (this enrollment *was first*, etc.)?"

3. The explanation I wish to offer is this: There is no reason whatever for the use of the *numerical* adjective. In several places in the New Testament, and especially in John, *πρῶτος-η-ον*, when followed by a genitive, is used in a *comparative* sense, and means "*before*." (See John i:15, 30.) What Luke says is that this "enrollment '*was before*' Quirinius was Governor of Syria." For if our Lord was born five or six years before the Christian era, then Quirinius was not Governor so early, but his first term of office was one or two years later. Luke refers to him because, some years after, when *this* en-

rollment was made the basis of a tax, and trouble arose, Quirinius was then Governor. J. W. BAILEY.

*Cambridge City, Ind.*

### Self-Control in the Pulpit.

In the May number of *THE HOMILERIC MONTHLY* (p. 479), my attention was arrested by "Enquirer's" question about weeping and seeming to weep, and your admirable answer. *Apropos*, I recall a remark which Dr. Robinson made to his last class as President of Rochester Theological Seminary: "Have feeling, but don't let it run away with you. One honest tear controlled is better than a quart slopped over."

*Bristol, Conn.*

D. DEWOLF.

### Did the Son of God Suffer?

Allow me to dissent from your answer to a query in your August No. To deny that the divine part of Christ suffered on the cross is to make the death on the cross, as far as the atonement is concerned, a form, a semblance, and to take from it its efficacy. If there was no Son of God in that death, there can be no atonement in it. J. K. A.

*Bradford, Pa.*

## SERMONIC CRITICISM.

"His excellence was that he had no fault, and his fault that he had no excellence."—QUINTILIAN.

### Plain Preaching.

If plainness of speech is demanded, is justified, in any one, in any place, it is in the minister of Christ, when he stands up in the pulpit as the mouth-piece of God. There, as God's ambassador, to treat with rebellious men; there, in Christ's stead, to plead with sinners; there to declare the verities of eternal truth and urge the solemn motives of religion upon guilty, dying, judgment-bound men, as one who is to give account of his ministry in the last day—all levity of speech or manner, all ambiguity of teaching, all flattery of souls, all keeping back of any part of the revealed message, is not only highly incongruous, but simply monstrous. With what abhorrence does God look down upon the preaching of

such an one! How can it be otherwise than that the blood of souls will be found staining his skirts in the day of final account!

How plain, direct, unmistakable, and forcible, were the words which Peter uttered on the day of Pentecost! How solemn, searching, pungent, overwhelming, were the words of President Edwards to the sinners at Enfield! How terribly in earnest, how fearless, was John Wesley in proclaiming the truth as it is in Jesus! Can we marvel, when we read the sermons of such preachers, that the Holy Ghost came upon the people, and they cried aloud, "What must we do?" and grappled with the pillars of the church, as if their feet were already sliding into hell!

Read and ponder the following awful words from one of John Wesley's sermons :

"Thou ungodly one who hearest these words ; thou vile, helpless, miserable sinner, I charge thee before God, the Judge of all, go straight unto Jesus with all thy ungodliness. Take heed thou destroy not thine own soul by pleading thy righteousness, more or less. Go as altogether ungodly, guilty, lost, destroyed, deserving and dropping into hell ; and thus shalt thou find favor in His sight, and know that He justifieth the ungodly. . . . Thus look unto Jesus ! He is the Lamb of God who taketh away thy sins ! Plead thou no works, no righteousness of thine own ; no humility, contrition, sincerity. . . . No ! plead thou singly the blood of the covenant, the ransom paid for thy proud, stubborn, sinful soul. Who art thou that now seest and feelest both thine inward and outward ungodliness ? Thou art the man ! I want thee for my Lord. I challenge thee for a child of God by faith. The Lord hath need of thee. Thou who feelest thou art just fit for hell art just fit to advance His glory, the glory of free grace, justifying the ungodly and him that worketh not. Oh, come quickly ! Believe in the Lord Jesus Christ ; and thou, even thou, art reconciled to God."

### The Development of a Discourse.

THE skill and judgment with which this is done will tell on the effect of the sermon. There are few things in which a preacher oftener fails than in this very thing. "Development is the actual treatment of the theme in hand ; the free and living current of thought, sentiment and remark, after the definite subject and the general outline of treatment have been designated." The "body" of the sermon expresses our idea. *What rule, if any, ought to govern the development ?* One writer says : "The *object*, far more than the *subject*," ought to govern it. Probably, as a general rule, this is true. If our object be to convince, we must develop our proof in logical order and in force ; if to move the heart, we must follow the course of human feelings. If we choose the narrative or historical method, we must keep to the order of events. Out of the various methods of development which lie open to us we should adopt the one most in consonance with the special object in mind in the selection and presentation of a given subject from

the pulpit. The specific object will naturally shape and color and give tone to the sermon as a whole. And the object will (or ought to) be governed largely by the character of the audience, and the conditions and circumstances in which the preacher finds himself at the moment. And here is one of the chief reasons why an extemporized sermon is often so much more effective than one preached from manuscript, though of no greater merit. The preacher is free to *develop* his sermon to meet the hour and the character and feeling of his auditory ; he is not tied up and handicapped by a mode of development chosen in other conditions. What preacher has not been vexed by experiences of this character, and striven in vain to get the better of his manuscript, and been forced finally to cast it away and strike out a new train of thought, or adopt an entirely new form of treatment ? The conditions before his mind in the quiet of his study when he wrote out his sermon, he finds altogether different when he comes to face his audience. Perhaps his own mind and feelings are in a totally different mood ; and now he must either lose the effect of his sermon by adhering strictly to his manuscript, or cast aside the "body" of it and adapt the development to the occasion. He is a poorly-trained preacher and has failed to master his subject, who cannot do this when the necessity arises.

### Kinds of Preaching Proved Most Useful.

"There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord." It is a wise law, and we do well to study it. We are prone to covet other's gifts and methods, and to disparage our own ; whereas, in all probability, the talents assigned to us, if we will rightly improve them, are those which Divine Wisdom saw to be best adapted to the circumstances of our lives and the qualities of our mind and character. And, after all, it may be affirmed with confidence that success in life, and especially in the ministry, depends not so much on the num-

ber of talents entrusted to us and the kind of gifts bestowed, as upon the diligence, the thoroughness, and the fidelity with which we cultivate and make use of them. A writer of the olden time well expresses this important thought as follows:

"How unlike was Paul, the apostle to the Gentiles, and the beloved disciple John; yet who would presume to measure their comparative usefulness! Scarcely ever were two men more dissimilar in their manner of preaching than Richard Baxter and President Edwards, or than Payson and Emmons. Yet these dissimilar men were blessed of God as instruments of great and permanent good, perhaps, on a large estimate, in nearly equal degree. In judging, therefore, of the kind of preaching on which the Spirit of God sets the broadest seal of approbation, we must not judge according to outward appearances, or from immediate, visible effects. It is not always the eloquent voice and oratorical manner; not the polished and beautiful style; not the logical argumentation; not the gush of emotion in the preacher, nor the tearful sensibilities of the hearers: it is not one nor all of these which is the surest indication of success. But that preaching is most useful which produces the strongest and most abiding impression of moral obligation; which brings the minds and hearts of hearers into closest union with God and Christ, with judgment and eternity; which awakens in the unconverted solicitude for salvation, guides the trembling penitent to the Lamb of God, inspires Christians with strong desires after holiness, and confirms them in the love and faith of the Gospel. Such effect is the highest aim of preaching."

#### Illustrations.

The use of illustrations, to give point and force and clearness to certain truths set forth in a sermon, is, undoubtedly, a desirable thing. Some preachers, however, have no fondness for this line of effort. Their natural ability does not lean in that direction. They sometimes wish that they had such an aptness, and they strive to create it, with rather indifferent success in many instances. But there are others who use illustrations in great abundance. They have a strong passion for illustration. They tell us that illustrations "come" to them, and make a bid,

as it were, for their service. But such ones are frequently betrayed into the habit of overdoing the business. Their illustrations, even when pat and pointed, are apt, when copiously employed, to make a greater and more lasting impression than do the truths which they endeavor to illustrate. The thought is buried beneath the illustration, and thus the true object of the illustration is often defeated. Especially is this so if the illustration be lengthy, or two or more referring to the same point are employed. The only way, perhaps, to avoid the danger of a failure here, is to restate the point after giving the illustration. It were better, however, to be sparing in the use of illustrations, and to employ only such as are specially pertinent to the thought under consideration. Some illustrations are so far-fetched as to be completely out of place in the company they are made to keep on the occasion. If they could speak in their defense, they would say that they felt ashamed for the speakers. To rightly employ an illustration is an art, which some do not understand who think they do.

C. H. WETHERBE.

#### Never Qualify Too Much.

The late Rev. Dr. George Putnam once said to a student who had just read a sermon to him: "Very well—very well; well reasoned and aptly illustrated. But you have spoiled everything by your qualifications. Bear this always in mind: whenever you are in earnest to effect something which will bring you into conflict with public sentiment, or which has become habitual to custom, never qualify—never qualify! Set forth your point as boldly as it will bear, fortify it by argument and illustration, and there leave it. There will be enough who will qualify for you, rest assured of that. Don't help them to neutralize your effort by qualifying yourself."

The point is sharp. Many things which a preacher says cannot be too carefully qualified down to the exact truth; but the same rule of veracity requires the chief things in preaching to be stated in plain and strong simplicity. The young preacher should study how to state, in the strongest and most direct terms, the vital and eternal truth

as he sees it. In a leading statement to be elaborated into its details, seek to say just what you can prove, and no more; then every blow may be delivered directly, forcibly, and effectively. A little girl when asked "What did the preacher say?" answered, "He said something and then took it back, and then he said something else and took it back; and I don't know what he did say and stick to it." A good sermon leaves something distinctly communicative to the mind of the hearer—to be carried home.

### Errors in Pronunciation.

Nothing is more common in the pulpit, and the habit is offensive to cultivated tastes. It usually arises from carelessness or want of due attention. The pronunciation of a large class of words changes with time, and the preacher must see to it that he is up with the times in this particular as well as in others. We give a few examples to call attention to the matter. The list might be added to *ad infinitum*:

A'měn', not ǎ'měn, nor ǎ měn'.  
 ǎb-sôrb' not -zôrb'.  
 ǎ-děpt', not ǎd'ępt.  
 ǎd-hě'sive, not -zive.  
 ǎ-dũlt, not ǎd'ult.  
 ǎl'wāys, not ǎlwuz, nor ǎl'wuz.  
 angel—ǎn'jel, not ǎn'gl, nor ǎn'jũl.  
 ǎn-ôth'er, not ǎ-nũth'er.  
 Asia—ǎ'she-ǎ, not ǎ'zha, nor ǎ'zhe-ǎ.  
 ǎ-wrỹ', not ǎw-rỹ'.  
 bade—bǎd, not bǎd.  
 Bǎ-rǎb'bas, not Bǎr'a-bas.  
 Bę-ǎl'ze-bub, not Bǎl'ze-bũb.  
 Beethoven—Bǎ'tō-fen.  
 blǎs'phe-moũs, not blǎs-phũ'mous.  
 comely—kũm'ly, not kũm'ly.  
 cõn-dõ'lence, not cõn'dõ-lence.  
 deaf—dǎf is now considered inelegant.

děc'ade, not de-kǎd'.  
 de-cl'sive, not ziv.  
 dǎs'pĩ ca-ble, not dęs-plc'ǎ-bic.  
 fl-del'ĩ ty, not fl.  
 forehead—fõr'ed, not fõr'hěd.  
 grease, noun—grēs; grease, verb—gręz, not grēs.  
 Hebrew—he'bry, not brũ.  
 humorist—yũ'mor-ist.  
 hypocrisy—he-põk're-se, not hĩ-põk'.

### THINGS A PREACHER SHOULD REMEMBER.

\* \* \* That while he must not overlook "the babes" of his flock, or fail to feed them with "the sincere milk of the word," he is equally bound to care for the advanced saint, and to divide to him as his portion "the strong meat of the word."

\* \* \* That the more God's Word is honored and magnified, both in your preaching and living, by constant appeals to it, by familiarity with it, by reverence and love for it, the more will your ministry be likely to be owned of God to the salvation of souls.

\* \* \* That as plain, simple food, carefully and thoroughly prepared, is best for the body, and more conducive to health; so the simple substantial matters of the Gospel, served up with pains-taking simplicity of thought, diction and manner, are the best adapted to the need and capacity of the soul.

\* \* \* That there is an infinite variety of subjects in the Scriptures appropriate to edification, and an infinite variety of ways to illustrate and enforce them, so that sameness, either in matter or manner, is inexcusable.

\* \* \* That he is not to be forever "laying the foundation," teaching the "principles [rudiments] of the doctrine of Christ," but he is to build the superstructure of Christian doctrine and life—leaving the rudimentary ideas and going "on unto perfection."

\* \* \* That condiments, highly spiced sermons, side-dishes—the adornments of style, the flights of oratory, the beauties of literary culture, the novelties of sensationalism—however they may tickle the fancy or gratify æsthetic tastes and add to a preacher's popularity, yet add nothing to the force or value of God's plain message to dying sinners.

### HINTS AT THE MEANING OF TEXTS.

*Let Heaven's light be our guide.*—PRINCE ALBERT.

*The best way to see divine light is to put out thine own candle.*—F. QUARLES.

#### Christian Culture.

##### A SENSITIVE CONSCIENCE.

*David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, etc.*—1 Sam. xxiv: 5, 6.

Saul sought the life of David. The Lord put the king into his power, but he spared his life, simply cutting off a part of his skirt; and even for this

trifling act, notwithstanding he magnanimously refused to kill, or allow his men to injure his enemy, his tender conscience afterward "smote him," because Saul was "the Lord's anointed." He was a sacred person, and, notwithstanding Saul's insane jealousy and murderous intention, he had no right to so much as lay his hand upon him,



or cut the garment which clothed the kingly person. This historical incident flashes a ray of sunlight upon David's character. He was a warrior and a man of valor. He lived in turbulent times, in a rude state of society, in the early dawn of Christian ideas. But his conscience—his inner sense of moral right and obligation—was so sensitive, so true to its function, that at the least infraction of the law of God, "his heart smote him," and he said unto his men, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord."

What a lesson of rebuke have we here, to the great mass of disciples of the Master, in the noonday light of Christianity!

What a lesson of instruction also have we in this example of David! "Seeing he is the anointed of the Lord," the "Lord forbid that I should do this thing unto my master." We are servants of a greater King and Master than Saul, and one specially "anointed of God" to His holy office. Is our conscience as sensitive as David's? We may not "cut off his skirt," but do we not often "wound him in the house of his friends," and even bring reproach on His name, and our hearts *not* smite us?

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THE OCCULT LAW OF GOD'S JUDGMENTS.  
*And the men of Ai smote . . . wherefore the hearts of the people melted and became as water.*—Jos. vii: 1-12.

Israel was smitten by the Canaanites, and "turned their backs before their enemies." The unexpected defeat overwhelmed the people with dismay. Joshua also "rent his clothes and fell to the earth upon his face before the ark of the Lord, he and the elders of Israel, and put dust upon their heads." And there he pleaded with God to know the reason of this fearful visitation; and God assures him that "Israel had sinned, and therefore could not stand before their enemies." The sin was not a national one, not even a tribal one, but an individual sin; it was not

a public, but a secret sin, known only to God and the one guilty man. But God took this method to bring the sin of Achan home to the entire people of Israel, and impress them with a sense of its enormity.

Often the reasons back of the judgments of God are hidden for the time from us. Like Joshua we should wrestle with God until we know the reasons, and, knowing them, "bring forth fruits meet for repentance."

### Funeral Service.

#### THE HIDDEN MANNA.

*To him that overcometh will I give to eat of the hidden manna.*—Rev. ii: 17.

The Israelites in the wilderness did eat "angels' food," "manna rained from heaven," and so were kept from dying. So Christ is the true and living bread, the divine spiritual manna, of which those that eat shall never die. (John xi: 31-33.) Since His ascension He is, so to speak, "hidden manna." We feed upon Him in His Word and ordinances, through dull senses. But something higher and better than this is in store, as appears from 1 Cor. ii: 9; 1 John iii: 2. Seeing Christ as He is, and through this beatific vision being made like Him, is identical with this eating of the hidden manna, which, as Trench remarks, "will then be brought forth from the sanctuary, the Holy of Holies of God's immediate presence, where it was withdrawn from sight so long, that all may partake of it; the glory of Christ, now shrouded and concealed, being then revealed at once to his people and in them." (Col. iii: 4.)

### Revival Service.

#### CHRIST PRESENT AND YET UNSEEN.

*Then took they up stones to cast at him; but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.*—John viii: 59.

THIS historical incident in Christ's life in the flesh, illustrates a great and perpetual fact which has manifold and radical relations to mankind and to the government of the world, namely, the constant presence and the potential

force of Christ in human history. The presence of the incarnate God in human affairs—incarnated in the inspired Word and in the life of the Church, and acting as the one vital and all-controlling force in providence and in the Holy Spirit's dispensation—is a precious fact and one of tremendous import. He may be "hid" to the unbelieving multitude. He may pass in and out of the "temple" of truth and life, and not be recognized. He may "go through the midst" of the earth in the kingly tread of "the God-Man," "the one Mediator," "conquering and to conquer," by His matchless love and grace; or, in the terrible acts of His omnipotent justice, correcting, punishing, disciplining the nations in righteousness, and yet the world take no note of His presence and providential arraignment. Infidel scientists are doing their utmost to erase the finger of God from His handiwork, and infidel scoffers to wipe out the record of the Cross: but more and more, as science penetrates into the arcana of nature and nature's laws, the divine hand of the Creator is there made visible. Amid the sneers and blatant prophecies of infidelity, the one all-potential Presence, and the one all-controlling Force in the world and in human history, to-day, is the presence and the power of the divine Son of God

dwelling in His redeemed Church, regnant over human hearts, and vitalizing all the elements of truth, virtue, and righteousness which exist in the earth.

#### FATAL SIGNIFICANCE OF A HINDLOOK.

*No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*—Luke ix: 62.

The straightness and depth of the furrow depend in a great degree upon the plowman's eye being kept on the foreground. The professed Christian, to demonstrate his sincerity, to do his work effectually, and to prove his adaptedness for a higher sphere, must keep his face Zionward. Because, if he looks back, he shows

I. That he is not deeply interested and fully occupied by the employment in which he is professedly engaged.

II. That the ties of his earthly relationships are stronger than those which bind him to heavenly things.

III. That he has surrendered himself to temptation.

CONCLUSION.—As the first look to Christ and the first step toward the cross are encouraging and hopeful, so the first look away from the Savior, and the first step aside from the path of duty are discouraging, dangerous, appalling. Apostasy is thus reached by an accelerating motion.

### LIVING ISSUES FOR PULPIT TREATMENT.

*"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."*—Isa. lviii: 1.

#### The Heredity of Intemperance.

*"The phrensy of hereditary fever has raged in the human blood, transmitted from sire to son, and re-kindled in every generation by fresh draughts of liquid flame."*—N. HAWTHORNE.

*... visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.*—Exod. xx: 5.

In the March number of *THE HOMILETIC MONTHLY* we exhibited some startling statistics and facts, showing the fearful cost of the one evil of Intemperance in the matter of dollars and cents. Appalling as that exhibit was, it gave only a single view of this monstrous

iniquity—a single item in the terrible indictment brought against it in the name of humanity and religion and the well-being of society. We present here another view, and from a higher plane, which shows the blighting effect of alcohol in the line of hereditary transmission, both of the thirst itself and of the pathological changes caused by the indulgence of intoxicants. While this branch of the subject has not been as thoroughly investigated as the cost of intemperance and the physical evils directly caused by it, yet sufficient facts have been established, both in England and in this country, to constitute a

powerful argument, both in the way of warning and of persuasion, against the use of alcoholic stimulants.

Says an eminent English physician, Norman Kerr, M.D., F.L.S.: "The heredity of alcohol is now beyond dispute. It is no mere dream of an abstemious enthusiast, but the operation of a natural law." We are indebted to his valuable treatise on "The Heredity of Alcohol," and to that of Nathan Allen, M.D., on "The Effects of Alcohol on Offspring," for most of the facts given below. They cannot fail to sadden the heart and increase our horror of an evil that *poisons the very life-blood of the race*, as well as swallows up annually billions of dollars, and fills all lands with want and vice and crime in every revolting form.

**Physical Diseases**, caused by "habitual intemperance, are often transmitted," says Dr. Kerr. He specifies various diseases and actual cases which came under his own treatment, as, for instance, alcoholic phthisis, a "disease frequently imprinted on the constitution of the unborn babe: hereditary alcoholic rheumatism and gout are constantly to be met with: in no other disease is the heredity of alcohol more marked"; in Britain the proofs are everywhere. Alcoholic cirrhosis, and alcoholic contracted kidney, are very common and pronounced. The blood of the inebriate parent is so vitiated and his energies are so wasted, that, even when there is a temperate mother, the innocent children are often puny, stunted and debilitated.

**Alcoholic, nervous and mental diseases.** Epilepsy is by no means uncommon. Defective nerve-power, an enfeebled will, and a debilitated *morale*, are a frequent legacy of inebriates to their helpless issue. In one family with a drunken father, two girls were hysterical, and the third imbecile; of the sons, the eldest was an epileptic, the second died of alcoholic apoplexy, and the third was an idiot. Dementia or idiocy follows often of necessity from parental excess in drink. Dr. Howe, in his well-known Report on the State

of Idiocy in Massachusetts, states that the habits of one or both parents of 300 idiots having been learned, 145 of these children, or nearly one-half, were found to be the progeny of habitual drunkards. He gives the case of one drunkard who was the parent of seven idiots! Dr. Mitchel, in his testimony before the Committee of the British House of Commons, said he was quite certain that the children of habitual drunkards were in larger proportion idiotic than other children—a belief shared in by M. Rousel, M. Taquet, Dr. Richardson, and a host of competent observers. At the recent meeting of the British Medical Association, Dr. Beach, Medical Superintendent of the Darenth Asylum, reported that "an analysis of 430 cases under his own care showed 31.6 per cent. of idiotic children to be the offspring of intemperate parents. In private practice the proof of the influence of parental excess in the generation of amentia are continually confronting me; and among my professional *confrères* there is no difference of opinion of the subject." Says the same author:

"There can be no reasonable doubt that not the least painful and unavoidable effects of intemperance in alcohol are the physical and mental debility and disease it entails on posterity. Darwin, in 'The Botanic Garden,' pointed out this fixed and immutable law. Nearly all the diseases springing from indulgence in distilled and fermented liquors are liable to become hereditary, and to descend to at least three or four generations, unless the hereditary tendency be starved out by uncompromising and persistent abstention from all intoxicating drinks. This is no speculative theory, no visionary hypothesis. It is a well-grounded belief founded on accurate observation—a legitimate conclusion deduced from extended experience, and based on incontrovertible facts. But the most distressing aspect of the heredity of alcohol is that the transmitted narcotic and insatiable craving for drink—the dipsomania of the physician—is every day becoming more and more prevalent. Probably this alarming increase in the alcoholic heredity in England is owing, in great part, to the unmistakable increase of female intemperance among us."

"The inherited drink-crave, where it exists, even when from the absence of temptation or from the strength of resolute will it has never been made manifest, is always latent, and ever ready to be lit up at the faintest alcoholic prov-

ocation. The smallest sip of the weakest form of fermented or distilled liquor has power to set in a blaze the hidden unhallowed fire. Persons ignorant of the inexorable law of heredity in alcohol, indiscriminately rebuke and denounce the vicious drunkard and the diseased dipsomaniac. But to medical experts it is as clear as is their own existence that there are multitudes of person of both sexes and in all positions in life, who, though they may never have yielded to the enticements around them, are yet branded with the red-hot iron of alcoholic heredity. There is no nobler sight on earth than the triumph of such weighted ones over their lurking and implacable foe—a foe the more terrible that it lies concealed within their own bosom. The only safety for all such lies in entire and unconditional abstinence from all alcoholic drinks. Such must shun all the alcohols. Every fermented and distilled liquor is their enemy. The weakest and most delicate fermented wine is strong enough to awaken the dormant appetite and provoke a thirst, too often, alas! quenched only in death. Whatever their station or their accomplishments, the subjects of the inherited drink-crave can abstain or can drink to excess, but drink moderately they cannot. If, in a state of consciousness they taste an alcoholic beverage at all, whether on the plea of sickness at the prescription of a physician, or on the plea of religion at the exhortation of a priest, they are in imminent danger. Their whole system is, as it were, set on fire. Unless happily enabled to master the giant appetite in the very first moment of its re-awakened life, they are truly taken possession of by a physical demon—a demon easily raised, but once raised, almost beyond the power of even a Hercules to slay."

**Testimony of eminent Physicians as to the Heredity of Alcohol.** Dr. Launier, of Paris, at the Brussels Congress: "Hereditary alcoholism is an undeniable fact."

M. Lanceraux: "Cases of hysteria observed in men are cases of absinthism transmitted by heredity."

Dr. Brown, a well-known English writer on insanity, says: "The drunkard not only enfeebles and weakens his own nervous system, but entails mental disease upon his family."

Mr. Darwin says: "It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

Dr. Launier, of the French Medico-Psychological Society.—"Alcoholism strikes man not only in his own person, but also in his descendants. The children of the alcoholic parent are stamped, as it were, with a fatal sign that seals their doom and death in an early age."

Erasmus Darwin, M. D., F. R. S.—"Diseases

arising from drinking spirituous or fermented liquors are liable to become hereditary."

Dr. Elam, a London physician, in a recent work upon Physical Degeneracy, writes of the effects of alcohol as follows: "All this, fearful as it is, would be of trifling importance did the punishment descend only on the individual concerned and terminate there. Unfortunately this is not so, for there is no phase of humanity in which hereditary influence is so marked and characteristic as in this. The children unquestionably do suffer for or from the sins of the parent, even unto untold generations. And thus the evil spreads from the individual to the family, from the family to the community, and to the population at large, which is endangered in its highest interests by the presence and contact of a 'morbid variety' in its midst."

M. Rousel.—"One sees alcohol follow the individual in his offspring."

M. Taquet.—"Of many manifestations of alcoholic heredity, epilepsy is the most common."

Dr. Turner, in his "Second Annual Report of the New York State Inebriate Asylum," the largest institution in the world, states that "out of 1,406 cases of delirium tremens which had come under his observation, 980 had an inebriate parent or grandparent, or both." He believes that if the history of each patient's ancestors were known, it would be found that eight out of ten of them were free users of alcoholic poison.

### The Outlook for Prohibition.

*Watchman, what of the night?*—Isa. xxi: 11.

It must be obvious to the most casual observer of current public discussion and sentiment, that the cause of Legal Prohibition of the traffic in intoxicating drinks is rapidly coming to the front. Hitherto the subject has been *local*, for the most part: the Prohibition party, as such, scarcely had a foothold in the nation as a whole; its organizations and nominations of national candidates were little more than nominal. But now, for the first time, Prohibition as a *national* question has fairly entered into our national politics and is one of the great issues distinctly and squarely presented to the people of this great nation.

This has been brought about by various causes, chief among which are the following: 1. A better understanding of the question, both in its theoretical and practical aspects. 2. The success of the party in several States of the Union. 3. The favorable results secured by the principle where it has been fairly tested, particularly in

Maine, Iowa, Kansas, and Ohio. 4. The growth and development of the temperance sentiment, as the result of wide discussion, local option, and high license laws, citizens' leagues, and efforts to enforce existing license laws. 5. The present unparalleled position of the two chief political parties—the issue now being chiefly in reference to men, and not to great political principles—both parties having put in nomination candidates admitted to be objectionable to a very respectable minority, both in the Republican and Democratic ranks; and this minority, in both parties, is largely made up of men likely to vote where their moral convictions lead. Hence, as their sense of duty will not allow them to cast their votes for the head of either party, a very large number of them will be likely to go for Prohibition, who would not have done so under ordinary circumstances. Even the political organs concede that the Prohibition party now before the nation <sup>of</sup> will develop a strength far in advance of anything before known. They have ceased to sneer and denounce, as formally; while shrewd and sagacious observers in the political world do not hesitate to assert that Prohibition is the one great overshadowing question in American politics of the immediate future. “A million of votes” cast for

it in the coming election will be a powerful factor in our future history, in the present state of political parties and policies.

One fact will, and ought to, have a stimulating effect on the friends and advocates of temperance principles and measures. The Brewers and Maltsters' Association of New York State has formally demanded of all candidates for Congress and State offices, *a pledge that they will oppose Prohibition*. The same thing, we presume, will be done in all the States. All that money, political trickery, and the rum-interest organizations of every kind can do to defeat Prohibition and perpetuate their power, will be done. They defiantly appeal to the polls. They combine and marshal their forces to defend a traffic that is the supreme curse of the world. Let every minister, patriot, voter, and friend of his race and of religion, accept the challenge and put forth his influence in every proper way to overthrow this horrible monopoly, and crush beneath the heels of public sentiment an evil that for long generations has rioted on human virtue, happiness and life, and scourged the earth—to quote Mr. Gladstone's words in the House of Commons—“more than war, pestilence and famine combined: those three great scourges of mankind.”

### AROUND THE EDITOR'S TABLE.

#### Quoting Authorities.

Many a preacher has damaged his influence with intelligent hearers by careless reliance on some defective authority, or by an emphatic statement of one view of a point in dispute. He would not have used the authority if he had known it to be defective; he would have recognized the existence of other opinions if he had known that there were any. A great many supposed facts have some element of uncertainty; many such are not very important; but in stating a fact it is well to recognize the uncertain element, if there be one. Dogmatism about little things that are only used as illustrative matter, is a

most offensive and dangerous species of dogmatism. We have before us a criticism of Dr. Schaff's new *Encyclopedia*, in the course of which the critic dogmatizes in an unbeautiful way about assumed errors in dates as given by Dr. Schaff. He says, for example: “David Oliver Allen's birth is given as 1804, instead of 1800.” Probably the critic does not know that Drake (*Dict. of American Biog.*) gives this date as 1804. It is very unwise to build heavy accusations on fine points of this kind. We have heard a preacher offer to stake his reputation and his faith in God on a point of this microscopic character, though it had nothing whatever to do



with his subject. That was a phenomenal folly; but it is too common for preachers to grow hot and rhetorical over doubtful things at the expense of their reputation in intelligent congregations. Small criticism is not to be despised; but it may be too emphatic, or altogether out of place, or be made to carry too much weight, or be so employed as to show more ignorance than erudition.

#### Death of Valued Correspondents.

It is fitting that we should note here the death of two estimable ministerial brethren, whose names are familiar to the readers of *THE HOMILETIC MONTHLY*, having aided us by their pens for a considerable period in certain departments of our work. The REV. LEWIS O. THOMPSON, pastor of the Presbyterian Church of Henry, Ill., was departed a few weeks since, with one of his sons, while in bathing. REV. JOHN STANFORD HOLME, D.D., died at Clifton Springs, N. Y., on the 28th August last, after an illness of a year or more.—Mr. Thompson was quite extensively known as the author of two excellent volumes, “The Prayer-Meeting and Its Improvement,” and “How to Conduct the Prayer-Meeting.” He was a spiritually-minded man, and an earnest preacher and Christian worker; and his loss, in the prime of his years, is no slight loss to the Church of Christ. Dr. Holme was long a prominent pastor in the Baptist denomination, in Watertown, N. Y., Pierrepont Street, Brooklyn, and Trinity Baptist of New York city, which he organized and was pastor of for fourteen years. Something more than a year

since he resigned his charge on account of declining health and went abroad, but recently returned only to die. As a man, a preacher and pastor, he was greatly beloved. Genial, warm-hearted, and with high literary attainments, he was a marked man, and will be greatly missed in the wide circle of friends and Christian workers in which he has so long moved and filled a conspicuous position.

#### The Personal Character of the Preacher.

We quote the following from a letter written to us by the editor of *Harper's Weekly*, himself one of the most famous, and rightly so, of American orators:

“One thing is plain, that with the decline of sacerdotal authority the influence of preaching must depend more and more upon the personal character and ability of the preacher.

“GEORGE WILLIAM CURTIS.

“*New York.*”

#### Please Note the following.

The numbers of the *HOMILETIC MONTHLY* for October, November and December, 1884, will be included in Vol. VIII., and be numbered consecutively. The Index for the Volume will be given in the December number; it will be sent free on application in December to any subscriber whose subscription expires before that date. The year will begin hereafter with the January number.

All communications addressed to us, otherwise than on business, which the writers desire shall not be made public, should be marked *confidential*.

#### QUERIES AND ANSWERS.\*

“Q. R.”—What is the proper position of the bride during the marriage ceremony? A.: Custom places her on the left side of the groom.

“Q. R.”—How would you pronounce celibacy? I find that authorities differ. A.: We prefer *celibacy*, the pronunciation of all authorities save Webster, who prefers *celibacy*.

“S. J.”—Can you name a standard work on China and the Chinese adapted to one contemplating missionary work among them? A.: W. Wells Williams' “Middle Kingdom” is an excellent work.

“J. R. C.”—Can you name a good work on Bible characters? A.: In addition to those named in *THE HOMI-*

\* Books noticed or mentioned in *THE HOMILETIC MONTHLY* will be sent on receipt of the price.

"Eltteg."—1. Where can the articles on "The Teaching of the Twelve Apostles," contained in the *Journal of Christian Philosophy*, be bought? 2. Should "communion offerings" be used purely for benevolent and charitable purposes? A.: 1. Address that journal. 2. As a rule, Yes: they should be regarded as sacred to "the poor" of Christ's household."

"W. B. P."—1. Can you give me the title of the best book of travel in Mexico? 2. Have any Protestant missionaries published any books giving an account of their work, etc., in that country? A.: 1. We refer to our readers. 2. We know of no "books;" but highly interesting accounts from our American missionaries there have been published in the religious papers from time to time.

"J. W. M."—I have been in the habit of cutting out anything of special value that I come across in my reading of the newspapers. I have a large collection of such cuttings, but often find it difficult to get at what I want. What is the best system of arranging and classifying such cuttings, so as to place them readily at command? A.: See HOMILETIC MONTHLY (Aug. pp. 641-43). Some prefer a commonplace book, others pigeon-holes, others Todd's Index Review, or a merchant's letter-book, where every clipping may be preserved, and so arranged as to be instantly available when needed.

"A. W."—I have heard it stated repeatedly that the reason why Moses could not enter Canaan was because "he represented the law." Joshua could pass over and did, because "he represented Jesus, the Deliverer of the New Testament." In this view of the case, Canaan of old represents the heavenly Canaan. Is this idea concerning Moses Scriptural? The only reason I have been able to discover in the Bible for his not entering was his conduct at the waters of Meribah. A.: We think you are correct. The sin which excluded him from the promised land is distinctly stated in Num. xx: 12. The other reason you name is fanciful. When the

Bible clearly states the reason for a given providence, it is quite safe to accept it as the true reason.

"B. F. B."—Robert Raikes was probably in communion with the Established Church of England. It is said that there were Sunday-schools in the County Down, Ireland, in 1770, eleven years before Raikes began his. The schools of Raikes were not strictly religious, nor were they free. The Raikes' Centenary was celebrated in 1880 as that of the origin of Sunday-schools; and yet children had always been instructed by the Church. Some reader who has the matter at his fingers' ends may be able to add to our information. LETIC MONTHLY for June, we mention the works of Dr. W. M. Taylor: "Moses," "Peter the Apostle," "Elijah the Prophet," etc.

#### ANSWERS TO QUERIES FROM CORRESPONDENTS.

"I. D. F." asked in August issue the name of a good work exposing spiritualism. The best exposition I have seen, suited to the present time, is W. D. Howells' book, 'The Undiscovered Country'; a very healthful work for young and old. J. C. L.

"E. C.," in August number, desired the name of a standard work on the Lord's Prayer. About the best help to be had on the Lord's Prayer is in the first volume of 'Thirty Thousand Thoughts.' The 110 pages there given will be a 'standard work' for every "thoughtful reader." J. A. S.

"S. R. S."—In the May HOMILETIC MONTHLY (p. 484), a correspondent asks: "Is there a Concordance of the Septuagint published since that of Fromius [which ought to be Trommius] in 1718, and where can that be had?" An answer is given: "None since, and we doubt if it can be purchased in this country."

Your correspondent will be pleased, perhaps, to hear that Dr. Robert Young, the author of the "Analytical Concordance," some time ago published a Prospectus of a new edition of Trommius, "greatly enlarged and improved," but

the number of subscribers up to the present time is so small that he fears "it may have to remain in MSS." Could the Biblical students in America not unite in supporting such a work?

We may add that he has just issued a "Twofold Concordance to the Greek

and English Testaments" of quite novel and complete a character as "Analytical," both of which are republished in America by M Funk & Wagnalls.

J. A. Young &  
Edinburgh, Scotland.

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Humility the Friend of Prayer. "I am not worthy of the least of all the mercies," etc. xxxii: 10. Rev. C. H. Spurgeon, London.
2. The Flight of the Shadows. "Until the day break and the shadows flee away."—Song of mon ii: 17. By Arthur Mursell, D.D., of Birmingham, in City Temple, London.
3. The Relation of the Visible to the Invisible. "Not by might nor by power, but by my saith the Lord of Hosts."—Zech. iv: 6. Rev. C. S. H. Dunn, Ph. D., St. Peter, Minn.
4. Distinction Between the Religious Sabbath and the Civil Sabbath. "And he said unto The Sabbath was made for man, and not man for the Sabbath."—Mark ii: 27. A. E. Kit D.D., Chicago.
5. Sufficient Service. "She hath done what she could."—Mark xiv: 8. Rev. D. S. Schaff, City, Mo.
6. The Divine Self-Sacrifice. "God so loved the world that he gave his only begotten Son," John iii: 16. Howard Crosby, D.D., New York.
7. The Eloquence of Action. "I have greater witness than that of John. . . . the same work I do bear witness of me."—John v: 36. Rev. C. Q. Wright, Philadelphia.
8. The Unpopularity of Christ's Preaching. "Will ye also go away?"—John vi: 67. T. D. Spoon, D.D., Louisville, Ky.
9. Christian Consciousness the Basis of Christian Argument.—Acts xxiii. Rev. Joseph Parker London.
10. A Cure for Anxiety. "Be careful for nothing; but in everything," etc.—Phil. iv: 6, 7. Rowland, D.D., Baltimore.
11. The Mystery in Christianity. "Without controversy great is the mystery of godliness," 1 Tim. iii: 16. Rev. S. B. Rossiter, New York.
12. The Unity and Perfectness of the Gospel. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," etc.—Heb. vi: 1. A. T. Pierson, D.D., in Brooklyn.
13. The Principles of True Christian Fellowship. "If we walk in the light, as he is in the light, we have fellowship one with another," etc.—1 John i: 7. John Peddie, D.D., Philadelphia.

### SUGGESTIVE THEMES.

1. An Obedient Spirit is Self-Propagating. ("For I know him [Abraham] that he will command his children and his household after him, and they shall keep the way of the Lord," etc.—Gen. xviii: 19.)
2. The Intimate Relationship of the Spiritual and the Physical. ("If ye walk in my statutes and keep my commandments. . . . I will give you rain in due season, and the land shall yield her increase," etc.—Lev. xxvi: 3, 4.)
3. The Wonderfulness of Israel's History. ("Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"—Deut. iv: 33.)
4. The Permanence of God's Law in Human Life. ("And he wrote them [the commandments] in two tables of stone and delivered them unto me."—Deut. v: 22.)
5. The Condition of True Prosperity. ("Turn not from it [the law] to the right hand or to the left, that thou mayest prosper whithersoever thou goest"—Jos. i: 7.)
6. Needless Sacrifices. ("And the men of Israel were distressed that day; for Saul had adjured the people, saying, Cursed," etc.—1 Sam. xiv: 24-32.)
7. Christ's Call to Busy Men. ("He [Jesus] saw Simon and Andrew, his brother, cast-
- ing a net into the sea. . . . And said unto them, Come ye after me, and straightway they forsook the net and followed him."—Mark i: 16-18.)
8. God Commanding the Seemingly Impossible. ("Stretch forth thine hand" [man with a withered hand].—Mark vi: 6.)
9. Forgiveness a Revelation. ("Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—Acts xiii: 38.)
10. The Pricelessness of Christian Fellowship. ("After the uproar was ceased, Paul called unto him the disciples and exhorted them."—Acts xx: 1.)
11. The Perils of Over-Caution. ("And the city was moved, and the people gathered together. . . . and drew him [Paul] into the temple. . . . and as they were about to kill him, etc."—Acts xxi: 30, 31.)
12. Sin in the Heart is the Source of Error in the Head. ("And even as they began to like to retain God in their knowledge, they became vain, and their foolish heart was darkened, and they gave themselves over to a reprobate mind."—Rom. i: 28.)
13. The Character of God. ("With whom there is no variableness, neither shadow of turning."—Jas. i: 17.)

## GERMS OF ILLUSTRATION.

BY EDWARD JEWITT WHEELER, A. M.

*"Naturæ vero rerum vis atque majestas in omnibus momentis fide caret, si quis modo partes ejus ac non totam complectatur animo."*—PLINY.

*"To me the meanest flower that blows can give*

*Thoughts that do often lie too deep for tears."*—WORDSWORTH.

**Conscience** the ability to discern right from wrong, truth from falsehood, may, as Nathaniel Hawthorne in his note-book suggests, be symbolized by the talisman by which, in fairy tales, one could distinguish the real from the enchanted.

**Enthusiasm** is so contagious that it almost seems to communicate itself at times to its mere instruments. The great violinist, Paganini, had the following on his handbills: *"Paganini fara sentire il suo violino."* (Paganini makes even his violin to feel.)

**Adversity** seems of a sudden to sharpen the eyes of all men to the faults of its victim. The upright pine towering toward heaven appears a marvel of straightness; but the same pine, bitten by the steel and laid low before us, reveals crooks and bends never before noticed.

**Pagan hopelessness** is illustrated by the Mohammedan's idea of the entrance to his future paradise. He must (he believes) cross over a fiery, turbulent river, by means of a bridge called Al Sirat, in breadth less than the thread of a famished spider. Compare this with the positive hope of the Gospel: "I give unto them eternal life; and they shall never perish."—John x: 28.

**Looking to Christ** is the only true safeguard. An anecdote is related by Dr. W. D. Godman of a ship-boy who was sent into the rigging to perform some work. Apparently he was a "green" hand, for it was not long before he became dizzy and in imminent danger of falling. The mate, as he observed the lad gazing in mortal terror below, shouted with all the fierceness he could command, "Look aloft, you lubber!" Mechanically the lad obeyed; his dizziness left him, and his life was saved.

**The Path of Duty** is a direct one, and must be followed without swerving. The Czar of Russia, Alexander II., ordered his engineers to construct a railroad from St. Petersburg to Moscow, a distance of about 400 miles. They asked him what populous cities should be included in the route. "Bring me a map," said the autocrat. Then, taking a ruler, he ruled on the map a straight line from St. Petersburg to Moscow. "Make it so," was his command, and the railroad was built in an undeviating line.

**Reliance on God** is needed not only in days of misfortune and sorrow, but above all in days of power and prosperity. Queen Victoria's words upon her accession to the throne, June 20, 1837, are well known, but will bear repetition: "This awful responsibility is imposed upon me so suddenly, and at so early a period of my life, that I should feel myself ut-

terly oppressed by the burden, were I not sustained by the hope that Divine Providence, which has called me to this work, will give me strength for the performance of it."

**Christian character** is so aptly illustrated in Nathaniel Hawthorne's description of a water-lily, that it is worth while reproducing it entire: "It is a marvel whence this perfect flower derives its loveliness and perfume, springing as it does from the black mud over which the river sleeps, and where lurk the slimy eel and speckled frog, and the mud-turtle, whom continual washing cannot cleanse. It is the very same black mud out of which the yellow lily sucks its obscene life and noisome odor. Thus we see, too, in the world that some persons assimilate only what is ugly and evil from the same moral circumstances which supply good and beautiful results—the fragrance of celestial flowers—to the daily life of others."

**Public opinion** defied, from the dictates of conscience, may respond with curses, and even death; but the cause lives on, and coming ages revere the martyr. Telemachus was an Asiatic monk who lived at Rome in the beginning of the fifth century. After the battle of Pollentia, when the Romans defeated Alaric and his Goths, gladiatorial combats were held to celebrate the victory. In the midst of them Telemachus descended to the arena to separate the combatants. The populace, incensed at this interruption of their pleasures, overwhelmed him with a shower of stones. But after his death he was honored by the people, and from that day gladiatorial combats ceased in Rome. ("Ye build the sepulchres of the prophets, and your fathers killed them."—Luke xi: 47.)

**Passion**, when roused from its slumber, will burst through any but the strongest barriers. William Cleaver Wilkinson has written a spirited poem on an incident taken from the *American Cyclopædia*: "Long Pond," or as it is now called, "Runaway Pond," was formerly situated on the summit of a hill, near the towns of Glover and Greensborough, Vt., and was one of the sources of the Lamoille River. In June, 1810, an attempt was made to open an outlet from it to Barton River on the north, when the whole waters of the Pond, which was one mile and a half long by half a mile wide, tore their way through the quicksand, which was only separated by a thin stratum of clay from the Pond, and advanced in a wall sixty or seventy feet high, and twenty rods wide, carrying before them mills, houses, barns, fences, forests, cattle, horses, sheep—levelling the hills and filling up the valleys, till they reached Lake Memphremagog.

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHEERWOOD, D.D.

*Funk & Wagnalls.* "Meyer on Matthew," with a Preface and Supplementary Notes to the American edition, by George R. Crooks, D.D., Professor in Drew Theological Seminary. Since the highest critical authority, both abroad and in this country, have so emphatically endorsed and commended Meyer's Commentaries, it were superfluous in us to praise them. Dr. Crooks' Notes, and especially his able Introduction, add not a little to the value of the American edition, over the English or German.

Highly as we appreciate Meyer's Commentaries, it is necessary to read him with discrimination. His treatment of Matthew is freer than will be acceptable to many American scholars. Especially will his theory of the origin of this Gospel be subjected to criticism, inasmuch as it leaves the apostolicity of the Hebrew original, from which our Greek Matthew was made, in doubt. His theory is, that Matthew composed a digest of the sayings of Christ, but not a gospel history. This collection was enlarged by the addition of the historical facts of the life of Christ by others; so that Matthew is responsible only for the discourses of Jesus which are found in his gospel. Such a view is a convenient one to those who desire to reject portions of the first gospel as legendary, or as contradictory to the other gospels. But the view does not rest on a sufficient basis. The testimony of antiquity is against it. Meyer credits Schleiermacher with having originated this view. So in relation to various other points, the reader must sift and weigh the evidence and decide for himself, and in not a few cases the weight of evidence is against the author.

But these and the like criticisms need not detract from our estimate of the great merit of Meyer as an expositor of the New Testament. Dr. Crook justly observes that we can realize but imperfectly "the terribleness of the conflict through which the Scripture records have passed in Germany during this century. We need not be surprised to find the marks of the conflict in the opinions of German scholars with whose spirit we are most in sympathy." Even Neander, who has done so much in the sphere of church history to vindicate evangelical theology, held that parts of Matthew are legendary.—"Hindu Philosophy Popularly Explained," by Ram Chandra Bose. Same publishers. Mr. Bose's visit to this country has been fruitful in awakening fresh interest in relation to India, especially as to its systems of religious and philosophical thought. His addresses on various occasions, and his articles in some of our leading magazines, and more especially his two volumes, "Brahmoism" (already noticed by us) and the present work, have produced a decided impression in religious circles, and are sure to result in diffusing a truer knowledge of the actual condition of religious thought and progress in

that ancient land. "Brahmoism" let in the light of day on the reformed Hindu religion, of which we had heard so much. His "Hindu Philosophy" gives us, in intelligent outline, the various *orthodox* systems from original sources. The titles of the chief chapters will indicate the scope and interest of the work: The Sources of Hindu Philosophy; The Age of Hindu Philosophy; The Sankhya Philosophy, or the Hindu Theory of Evolution; The Yoga Philosophy, or Hindu Asceticism; The Nayaya System, or the Hindu Logic; The Vaisheshika Philosophy, or the Hindu Atomic Theory; The Purva Mimansa, or Hindu Ritualism; The Vedanta System, or Hindu Pantheism; The Maya, or the Illusion Theory; Hindu and Christian Philosophy Contrasted; Hindu Eclecticism.—"Rutherford," by Edgar Fawcett. "Ten Years a Police Court Judge," by Judge Wiglittle. "The Gold Seeker of the Sierras," by Joaquin Miller. The same publishers. These volumes all belong to the "Standard Library" series. The first deserves to take high rank in the sphere of fiction. Mr. Fawcett has made wonderful advance during the twenty years he has been before the public. He is a true artist, in this last production. His characters are natural and well worked out. His plot is faulty. He got his hero into such a muddle that nothing short of an unnatural tragic ending could extricate him. The second book possesses no little legal interest, and is written by one familiar with law and the life of our criminal courts. Joaquin Miller, though somewhat intense, as usual, cannot fail to interest the general reader. All these books are clean; and in this, as well as in other respects, are greatly preferable to the world of fiction which is issuing from the press.

*Robert Carter & Brothers.* "Shadows: Scenes and Incidents in the Life of an Old Arm-Chair," by Mrs. O. F. Walton. "Bible Promises: Sermons to Children," by Richard Newton, D.D. Same publishers. Both excellent in their way, and fitted for the Sunday-school library, and for the children's library, which should form a part of every Christian household. Somehow this firm manages to get hold of a superior class of books for the young. Mrs. Walton is already favorably known as a writer for children; and as for Dr. Newton, he has not his superior in this country. His pen has put not a little "salt" into our Sunday-school literature; and it needs it badly!

*National Temperance Society and Publication House.* We gladly call attention to some of the sterling documents and other publications of this live and aggressive Society. We find them full of facts, statistics, arguments, appeals, and information of every kind bearing on the temperance question in all its phases. The Society is doing a great work, and deserves a more generous support. We have bare space to name the



titles of a few of their recent issues, which furnish the ammunition for effective service in this grand work: *The Prohibitionist's Text-Book*; *Prohibition Does Prohibit*; *Philosophy of Prohibition*, by Prest. John Bascom; *Prohibition, Constitutional and Statutory*, by Hon. John B. Finch; *Prohibition: For and Against*, by Dr. Dio Lewis and Hon. J. B. Finch; *The Prohibition Songster*, compiled by J. N. Stearns—a stirring campaign song-book; the *National Temperance Almanac*; *Law and the Liquor Traffic*, by F. A. Noble, D.D.; *High License the Monopoly of Abomination*, a sermon by Dr. Talmage; *the Delusion of High License*, by Dr. Herrick Johnson; *the Heredity of Alcohol*; *the Philosophy of the Temperance Movement*; *High License vs. Prohibition*, by J. N. Stearns, Prest. of the State Prohibitory Amendment Association. These, as well as all the other issues of the Society, are sold at a very low price; and pastors and all friends of the cause could help it on in no way so effectually as to help to put them into extensive circulation.

*Rand, McNally & Co.* "Manual of Biblical Geography," by J. L. Hurlbut, D.D.; with an Introduction, by J. H. Vincent, D.D. Price \$4.50 in cloth. The volume is a superb one, so far as paper, letter-press, and profuse illustrations, of a high order of merit, are concerned. It contains maps, plans, review charts, colored diagrams and views of the principal cities and localities known to Biblical history, which not only embellish but also explain and enforce the text; and this gives particulars about the Ancient World and the Descendants of Noah, the Conquest of Canaan, the Empire of David and Solomon, the Isles of Greece and the Seven Churches, the Life of Christ, the Great Oriental Empires, the Tabernacle, the Temple, and many more equally important subjects. Dr. Hurlbut is associate editor of the International Sunday-school Lesson Commentary, and superintendent of the normal department of the Chautauqua Assembly, and a valued fellow-worker with Dr. Vincent, who has written the Introduction, and who says that it is meant, specially, to furnish the knowledge necessary to the conduct of classes for the study of Biblical history and geography, such as some pastors have started. But we are confident that it will be welcomed by a much larger circle of students, and is worthy of very general use: indeed, we recall no similar work of equal worth. It combines Bible geography and history, and covers the whole period of sacred history from the earliest period to the present date. It will prove an invaluable aid to every pastor, Sunday-school teacher and Christian student.

*Rand, Avery & Co.* "Self-Support, Illustrated in the History of the Bassein Karen Mission," by C. H. Carpenter, with an Introduction by Alvah Hovey, D.D. This is a work of remarkable interest and value, not only as a history, but also an argument based on the facts in favor of the "self-supporting" policy in the work of missions. It covers a memorable pe-

riod—from 1840 to 1880—in the history of Baptist Asiatic Missions; in the former part of which there "were heart-burning differences between the missionaries and the officers of the Missionary Union, as well as between the missionaries themselves, in relation to the policy which should govern the missions." The whole story of trial and triumph is here told with admirable tact and temper. The staple of Mr. Carpenter's book are the letters and reports of Mr. E. L. Abbott and Mr. Beecher, leading missionaries for a long period of years of the Bassein and Karen Missions, and arranged by him with telling effect. As a narrative of missionary work, sacrifice and success, it is, in some of its features at least, thrilling. The story of the fortitude and suffering of the Karen martyrs of Bassein amidst fiery persecutions, and their victory over death, is told without exaggeration and yet with dramatic effect. Such a narrative is refreshing, as showing that Christianity, when put to the test, has lost none of its primitive power to overcome the world and sustain Christians in the fiercest conflict.

As bearing on the policy which should govern the missionary work of the Church, this book deserves special attention. This policy is as yet by no means a settled question. Christian missions have been conducted on opposite principles for half a century. In the majority of missions the policy is that of depending principally upon support drawn from the Church at home; while the policy adopted by the Moravians, by Bassein and a few others, is that of "self-help from the outset, with an early arrival at local support for all native preachers and all primary education." Is it not time that this question were settled? Is not the Church's experience of seventy years in various fields and in every possible condition sufficient to determine what is wise and best? Is there no one of sufficient candor, skill and discernment to subject this mass of experience to the crucial test, and give us the needed light on this vital point? Mr. Carpenter's book is an admirable beginning.

*Phillips & Hunt.* "College Greek Course in English," by William Cleaver Wilkinson. This book is the third of a series of four volumes devised on a novel plan for making possible, through the English language, a certain degree of culture in Greek and Latin literature. The previous issues were, *Preparatory Greek Course in English*, and *Preparatory Latin Course in English*; and the present volume will be followed by a *College Latin Course in English*. The plan is admirably conceived, and the success of the volumes already before the public is an indication that the public approves it. The preparation of such a series of books could not have fallen into more competent hands. Prof. Wilkinson's ripe scholarship, his thorough knowledge of the Greek and Latin Classics, and his wide experience in teaching them, eminently qualify him for the service. And we doubt not that thousands of persons, male and female, who have not enjoyed the advantages of a collegiate education, will have occasion to thank him for a partial knowledge of the rich mental treasures locked up in these ancient tongues, through the medium of these books.

# THE HOMILETIC MONTHLY.

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE  
DISCUSSION OF LIVING ISSUES, AND  
APPLIED CHRISTIANITY.

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VOL. VIII.—NOVEMBER, 1884.—NO. 14.

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## SERMONIC.

### THE DESPAIRING CRY OF JESUS ON THE CROSS.

BY S. V. LEECH, D.D. [METHODIST],  
ALBANY, N. Y.

*My God! my God! why hast thou forsaken  
me?—Matt. xxvii: 26.*

THE New Testament contains many momentous questions. The text, Christ's Syro-Chaldaic quotation from the twenty-second Psalm, transcends all others in sadness and sublimity. Divinely appropriated as prophetic to Himself, it introduces the student of His last utterances to a field of theological inquiry both instructive and interesting. With the channel connecting His mighty human soul with His Father's supporting sympathy, temporarily obstructed; with midnight on His great mind, as nature's supernatural gloom gives its recognition of His agony, He asks, as life ebbs away, this desponding inquiry, given by the Evangelist in the Hebrew rather than in the Greek, as explanatory of the mistake of those supposing that, amidst the delirium of His death-pains, He called for Elias. Let us take a glance at

#### I. THE SURROUNDINGS OF THE SUFFERER UTTERING THIS WAIL OF DISTRESS.

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make the reports correct. These condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

Among the Romans of Christ's age, crucifixion was the most reproachful mode of inflicting capital punishment. History, profane and sacred, emphasizes the fact that the conquered Jewish nation, clamoring through its representative men for the execution of the Prophet of Nazareth, possessed no longer the legal authority to decree or carry out the death penalty. The civil and ecclesiastical dignitaries of Judaism yearned to associate indelible disgrace with the name and cause of Christ. To gratify their malignant desire, and to popularize his own administration, Pilate signed the warrant that decreed the death penalty of the condemned slave upon the Lord of glory.

The custom of the conquering Romans required the doomed criminal to personally bear the upright timber to which he was to be fastened, to the locality of his execution. Jesus and the two thieves undertook this task. He was physically unequal to the emergency. The military executioners promptly impressed into service one whom tradition has presented as a *colored* man, and on him was laid the eminent honor of carrying the wood on which the God-man was to die

John has been the only disciple of the twelve near to the cross. Apprehensions of danger, blended with withered expectations as to the sufferer's messianic claims, have caused the others to view the phenomena of their Teacher's execution from a safe standpoint. But the female friends of Jesus have stood near to the cross. To His natural mother the bleeding Victim has spoken farewell words, supplementing them with the command to John to bestow on His desolate mother a son's home and affection.

The afternoon hour of three is approaching. Since noon the sun has strangely hidden his face. Over the adjacent city a mysterious night has fallen like a vast ebon canopy. A crown of twisted thorns engirds His brow. An infuriate mob is massed about Golgotha. Blood steadily drops from His palms and feet. Every nerve quivers in agony. A long-honored and divinely protected nation is driving from Palestine the only divine Personage earth ever knew. His native love of life rises in imperial power for the final and fearful struggle. The intellectual faculties are all profoundly sympathetic with a tormented bodily nature. At last, like a wail from a broken harp, His appalling question breaks on the solemnity of the scene: "My God! my God! why hast thou forsaken me?" With reverential thought let us investigate the inquiry,

## II. WHAT IS THE IMPORT OF THIS LAMENTATION OF JESUS?

1. It is not the result of any corporeal pain being endured. It is true that Christ is hanging under an Oriental sun. His blood is both interrupted in its flow and congested. Fever and thirst are doing their work. Death swiftly approaches. But the relation of these agonies to this dismay is very remote. They do not induce or account for the alarm flashed on our vision by this question. History is sprinkled with instances where heathen and Christian martyrs, living and dying in isolation from the supporting power of eminent purity of character, have

passed on to eternal relationships unterrified through sufferings of body intenser and more protracted than those confronted with dismay by our Lord on Calvary.

Let the example of the pagan hero, Marcus Atilius Regulus, illustrate this affirmation. After years of Carthaginian captivity his captors sent him on parole, with their official envoys, to sue for peace. He had sworn to return a prisoner should his mission fail. The Roman Senate offered to accept the Carthaginian proposals for peace and an exchange of prisoners, from their affection for this illustrious patriot. He begged them to reject the overtures and continue the war. Conscious of the tortures awaiting his return, he bravely refused to violate his oath, and returned to Carthage to astonish his enemies by the moral magnificence of his fortitude and love of country. They resolved to murder him by an agonizing method. They cut off his eyelids and laid bare his naked eyes for hours under the glare and heat of a torrid sun until blindness overtook his vision. They rolled him in a cask lined with sharp nails until the great pagan died. But he never shrank from pain or death. With a corrupt moral nature he trod the bloody death-vale with victorious footsteps.

The chronicles of primitive Christianity sparkle with such records of individual courage. Jude, Bartholomew, Andrew and Peter, were crucified as inhumanly as was Jesus. Christian martyrs, before the conversion of Constantine, suffered nameless pains without complaint. Some were exultant in the midst of flames; others, when wild cattle were tossing them, and not a few while Numidian lions lapped their blood. Physical pains constitute no key to Christ's mental anguish in His last hour.

There are two primary causes for this cry: (a) In a manner beyond finite comprehension God then withheld from His dying Son, as the latest and most appalling ingredient of His atoning sufferings, a cloudless consciousness of

His supporting presence. Christ's sad interrogatory assumes the fact, that in some mysterious sense God had forsaken Him. For three hours He has been dying in the dark, both in the realms of nature and of mind. For three hours in the silent kingdom of His own thought, He realizes an exile's relation to Him beside whom He had sat, coequal in eternity and glory. In this crisis, as His divine errand to earth is closing, He feels that in an incomprehensible severance from His Father He is battling alone with the difficulties of redemption. The necessity of this eclipse of His Father's face, He cannot understand. For, as men deny Him water, God withholds the light of His countenance. True, a profound consciousness of personal innocency cheers Him. An intellectual apprehension of the plan of salvation sustains Him. His omniscience comprehends the progressive and final triumphs of His cross. But He now becomes aware of paternal desertion as He occupies the relation of the sinner's substitute.

(b) Track His public ministry, and He is never found murmuring as to His Father's absence. Fifty times He has announced His union with His Father. The burden of His utterances has been His union with the eternal Deity. Amid His temptations in the wilderness, God sent to Him angelic ministers. Before the Last Supper, with troubled soul He besought God to save Him from the cross, and added to His earliest cry of alarm the words, "Father, glorify thy name." The storm was beginning to brew over His soul, but a voice from heaven, heard by the people, responded, "I have glorified it, and will glorify it again." At once His agitated spirit rallied His normal courage for the greatest tragedy in the annals of time.

So, too, when in Gethsemane He felt the merciless sacrificial lash touch His quivering soul, He exclaimed, "My soul is exceeding sorrowful even unto death." With night waving its dark sceptre over His thoughts, He cried out, as He fell to the earth, "O, my Father! if it be possible let this cup pass from me; yet

not as I will but as thou wilt." Nor did He plead unsuccessfully. God sent an angel to nerve Him for His arrest, trial and condemnation. But now, as His enemies hurry Him to the sepulchre; now, as neither men nor angels appear to befriend Him; now, as His intrepidity, from the human standpoint, is in the white heat of the crucible, Christ realizes that the Father has forsaken Him, and above the tumult of the surrounding throng the question of the text goes up to God.

In demonstration of His moral fidelity Daniel went down into the den of lions. But God was with him, and the forest monarchs watched him through the brief night season, like unto heaven-appointed sentinels. In executing the divine will Meshach and his heroic colleagues walked on the blazing tiles of the Dura furnace as though they trod on dewy grass, for with them trod a fourth One, like unto God's only Son. Hence the tall flames kissed their cheeks like evening zephyrs, and toyed with their locks like unto the fingers of a mother's love. Jesus Christ, the purest character and the most eminent martyr our planet ever knew, was the only one, dying for the Father's vindication and glory, who could not by possibility secure a consciousness of the divine presence and favor amidst the pains of martyrdom.

2. This seeming abandonment of His suffering Son was the crowning manifestation of God's wrath against sin. Let us steadily hold in the focus of thought the overshadowing fact that Christ was man's representative at Calvary. His mission was not less to publish the inherent enormity of sin than to provide a plan for human salvation. Humanity existed amidst the darkness of despair. Against transgressors the maledictions of the law of God boomed like ceaseless thunders. On human souls the chains of guilt were riveted. Between God and man there was a changeless antagonism of nature. The veracity and character of the Father demanded that every offender should suffer the penalty of the law, or an atone-

ment be effected that should harmonize with the demands and spirit of the divine law in its illustrative testimony against sin.

It was necessary, that at the crucifixion of the Messiah God should (so to speak) *exhaust* methods by which He might impress mankind with the native turpitude of moral evil. In doing this "he spared not his own Son." There was a sense in which "it pleased the Lord to bruise him." Differing from all other persons born of woman in three things—a miraculous conception, eternity of nature, and inherent sinlessness—He yet assumed human nature in the entirety of its possibilities: and yet He so subordinated His will to the Father's will as to be able to say in Gethsemane, "Thy will be done."

The cross, at this ninth hour of gloom, is the loftiest observatory from which men look at sin. Then and there, on the mind of Jesus, rolled this world's amplified iniquity in thought, word, tendency and deed. No human artist can paint a faithful picture of the results of sin. Its relations to the divine government, to the unhappiness of men, and to the doom of lost souls, Christ apprehended intensely at the moment when He uttered this plaintive appeal. From the cross He looked out and read the vast bill of indictment suspended against moral evil. He gauged its ravages on human character, domestic life, and civil government. He saw it perverting every faculty of universal mind, pearling every tear-drop, generating every sigh of sorrow, unsheathing every sword, lighting every cannon, digging every grave, and surging as a never-ebbing tide against His Father's throne.

It is only when we take this broad and radical view of sin, and find an omnipotent God at labor to unfold its enormity, *per se*, to men and angels, that this mournful inquiry of our dying Lord becomes suddenly transfigured from a theological enigma into the very central doctrinal truth of the Gospel. This desertion was God's final and culminating illustration of sin's inherent

turpitude. From this experience of mental desolation Jesus could, by no possibility, save Himself, and at the same time make a valid and complete atonement. He had, uncoerced, offered to bridge by His humiliation, suffering and death, the great gulf that hopelessly yawned between heaven and earth. He could, in death, no more escape this bitter sadness of soul than He could have yielded to temptation. Up to this hour He had led a "charmed life," on the theory that "man is immortal till his work is done." But from this orphanage of thought Christ could not save Himself, or be saved by His Father.

During His ministry, as an illustrious free agent, He could calm the storm-swept billows of Galilee, or not, as He elected. He could multiply or annihilate the loaves, as He willed. He could call the dead to life, or suffer them to sleep on until the resurrection. But He could not offer a perfect sacrifice for sin and avoid this desertion. It was the final vial emptied into the brimmed chalice Jesus drank to its dregs when, folding the generations to His heart, He cried, "It is finished," and bowed His sacred head in death!

This lamentation of Jesus suggests TWO INSTRUCTIVE AND INTERESTING LESSONS.

1. *The power and moral enormity of sin.* It seduced from allegiance to God the angels who kept not their first estate. It has engirt all human souls with the fires of divine condemnation. The nine-headed hydra, whose heads sprang again into existence as fast as the blade of Hercules cut them off, is but an emblem of the native potency of sin. Revolutions may be checked, conflagrations may be extinguished, and great rivers may be diverted from their normal channels; but sin dies reluctantly in a regenerate soul, even when the Holy Ghost co-operates with a consenting human will for its entire sanctification. To enable us to live above its conquests Christ permitted the domain of His own mental life to experience the solitude photographed in the text. Beholding



in sin the architect and builder of the vast penitentiary of perdition, He died with midnight within and around Him.

2. The text is also suggestive of *the value at which God rates a human soul*. Twice in His public ministry Christ struggled to impress men with its surpassing worth. On one occasion He held in His hands a pair of scales: in one of the balances He put the world—all the beatitude ever purchased by fortune, all the satisfaction ever acquired by ease, or even by fame—in the other He laid an immortal soul, with its magnificent and wonderful endowments—understanding creating thought and inferring results—memory holding up her chain of undimmed recollections—imagination painting its pictures rivalled by no human creations—conscience striking its alarm-bell at the approach of spiritual danger—will-power transfiguring each responsible intelligence into the architect of his own fortune for time and eternity—affection throwing her Briarian arms around God and humanity—and as the world scale shot up like a fire rocket, and the soul scale fell with millstone weight, the divine Teacher presented to men the problem with which mathematicians have vainly battled: “What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?”

Now, expiring in blood and gloom, His thought again grasps the worth of a deathless soul. His vision sweeps over its vast reasoning powers, its marvelous ability to resurrect past impressions, its power to embellish the future with the brush of hope, its free agency elevating it in the scale of creation, its affections rising like the fabled phoenix from the ashes of calamity, its ambition fully met by nothing terrestrial, and its immortality an eternal vestal torch. From the cross He looks out on the craped skies above Him, on the wall of gloom around Him, and on the varied supernatural phenomena about Him. And these all loom up as factors in the obsequies of a lost soul. His own dying cry falls on the ear like the sound

of a mighty bell swung by angelic hands, and tolling in weird solemnity the everlasting knell of a soul perishing without an atonement.

At this final hour Christ says in substance: “If yonder sun, hiding his face in unnatural night, were one vast globe of gold, I could recreate him in mightier magnitude by a word, without this appalling experience, were he suddenly destroyed. If the moon, that will throw her beams to-night on the guard that will patrol my tomb, were a diamond mass, I could again call her into being without this suffering, were she to crumble into atoms by disaster. If the stars, that will shine to-night over doomed Jerusalem, were dropping into ruin, I could kindle anew their glory, and hang them again on the divine will, without one pang of pain. But to complete the only possible plan for human redemption, and indicate the estimate my Father places even on a pauper’s soul, He must smite me substitutionally, with omnipotent power and effect. By this supernatural darkness at noonday, by these gory hands and feet, by this awful solitude of spirit, I hold up the soul as the masterpiece of God’s workmanship, and the only object in the universe costing for its ransom the death of God’s Son.”

Profoundly consecrated to God, men like Alliene, Knox, Doddridge, Henry, and Moody, have been thrilled with the realization of the worth and peril of souls. But no mind ever grasped the inherent grandeur and value of a deathless spirit as did the expiring Jesus, when the Father saw the necessity of withdrawing divine comfort.

To God’s dear children the thought that we have not been redeemed with corruptible things is full of interest. The pall of darkness that fell on the soul of Jesus has hung a canopy of hope over our future. The gloom that gathered around His cross has spangled our sky with brilliant and precious promises. The darkness that fell on His sad heart has kindled watch-fires of rejoicing along the mountain peaks of our being. Because He looked

mournfully out after an apparently departed God, we have become heirs of the pledge, "I will never leave you nor forsake you." Christ endured this keenness of atoning agony that our sins might be canceled, our hearts sanctified, and heaven become attainable.

This cry from Calvary appeals to the unsaved to measure their responsibility to God from the standpoint of Christ's crucifixion. At Golgotha He paid the debt of penalty to the violated law, but not the debt of human duty. The voluntary rejection of our personal interest in the atonement of our divine Lord is the one and only unpardonable sin of this age—the overshadowing iniquity that has no forgiveness, here or beyond the tomb. He who commits it is a moral suicide. Wading through the current of Christ's death, on to perdition, God will forsake the self-doomed transgressor when he stands before His bar. And, lost forever, where no star of promise twinkles on the perpetual darkness, that man's wail will be, "My God! my God! why hast thou forsaken me?" And to that dread question an omnipotent conscience—that trump of God whose peal will never die—shall respond, "If any man love not the Lord Jesus Christ, let him be anathema mar-anatha."

Forsaken of God beyond the grave! That means deserted by all the present agencies employed for human salvation. It means spending eternity in the fruitless study of the relations between the actual and possible, the deathless present and the ruined past. May God save us from asking, in the next life, the last interrogatory of the dying Redeemer: "MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME?"

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ANSWER TO PRAYER need not come by miraculous means to be just as much an answer. If you are in sore need of funds, and write to a friend for money, and receive it from him the next day, is it any less a response to your petition that he sent the money by the regular mails provided by government? So Elijah's prayer for rain was answered by God, though the cloud rose and grew in the ordinary way.—*W. M. Taylor.*

## THE TWO-FOLD ASPECT OF THE DIVINE WORKING.

BY ALEXANDER MACLAREN, D.D., IN UNION CHAPEL, BIRMINGHAM, ENGLAND.

*If a man hath an hundred sheep, and one of them be gone astray, doth he not leave the ninety-and-nine, and goeth into the moun'ains, and seeketh that which is gone astray?—(Matt. xviii. 12.)*

*The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity.—(Prov. x. 29.)*

You observe that the words "shall be" in the last clause, are a supplement. They are quite unnecessary, and in fact they rather hinder the sense. They destroy the completeness of the antithesis between the two halves of the verse. If you leave them out, and suppose that the "way of the Lord" is what is spoken of in both clauses, you get a far deeper and fuller meaning. "The way of the Lord is strength to the upright; but destruction to the workers of iniquity." It is the same way which is strength to one man and ruin to another, and the moral nature of the man determines which it shall be to him. That is a penetrating word which goes deep down. The unknown thinkers, to whose keen insight into the facts of human life we are indebted for this book of Proverbs, had pondered for many an hour over the perplexed and complicated fates of men, and they crystallized their reflections at last in this thought. They have in it struck upon a principle which explains a great many things, and teaches us a great many solemn lessons. Let us try to get a hold of what is meant, and then to look at some applications and illustrations of the principle.

I. First, then, let me just try to put clearly the meaning and bearing of these words. "The way of the Lord" means, sometimes in the Old Testament and sometimes in the New, religion, considered as the way in which God desires a man to walk. So we read in the New Testament of "the way," as the designation of the profession and practice of Christianity; and "the way of the Lord"

often is used in the Psalms for the path which He traces for man by His sovereign will.

But that, of course, is not the meaning here. Here it means, not the road in which God prescribes that we should walk, but that road in which He Himself walks; or in other words, the scene of the Divine action, the solemn footsteps of God through Creation, Providence, and History. His goings forth are from everlasting. His way is in the sea. His way is in the sanctuary. Modern language has a whole set of phrases which mean the same thing as the Jew meant by "the way of the Lord," only that God is left out. They talk about the "current of events," "the general tendency of things," "the laws of human affairs," and so on. I for my part prefer the old-fashioned "Hebraism."

To many modern thinkers the whole drift and tendency of human affairs affords no sign of a person directing these. They hear the clashing and grinding of opposing forces, the thunder as of falling avalanches and the moaning as of a homeless wind, but they hear the sound of no footfalls echoing down the ages. This ancient teacher had keener ears. Well for us if we share his faith and see in all the else distracting mysteries of life and history, "the way of the Lord." But not only does the expression point to the operation of a personal Divine Will in human affairs, but it conceives of that operation as one, a uniform and consistent whole. However complicated and sometimes apparently contradictory the individual events were, there was a unity in them, and they all converged on one result. The writer does not speak of "ways," but of "the way," as in a grand unity. It is all one continuous, connected, consistent mode of operation from beginning to end.

The author of this proverb believed something more about the way of the Lord. He believed that although it is higher than our ways, still, a man can know something about it, and that whatever may be enigmatical and sometimes almost heart-breaking in it, one

thing is sure—that, as we have been taught of late years in another dialect, it "makes for righteousness." Clouds and darkness are round about Him, but the Old Testament writers never falter in the conviction, which was the soul of all their heroism and the life blood of their religion, that in the heart of the clouds and darkness, "justice and judgment are the foundations of His throne."

The way of the Lord, says this old thinker, is hard to understand, very complicated, full of all manner of perplexities and difficulties, and yet on the whole the clear drift and tendency of the whole thing is discernable, and it is this: it is all on the side of good. Everything that is good, and everything that does good, is an ally of God's, and may be sure of the Divine favor, and of the Divine blessing resting upon it. And just because that is so clear the other side is as true; the same way, the same set of facts, the same continuous stream of tendency, which is all with and for every form of good, is all against every form of evil. Or, as the Psalmist puts the same idea, "The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil." The same eye which beams in lambent love on "the righteous" burns terribly to the evil doer. "The face of the Lord" means the side of the Divine nature which is turned to us, and is manifest by His self-revealing activity, so that the expression comes near in meaning to "the way of the Lord," and the thought in both cases is the same, that by the eternal law of His Being, God's actions must all be for the good and against the evil.

They do not change, but a man's character determines which aspect of them he sees and has to experience. God's way has a bright side and a dark. You may take which you like. You can lay hold of the thing by which ever handle you choose. On the one side it is convex, on the other, concave. You can approach it from either side, as you please. "The way of the Lord" must touch

*your "way."* You cannot alter that necessity. Your path must either run parallel in the same direction with this, and then all His power will be an impulse to bear you onward; or it must run in the opposite direction, and then all His power will be for your ruin, and the collision with it will crush you as a ship is crushed, like an egg-shell, when it strikes an iceberg. You can choose which of these shall befall you.

And there is a still more striking beauty about the words, if we give the full literal meaning to the word "strength." It is used by our translators, I suppose, in a somewhat archaic and peculiar signification, namely, that of a stronghold. At all events, the Hebrew means a fortress, a place where men may live safe and secure, and if we take that meaning, the passage gains greatly in force and beauty. This "way of the Lord" is like a castle for the shelter of the shelterless good man, and behind those strong bulwarks he dwells impregnable and safe. Just as a fortress is a security to the garrison, and a frowning menace to the besiegers or enemies, so the "name of the Lord is a strong tower," and the "way of the Lord" is a fortress. If you choose to take shelter within it, its massive walls are your security and your joy. If you do not, they frown down grimly upon you, a menace and a terror.

How differently, 800 years ago, Normans and Saxons, looked at the square towers that were built all over England to bridle the inhabitants. To the one they were the sign of the security of their dominion; to the other they were the sign of their slavery and submission. Torture and prison houses they might become; frowning portents they necessarily were. "The way of the Lord" is a castle fortress to the man that does good, and to the man that does evil it is a threatening prison which may become a hell of torture. It is "ruin to the workers of iniquity." I pray you, settle for yourself which of these it is to be to you.

II. And now let me say a word or two by way of application, or illustration of

these principles that are here. First, let me remind you how the order of the universe is such that righteousness is life and sin is death. This universe and the fortunes of men are complicated and strange. It is hard to trace any laws, except purely physical ones, at work. Still, on the whole, things do work so that goodness is blessedness, and badness is ruin. That is, of course, not always true in regard of outward things, but even about them it is more often and obviously true than we sometimes recognize. Hence all nations have their proverbs embodying the generalized experience of centuries, and asserting that, on the whole, "honesty is the best policy," and that it is always a blunder to do wrong.

What modern phraseology calls "laws of nature," the Bible calls "the way of the Lord"; and the manner in which these help a man who conforms to them, and hurt or kill him if he does not, is an illustration on a lower level of the principle of our text. This tremendous congeries of powers in the midst of which we live does not care whether we go with it or against it, only if we do the one we shall prosper, and if we do the other we shall very likely be made an end of. Try to stop a train and it will run over you and murder you. Get into it, and it will carry you smoothly along. Our lives are surrounded with powers, which will carry our messages and be our slaves if we know how to command nature by obeying it, or will impassively strike us dead if we do not.

Again, in our physical life, as a rule, virtue makes strength, sin brings punishment. "Riotous living" makes diseased bodies. Sins in the flesh are avenged in the flesh, and there is no need for a miracle to bring it about, that he who sows to the flesh shall "of the flesh reap corruption." God entrusts the branding and punishment of the breach of the laws of temperance and morality in the body, to the "natural" operation of such breach. The inevitable connection between sins against the body and disease in the body, is an instance of the way of the Lord—the

same set of principles and facts—being strength to one man and destruction to another. Hundreds of young men in Manchester—some of whom are listening to me now, no doubt—are killing themselves, or at least are ruining their health, by flying in the face of the plain laws of purity and self-control. They think that they must “have their fling,” and “obey their instincts,” and so on. Well, if they must, then another “must” will insist upon coming into play—and they must reap as they have sown, and drink as they have brewed, and the grim saying of this book about profligate young men will be fulfilled in many of them. “His bones are full of the iniquity of his youth, which shall lie down with him in the grave.” Be not deceived, God is not mocked, and His way avenges bodily transgressions by bodily sufferings.

And then, in higher regions, on the whole, goodness makes blessedness, and evil brings ruin. All the powers of God’s universe, and all the tenderness of God’s heart, are on the side of the man that does right. The stars in their courses fight against the man that fights against Him; and, on the other hand, yielding one’s self to the will of God and following the dictates of His commandments, “Thou shalt make a league with the beasts of the field, and the stones of the field shall be at peace with thee.” All things serve the soul that serves God, and all war against him who wars against his Maker. The way of the Lord cannot but further and help all who love or serve Him. For them all things must work together for good. By the very laws of God’s own being, which necessarily shape all His actions, the whole “stream of tendency without us makes for righteousness.” In the one course of life we go with the stream of divine activity which pours from the throne of God. In the other we are like men trying to row a boat up Niagara. All the rush of the mighty torrent will batter us back. Our work will be doomed to destruction, and ourselves to shame. For ever and ever to be good, is to be well. An eternal truth lies in

the facts that the same word means pleasant and right, and and sorrow are both called “*sin*.” *Sin* is self-inflicted sorrow, a “rogue is a roundabout fool.” yourselves the question: “Is harmony with or opposed to the omnipotent laws which rule the world of life?”

Still further, this same fact of the two-fold aspect and operation of the way of the Lord will be made evident in the future. It behooves me to speak very reverently and cautiously about that matter, but I can say it is possible that the one manifestation of God in a future life may be in the same, and yet that it may produce opposite effects upon opposed souls. According to the typical illustration, the same heat melts wax hardens clay, and the apocalypse of the Divine nature in the other world may to one man be joy, and to another man may be despair. I do not dwell upon it, for it is far too awful a thing for us to think about to one another, but it is your taking to heart when you are indulging in easy anticipation of the course God is merciful and kind to and save anybody after he has done wrong—perhaps—I do not go any further—perhaps—perhaps God cannot do that—perhaps if a man has got himself into a condition as it is possible for a man to get into, perhaps, like light into a diseased eye, the purest beam of light may be the most exquisite pain, and the natural instinct may be to “call for the rocks and the hills to fall upon them and cover them up in a mass of darkness from that Face to which they should be life and blessedness.”

People speak of future retributions as if they were inflicted by simple Divine volition, and did not stand in any necessary connection with holiness on the one side and sin on the other. I do not say that some portion of both bliss and sorrow may be of such a character, but there is a very important and significant region in which our actions



automatically bring consequences hereafter of joy or sorrow, without any special retributive action of God's.

We have only to keep in view one or two things about the future which we know to be true, and we shall see this. Suppose a man with his memory of all his past life perfect, and his conscience stimulated to greater sensitiveness and clearer judgment, and all opportunities ended of gratifying tastes and appetites whose food is in this world, while yet the soul has become dependent on them for ease and comfort. What more is needed to make a hell? And the supposition is but the statement of a fact. We seem to forget much, but when the waters are drained off all the lost things will be found at the bottom. Conscience dulled and sophisticated here. But the icy cold of death will wake it up, and the new position will give new insight into the true character of our actions. You see how often a man at the end of life has his eyes cleared to see his faults. But how much more will that be the case hereafter! When the rush of passion is passed, and you are far enough from your life to look at it as a whole, holding it at arm's length, you will see better what it looks like. There is nothing improbable in supposing that inclinations and tastes which have been nourished for a lifetime, may survive the possibility of indulging them in another life, as they often do in this; and what can be worse than such a thirst for one drop of water, which never can be tasted more. These things are certain, and no more is needed to make sin produce, by necessary consequences, misery and ruin; while similarly, goodness brings joy, peace, and blessing.

But again, the self-revelation of God has this same double aspect. "The way of the Lord" may mean the process by which He reveals His character. Every truth concerning Him may be either a joy or a terror to men. All His "attributes" are builded into "a strong tower, into which the righteous runneth, and is safe," or else they are builded into a prison and torture-house.

So the thought of God may either be a happy and strengthening one, or an unwelcome one. "I remembered God, and was troubled," says the Psalmist. What an awful confession—that the thought of God disturbed him! The thought of God to some of us is a very unwelcome one, as unwelcome as the thought of a detective to a company of thieves. Is not that dreadful? Music is a torture to some ears, and there are people who have so alienated their hearts and wills from God that the Name that should be "their dearest faith" is not only their "ghastliest doubt," but their greatest pain.

O, brethren! the thought of God and all that wonderful complex of mighty attributes and beauties which make His Name should be our delight, the key to all treasures, the end of all sorrows, our light in darkness, our life in death, our all in all. It is either that to me, or it is something that I would fain forget; which is it to you? Especially the Gospel has this double aspect. Our text speaks of the distinction between the righteous and evil doers, but how to pass from the one class to the other, it does not tell us. The Gospel is the answer to that question. It tells us that though we are all "workers of iniquity," and must, therefore, if such a text as this were the last word to be spoken on the matter, share in the ruin which smites the opponent of the Divine will, we may pass from that class, and by simple faith in Him who died on the Cross for all workers of iniquity, may become of those righteous on whose side God works in all His way, who have all His attributes drawn up like an embattled army in their defence, and have His mighty name for their refuge.

As the very crown of the ways of God, the work of Christ, and the record of it in the Gospel, have most eminently this double aspect. God meant nothing but the salvation of the whole world when He sent us this Gospel. His "way" therein was pure, unmingled, universal love. We can make that great message untroubled blessing by simply accepting it. Nothing more is needed but to

take God at His word, and to close with His sincere and earnest invitation. Then Christ's work becomes the fortress in which we are guarded from sin and guilt, from the arrows of conscience and fiery darts of temptation. But if not accepted, then it is not passive, it is not nothing. If rejected, it does more harm to a man than anything else can, just because, if accepted, it would have done him more good. The brighter the light the darker its shadow. The pillar which symbolized the presence of God sent down influences on either side, to the trembling crowd of the Israelites on the one hand, to the pursuing ranks of the Egyptians on the other, and though the pillar was one, opposite effects streamed from it, and it was "a cloud and darkness to them, but it gave light by night to these." Everything depends on which side of the pillar you choose to see. The ark of God which brought dismay and death among false gods and their worshippers brought blessing into the humble house of Obed Edom, the man of Gath, with whom it rested for three months before it was set in its place in the city of David. That which is meant to be the savor of life unto life, must either be that or the savor of death unto death.

Jesus Christ is *something* to each of us. For you who have heard His name ever since you were children, your relation to Him settles your condition and your prospects, and moulds your character. Either He is for you the tried Cornerstone, the sure Foundation, on which whosoever builds will not be confounded; or He is a stone of stumbling, against which whosoever stumbles will be broken, and which will crush to powder whomsoever it falls upon. "This Child is set for the rise" or for the fall of all who hear His name; He leaves no man at the level at which He found him, but either lifts him up nearer to God and purity and joy, or sinks him into an ever-descending pit of darkening separation from all these. Which is He to you? Something He must be; your strength or your ruin. If you commit your souls to Him in humble faith He will be your

Peace, your Life, Your Heaven. If you turn from His offered grace He will be your Pain, your Death, your Torture. "What maketh Heaven, that maketh hell." Which do you choose Him to be?

### EARNESTNESS IN RELIGION.

By REV. SYLVESTER F. SCOVEL, PRESIDENT WOOSTER UNIVERSITY, OHIO.

*And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force. — Matt. xi: 12.*

1. Earnestness is a distinguishing mark of race-elevation. (1) Beginning lowest in the East (Mongolian); (2) Latin race next; (3) Teutonic; (4) Anglo-Saxon.

2. Earnestness is characteristic of great epochs. Great eras are earthquakes of earnestness. Trifling is put away. Deep thoughts stir men. Common men become heroes, etc. (1) Crusades; (2) Reformation; (3) Netherlands; (4) Scotland; (5) America (Rev'n, 1861); (6) France in 1789-1871.

3. Earnestness is a criterion of individual character. Men weigh according to earnestness. It is more than ability. The able man may be dilettantish; the earnest man, never. He will blunder into more than, etc. Ear's synonym for Jesus, for Paul, for Howard, etc.

4. Of all places for earnestness religion is the most important and natural. Perennial source universally diffused.

5. This is the immediate teaching of the text. Our Savior means that if a man will be saved he must be in earnest. Nearly a year later He said: "The law of the prophets were until John; but since that time the kingdom of God is preached, and every man presseth into it." (Binzetni.) Jesus introduced and Christ preached a religion in which earnestness was an essential. Let us examine the subject.

REASONS FOR EARNESTNESS IN RELIGION.

I. Earnestness about religion is demanded by the nature of religion itself.

It is an earnest thing. 1. As a scheme of worship. (a) Brings the soul into

contact with God. (b) Demands exercise of best powers. (c) Utterly rejects anything not in earnest. How angry God is with false worship!

2. As a series of truths. (a) Far-reaching in extent. (b) Directly appealing to our deepest nature. (c) Taking in heaven and earth and man.

3. As a system of duty. (a) Claims control of life at every point. (b) Even of heart and soul and feelings and purposes. (c) Embraces words and speech. (d) Demands conformity to a written standard. (e) Presents a high ideal.

4. As a revelation of future rewards and punishments. (a) Puts upon men an untold pressure at this point. (b) Keeps the conscience sensitive. (c) Shows immense interests conditioned on a short time.

"Religion" cannot be spoken as a word without awakening earnest thought. It embraces almost everything which can awaken and stir men profoundly.

II. Earnestness in religion is demanded by *earnestness in the God* whom religion reveals.

No epicurean deity, careless of men, etc. God has manifested no desire to get away from the race.

1. God's earnestness visible in nature. (a) It is a whirl of terrible forces. (b) It has a mysterious and deep history. (c) But an intelligent purpose was through it all. (Evident in man.) (d) It cannot be a giant's sport; it must be a design of God.

2. Visible in the things permitted and accomplished in Providence. (a) All-embracing designs. Purpose widening with the suns. (b) Contradictions only apparent.

3. Earnestness in God's self-revelation visible. (a) God comes nearer to man at every step. (b) Earnestness of a written revelation. (c) Disclosed also in history of ancient people. (d) Blossoming in the Incarnation. Then in the example of Christ; then in the atonement; then in Pentecost.

4. The language of Scripture as revealing earnestness in God. (a) Definite command. (b) Tender pleading. (c)

Strong remonstrance. (d) Brilliant promises.

Nothing left undone to prove God's earnestness. Can man trifle in religion? The only thing that can answer God is earnestness in us.

III. Earnestness is demanded by the *difficulties in being religious*.

"Kingdom suffereth violence," etc.

1. These are real. Joshua said, "Ye cannot serve the Lord your God," etc. (Service.) Christ said: "Strive to enter in, for, etc., shall seek," etc. (Exertion.) The promises are "to him that overcometh." (Perseverance.) "All run in the race, but one obtaineth." (Obedience.) "Many are called, but few are chosen." (Shallowness banished.) "He went away sorrowing," etc. (Riches discounted.) "Many went back and walked," etc. (Intellectual pride rejected.)

2. They are not difficulties in religion itself. The door is wide open. The invitations universal. The conditions are blessings. Abundant grace is supplied.

3. They are in us. (a) Unbelief; (b) Love of sin; (c) Love of the world; (d) Self-will and pride; (e) Spiritual indolence and indifference.

4. These are complicated by our surroundings. (a) Our bodily necessities, our dependants, etc. (b) Unfriendly course of this world. (c) Special circumstances.

5. And there is no accommodation of conditions. Religion no respecter of persons. No royal road to Zion! Money and position, etc. Nay, "how hardly shall they," etc. We must take it by force.

IV. Earnestness in religion is demanded by *our actual dangers and needs*.

1. Religion is a scheme of pardon as well as a code of practice, and a system of truth. (a) It is addressed to sinners; appeals to conscience; awakens conscience by law. (b) It is thus addressed to endangered sinners. Our exposure is imminent: "condemned already." That condemnation is final, if we repent not, because it is for just and sufficient reasons. "This is the condem-

nation," etc. That exposure under condemnation is universal; different in degree, but true of all. The penalty of the condemnation is inconceivably awful. Exclusion from heaven: "When once," etc. Torments of conscience: "Their worm," etc.

2. Here is the supreme reason for earnestness in seeking the kingdom of heaven. It is your life. You are energetic in ordinary business, but how much more energetic to save your goods from fire! Clothing for ship-wrecked men is important; but first let them be brought to shore. Here we stand in view of the life-and-death choice to be made by every soul, and in view of the judgment-seat.

3. The whole situation, then, is: (a) Earnestness for an earnest religion; (b) Earnestness to meet an earnest God; (c) Earnestness to do a difficult work; (d) Earnestness to escape imminent danger. The last two meet and blind. Difficult work in front, and danger pressing behind.

V. Now contrast the earnestness so evidently demanded by our situation, and the *lightness* with which some treat the whole matter.

1. Contentment, with slight grounds for unbelief, is a clear indication of want of religious earnestness. To this our Savior directs attention in this chapter. He complains of the captiousness of that generation: "We have piped unto you," etc., for "John came," etc. John did not dress well enough; Christ dressed too well. John drank too little; Christ too much. John kept too separate from the people; Christ too near them, etc.

So modern cavils run in the same shallow channels; Christians too stingy to live well, or too extravagant. Reserved and careful, they are "unco guid" and stuck-up; but if more free, then they are just like us and no better, etc. Devoted to religion, they are bigots; easy-going Christians, they are hypocrites. Thus about the Church and the ministry. "Too cold, nobody speaks to me," says one; "Too warm, they bother me," says another. Ah!

wisdom is justified of her children, but alas! alas! men are losing their souls by such trifling. (a) They shift responsibility from self to others. (b) They give the enemy power just where they are weakest.

2. Then see the lightness with which some turn away to business. "They go their way, one to his farm," etc. A crooked finger of the beckoning world is more than the outstretched hand of God!

3. There is lack of earnestness shown in deferred offers and broken promises. No present pressure is felt. Fast and loose, with good purposes.

4. There is lack of earnestness in feeble beginnings and speedy abandonments. How many hopeful once and indifferent now? Stony-ground hearers and thorny-ground, etc.

APPLICATION.—1. Remember that the religious earnestness to which Christ exhorts you is no fanatical excitement. (1) No! "Dancing dervishes" are the type of all merely physical and merely emotional religion. Evil in all its effects. (2) Christ desires intelligent energy; (a) in thought, about sin, truth, etc.; (b) in study, to know God's will; (c) in conflict, with stubborn will, etc. (d) in obedience to all God's law. (3) Christ counsels immediate surrender, implicit faith, service begun on the instant, growing into His likeness; dedication to great purpose of saving men.

These things call for all the energy and earnestness possible to you.

2. Remember how soon difficulties melt away before earnestness. (a) As with Bartimeus, Zaccheus, Syrophenician woman. (b) "The publicans and harlots go into the kingdom before you," said Christ to the chief priests, "because they were in earnest." 3. Examine the reasons by which indifference replaces earnestness. How shallow they are! (a) Unbelief. All things wrapt in mist. But God is with him. (Matterhorn concealed, etc.) (b) The struggle of natural inclination. But religion is a new nature. (c) The power of this world's course, which is away from God and the supernatural. But

there is an inner life, and there is a future life. (d) Lack of the feeling of urgency. "Well enough;" "Time enough." Yet we know that "Work while the day lasts." (e) Indisposition to change. But all progress is change; and indifference is but change for the worse, etc. 4. Earnestness is demanded by your conduct in everything else which you really believe will be to your advantage. Consistency demands it. (a) Pursuing a joy. How the eye glistens, etc. ! (b) Following up a gain. What anxiety manifested ! Morality even a felt restraint. (c) Discovering a truth or a fact. How the heart beats ! etc. Scientific enthusiasm. But religion is joy, is gain, is truth. "I am the way," etc.

5. Appeal for considerate decision. (a) These are the only proper or wise or right things for our first earnestness. (b) These will please God. (c) These demand and deserve your whole soul. (d) Come to them, as they come to you. Take the kingdom by force, etc. "Seek first the kingdom," etc.

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### THE WONDERFUL PRAYER.

BY RICHARD S. STORRS, D.D. [CONGREGATIONAL], BROOKLYN.

*Thy kingdom come. Thy will be done.*—  
Luke xi: 2.

THERE are some words often on our lips, the contents of which we do not compass. The wonderfulness of meaning may be hidden by their familiarity. They lie in common speech as the nugget of gold in the earth, or the diamond enveloped in the quartz. They are to us as an article of beauty or value may be to any person who, holding it in his possession, is yet ignorant of its worth. The very vastness of thought may, on the other hand, so impress us as to impart a vagueness to it, so that it may loom up before our eyes like fire-mist, rather than as a rounded, concentrated orb. We utter these words as often as we pray, "Thy kingdom come; Thy will be done." During the Week of Prayer, in fellowship with Christians all over the globe, we have used them,

in the family, in social and in public prayer. What a reach of thought! "Thy will; Thy kingdom." Words like these embrace every heart and every household on this planet; they recognize and eulogize a common nature in mankind, the capacity and privilege of fellowship with God.

No such conception was common among men when they were first uttered. It was not to be found in language, literature, commerce, or in the maxims of political science. The idea was unique. No one is too weak, none too lofty or strong; no one is too base, and none too refined; all are embraced in one foreseen and desired result. Beneath every varying distinction under which men are classified, there runs one broad, distinct, universal principle, a possible, a certain harmony, supposed, anticipated of the human will and the divine. This is to be not of mere constraint, but a joyful unity of affection; not an intermittent harmony, but permanent; not in one place, but everywhere on earth, as everywhere in heaven ! Vast indeed is this idea in its reach and in the radicalness of its requirements; beautiful and beneficent also in its results. The might and majesty of law is seen in the physical creation. Every sand on the beach, every cresting billow of the sea, every mountain on the shore, every star on the front of night, every comet in its fiery path through the heavens, is held by the law which the Creator made; and so all nature moves on in its undisturbed career. When this harmony is paralleled in the moral world, there will reign a serene, crystalline purity and peace in the individual, in the social circle, and in national life. All this beneficent work is contemplated by this great petition, "THY WILL BE DONE." The Master knew this heavenly life Himself by eternal experience; out of this, his personal knowledge, He taught His disciples and us, as well, evermore to pray, "Thy kingdom come."

Consider the boldness of Christ in speaking these words. Men have belittled the Redeemer and His teachings.



They have failed to conceive of the august grandeur of His character and work. Here is a single thought of His, which is the sublimest ideal ever presented in human speech: something which, heretofore, was utterly unknown on earth in its true scope and fullness. Christ here announces the fellowship of the human with the divine nature, the sanctification of man's will and temper, and its union with God's purpose and plan. He was the one, alone, in all the world who knew what it meant, "Thy will be done," and what was possible to man. The world in His day was, as now, full of fierce ambitions and belligerent forces. Only military power seemed to be supreme and triumphant. In the midst of all the rivalries of the race, Christ stands as the index of a spiritual kingdom, for the prevalence of which His disciples are to pray. He perfectly, they—timid and passionate—very imperfectly, represented the kingdom of God to be set up in the world. "Impossible!" you would have said, had you then lived. Men say so now, even though Pentecost has past, martyrs and missionaries have lived and died; though the printing press has multiplied the leaves of life, and commerce has carried them with its merchandise to the ends of the earth. They say that ancient civilizations are too refractory to be moulded into the spirit of the Gospel, and that the heathen are too firmly wedded to their superstitions to be converted to God. O, in our meanness of spirit and powerlessness of faith, think of Him! He stood alone in His serene majesty and boldly taught the story and the glory of that kingdom for which they were to pray; He speaking, as it were, into the air, with no press to record and no sail to carry His words; with no convincing illustrations of saintly martyr spirit to point to; no Rome, or Antioch, or America, with their converted thousands to authenticate His message—He, towering up in solitary grandeur of might and sight above all men, said unto them, "When ye pray, say . . . Thy kingdom come!"

Again: think what light is cast upon the Gospel by this utterance of the Son of God. We look at the Scriptures, and sometimes think them a small, weak instrument to regenerate the race; we compare them with the libraries of philosophy, with the mighty rhythmic poems of other ages; with the arts and the sciences to which men turn as to potent factors in society; but Christ had not one of these in mind, unless subsidiary. He spoke His words into the air, as I have said, but trusted to the illumination of the Holy Ghost, by which enlightenment His disciples would be guided into all truth. The word of life was to regenerate the world. It is small: we may carry it in the pocket. So the telescope is small that brings to view the starry depths of distant sky. The powder is small, yet forms a mighty projectile force. The potion may be very small that the chemist mingles by which the irritated nerves are soothed to sleep. This "little" Gospel, this "foolishness of God," is a mighty power. It is the truth of God. Law is planted in it. Penalty flashes from it. Promises shine with celestial effulgence. All the truths of the Gospel, all the work and teachings of Christ, from the beginning even to His death and resurrection; all the operations of the Holy Ghost, whom He sent into the world—all these converge to the one single point, "Thy kingdom come; thy will be done." This was the one supreme, central thought of Christ. Let men quarrel about miracles: to me, this divine prescience of Christ has a significance grander than them all.

In view of what has been said, we recognize the true standard by which we are to measure society. Its value and its beauty are not found in its literary culture, its commercial enterprise, its democratic institutions, in any or all of the secularities of life. The test is this: How far is the divine idea realized? Is the kingdom of God set up? Is His will measurably done? Here is an absolute and final test. It grows clearer and more imperative as the race is coming to its future. We measure

the society of Christ's day, and condemn it. We measure mediæval life by this standard, and condemn it. Men will measure us in future years, and condemn us if the moral spirit and tendency of this age fail to realize this conception of Christ. Let us not be proud, then, of our wealth, power and intelligence. These are but auxiliary and tributary. If we are advancing God's kingdom, then these take on a celestial lustre, a brightness caught from the Sun of Righteousness, as the golden edges of a cloud shine, not from a glory evolved from its darkness, but from a splendor borrowed from the sun.

Here, again, we find the criterion of judgment as to what constitutes individual renown in history. It is not scholarship, social distinction, leadership in the senate or in the field; but the test is this: "How far has one wrought and prayed for the furtherance of God's will, for the upbuilding of His kingdom in the earth?" So we justly honor martyr and missionary. We say that the blood of the slain is the seed of the Church; that every prayer and effort and benefaction will not be fruitless in the name and service of the Master; while, on the other hand, the crown will be torn from the brow of genius, and the jeweled robe from the majesty of power, when genius and power have been but servants of ambition seeking to secure personal glory and eminence, instead of the honor of God, in the world.

Finally, we are reminded in these words of Jesus, of the great opportunity of life. We may co-operate with God in bringing, first, our own souls into harmony with His will, and then leading other spirits under the sweet dominion of His royal law. Every time we repeat the Lord's Prayer, let us pause to ask ourselves: "Am I fulfilling this idea? Am I furthering this purpose?" It will surely be accomplished. Earth never has been the same since it was wet with the blood of the Son of God—since it beheld the splendor that hung over Christ! The will of God is to be done. Does my

consecration, does my fellowship with Christ, contribute to the result? There is a contagion of virtue, a distributive influence, that goes out of a rich and regnant life, which brings tranquility to the sorrowing and courage to the imperiled. It is our privilege to enjoy this opulent experience of union with God. We speak of rare and inviting opportunities for success in business, where a young man may rise from step to step till he is admitted a partner of the house; of avenues open to distinction in law, or in other learned professions; but how insignificant, compared with this opportunity, which stands related not only to the future of the world, but to the glory of heaven. Here we may serve God's purpose and fulfill Christ's prayer. His request implies a command. We should heed it without delay. We should exhibit, not a languid, intermittent zeal, but a steady enthusiasm to the end; never a step backward. Christ was surrounded with prejudice, incredulity, indifference, disgust and opposition, but showed tenacity and persistence of aim. Sharing His work on earth, we shall share His glory in heaven.

Here is our motto. You hang a calendar in your office or your home, which, oftentimes is embellished with a philosopher's maxim or a poet's verse. No nobler, no more inspiring text can be found than this, which shines so lucidly and with such quickening power: "Thy kingdom come; thy will be done," A heavenly society on earth; the New Jerusalem built up below! It is worth living for, praying for, working for, dying for. It is the one thing certain in this world. Christ died not in vain; the Holy Ghost came not in vain. If we see not the accomplishment of this prayer while on earth, we shall surely see it from heaven: a renewed and purified Church; Christ honored below as He is honored above! Sharers in His earthly toil and travail, we shall then stand diademed with the beauty, and robed in the whiteness which already are Christ's and His saints' above!

## A KNOCK AT THE DOOR.

BY REV. THOMAS KELLY [METHODIST],  
IN TRINITY CHURCH, CHESTER, PA.

*Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and sup with him, and he with me.*—Rev. iii: 20.

IN Scripture man is frequently represented by the figure of a house or dwelling. The simile is apt, simple, and suggestive. Every sense, sentiment, and affection may be regarded then as a separate room. This gives every man the same number of rooms, but I need hardly say there is a great difference between men in the size, cleanliness and furnishing of apartments.

## I. THE PERSON.

1. His antecedents. "I." "Son of God." (a) His previous riches and glory. (b) His present poverty and humiliation.

2. His attitude. "I stand." The Greek *ἑστῆκα*, "I have taken up my stand" implies, not hastily abandoned, but patient, repeated effort; yet the figure may well alarm the careless and presuming. The fact underlying the figure is, that any "knock" may be the last, if no response be given. Brevity is both understood and implied.

3. His approach. "At the door." Christianity differs from all other religions, in that it represents *God as seeking man*; all others represent *man as seeking God*. God and man could never have found each other if God had not first gone out to seek man. A Greek writer has said: "Man cannot find God; God must find man." Having arrived "at the door," His gracious overture is: (a) Friendship with God; (b) Friendship with God, as His own proposition; (c) Friendship with God on an absolutely human level. "At the door." At your door and mine. Just as we are; in just the kind of place we live. Christian life is only every-day life spiritualized and ennobled by the indwelling of Christ. (d) Friendship with God as a present blessing. "I stand." The very grammar of the text puts everything in the present tense; and

Jesus uttered it sixty years after He had taken His place as our Advocate at the right hand of God. It is therefore specially to our dispensation. (e) Friendship with God for all. "Any man." Then no man will ever voice the dungeons of the damned with the groanings of despair simply because he sinned, but because he would not accept salvation.

4. His act. "Knock." How? (a) By providence; (b) Conscience; (c) Spirit; (d) Word.

5. His appeal. "Behold." He speaks, not to be obtrusive or to gain admittance, but to call attention to what He is doing, and the fact that He is there. He does not promise so much what He will do as what He will be; nor does He speak until knocking has failed to bring a response.

## II. THE PURPOSE.

To save man from the *guilt, darkness and pollution* of sin. To open up the windows, unbolt the hatchways and doors, and let men up into all parts of themselves. Though endowed with lofty ranges of faculty, most men live in the basement story. Down near the ground there is occupancy and commotion; but the most lofty and ennobling apartments—those which look out upon the majestic and the spiritual—upon God and the glories of eternity—these are mostly unused, locked up in filth, or in stumbling darkness. The purpose of Jesus in seeking admission is to renovate and light up the whole residence, and to teach the owner, by His own blessed inspiration and presence, to properly occupy and enjoy every part of His wonderful structure.

1. His reasonable conditions. They imply two things. (a) Contingency. "If any man hear." Here the tremendous power of free agency is recognized. The power to waive incarnate Deity from one's door and spurn the salvation which He brings. If the conditions begun and ended with *hearing*, there could be no room for doubt as to the result of the Savior's mission. It is not optional with the sinner whether he shall "hear" or know his duty; he

must know it. Jesus never leaves any man's "door" without making Himself heard. (b) Submission. "Open the door." "Hear" and "open." These words do not always follow each other as cause and effect. To know and to do are not synonymous terms. A man may "hear" and *bolt* his "door." To "open" is a voluntary act; to "hear" is not. "Open the door." This represents faith and obedience. Mark, there is no fixed feeling or mental state specified here as invariably preceding or accompanying the act. No matter how you get to the "door"—whether you run or crawl, whether you sing or sigh. "Great things in the Gospel are always simple, and the simple thing, the great thing is, to let him in." "Open the door."

### III. THE PROMISE.

(a). His personal presence. "I will come." Not an archangel, or a committee of seraphs shall come to befriend and help, but, "I will come." (b) His personal indwelling. "I will come into him." (c) His personal friendship. "I will sup with him." In the East, to have eaten at a man's table is to be the friend and ally of that man ever afterwards. In reading the Bible you

may have been impressed with the singular hospitality of men in those times—their promptness in kneading bread, and preparing a meal for strangers, especially if of any apparent note or standing. The spirit underlying it was the spirit of the text—to make *friends*. Many men, whose wealth consisted of flocks and herds, moved from place to place for pasturage, and many bandit tribes and caravans were passing to and fro. Possession of property was more a matter of muscle than of ethics in those days. The defenceless condition of the people fostered the spirit of hospitality, and this called forth a friendly spirit, which protected them in the absence of law. (d) His personal desire for reciprocated friendship. "And he with me." An Oriental guest is sacred in the estimation of his host, and the full force of the Eastern custom was understood, and evoked by our Savior. To show that the friendship was to be reciprocal, binding on both parties, He *repeats* and *reverses* the words, "I will sup with him and he with me." That is, "I will be his friend, and he will be mine. I will stand up for his interests, and he will stand up for mine."

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

### The Temple Dedicated.

(Lesson for November 2, 1884.)

BY BISHOP SAMUEL FALLOWS, D.D. [RE-FORMED EPISCOPAL], CHICAGO

1 Kings viii: 22-24.

*Behold, the heaven and heaven of heavens cannot contain thee.*—Verse 27.

SILENTLY toward the heavens rose the magnificent temple of Solomon: not one of the seven wonders of the world, but its one solitary wonder; the one national house of worship erected on the earth for the honor and glory of the only living and true God.

The ceremonies of its dedication were of a nature befitting the august grandeur and sacred solemnity of the unwonted occasion. From all parts of the widely-extended empire over which the son of David held peaceful sway, came

the elders of Israel and all the heads of the tribes, and the princes of the people, to assist in the joyous services. Amid the assembled thousands of the nation, the glad and stately procession of king and princes in robes of state, and priests and Levites in flowing garments of pure white linen, preceded by the ark—the type of the presence and power of God—sweeps up, with songs and blending harmonies of silver trumpets and cymbals and instruments of music, toward the completed building. Reverently the ark, with its two tables of stone, the most precious treasure of the temple, is put by the priests beneath the outstretched wings of the overshadowing cherubim in the holy place. As they retire from this hallowed precinct, the vast multitude join in with the Levites and the one hun-

dred and twenty priests standing at the east end of the altar, and with the swelling notes of the trumpets, cymbals, psalteries and harps in the grand *Te Deum* of the ancient Church: "For he is good; for his mercy endureth forever." Then the glory of the Lord descends and fills the holy place with its awful splendor, so that the priests could not stand to minister, by reason of the cloud.

Descending from his ivory throne, Solomon now bows down before the altar and makes the prayer of consecration; the prayer which is breathed in substance, if not in actual form, when every place of Christian worship is formally consecrated to the high and holy uses of the spiritual nature of man.

As we analyze this outpouring of Solomon's heart, we find that it embraces all the elements of true prayer.

1. Adoration. God is recognized as the supreme God of the universe, who keeps covenant and shows mercy.

2. Confession. The acknowledgment of unworthiness. But will God in very deed dwell with men upon the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built? Will He, the high and holy One, the dome of whose temple is the blue over-arching sky, its pillars the everlasting mountains, its pavement the tessellated beauty of the earth, its lights, the sun and moon and all the stars of heaven, with spreading space and streaming lights for curtains and cords, with groves and clouds for drapery and adornings—will He deign to dwell in this house, which I, a feeble, sinful man, have built? Will He come down to meet here His wayward, needy children, and assure them of His pardoning mercy and of His constant help?

3. Supplication and intercession. For himself, for those around him, for his people, for the stranger, Solomon pleads. He implores the blessings of preservation, of justice, of forgiveness, of the fruitful rain, of fertile fields, of health, of personal good, of victory in war, and restoration from captivity.

4. Then he rises to the glorious of thanksgiving. God is merciful, is good. His tender mercies are all His works. He does hear; He does bless. He does forgive; He does help. "Blessed be the Lord hath given rest unto his people according to all that he hath promised; there hath not failed one word of good promise, which he hath promised by the hand of Moses his servant."

The answering fire, the descending cloud, the glory-filled temple, attest His presence and His love.

For twenty centuries that stood, the silent, eloquent witness to the name and attributes of God. the standing protest against all unbelief. It was the constant memorial of the righteousness and goodness of God, ever saying in its mute majesty: flashing glory: There is a Father bending down in tenderness and compassion and sympathy toward the children of men.

The temple of Solomon prefigures three other temples:

1. The temple of Christ's body. "Destroy this temple, and in three days I will raise it again." The body of Christ was indeed a manifestation of the pleasures of dwelling Deity than either the temple of Solomon or the temple of Jerusalem rising in its gorgeous magnificence before the Savior when the words were uttered. The tabernacle of God with men. Everlastingly in the temple of heaven, that temple body of the risen Redeemer, consecrated on to the revelation of God's glory and welfare of men, will be seen, the wisdom of the unfolding of the will and love of the Father, and the glory of union of all the glorified through Christ.

2. The temple of the body of man. Through the temple of Christ's body the divine glory has passed into the temple of the human body, and into the innermost shrine, or holies of the human heart. "Know ye not that ye are the temple of God?" "It is not I that live, but Christ liveth in me." Here is the ho-



God, here the seat of His glory. With every power consecrated to the service of God, the human body becomes the perpetual shekinah splendor of the divine presence on earth.

3. The Christian Church. This is the vast temple ever building; the temple composed of living stones. The saints build up the fabric, and the cornerstone is Christ.

### Solomon's Sin.\*

(Lesson for Nov. 16, 1884.)

BY REV. WILBUR S. CRAFTS [PRESBYTERIAN], NEW YORK.

1 Kings xi:4-13.

THE historical books of the Old Testament are a series of positive and negative illustrations of their key-text, "As long as he sought the Lord, God made him to prosper." Jeroboam and those who did not obey the Lord came to adversity. Jehosaphat and those who had piety had also prosperity. Solomon illustrated both obedience and disobedience.

Though the youngest of David's sons he achieved the place of the eldest, by the law that "he lives most who thinks most." In early life he triumphed over the temptations of princely prosperity. He accepted a crown with the same humility that Moses rejected one. When crowned at nineteen, God appeared to him and gave him spiritual discernment. Again when the temple was completed God appeared to him and gave him promises and warnings. This Edenic period of Solomon's young life is mirrored in "The Song of Solomon," written doubtless when his affections had but one earthly object, and were so undefiled that they were to him a mystic parable of the soul's love for the heavenly Bridegroom. Those early days of Solomon's reign were prosperous as well as pure. By diplomacy and commerce Solomon conquered the whole "Land of Promise," which had never before been the land possessed, reminding us that only through the Greater than Solomon can we come up to the

level of our best. He achieved a world-wide fame also as "the preacher." Alas that he could not walk as well as he talked! Kings, queens and travelers "came from the uttermost parts of the earth to hear the wisdom of Solomon." The whole Orient to-day is full of legends about his wise replies to hard questions. To this period of Solomon's middle life probably belongs the book of Proverbs, whose key-thought is wisdom as related to happiness, prosperity, reputation, and righteousness; and folly as related to shame, sorrow, adversity and defilement. These proverbs were probably uttered primarily for Solomon's son, Rehoboam, who followed his father's practice instead. Not even the magnificent temple which Solomon built could counteract the effect of his vices on his son. The thousand wives of Solomon's wholesale adultery were more influential than his thousand proverbs. How changed is the inner temple of his heart since that wise choice at Gibeon! He is no longer "glorious within." Strange women have led him to strange gods. His chief end has come to be to glorify self and enjoy sin. As in the so-called golden age of Augustus, Christ was crucified, so in this Jewish golden age of Solomon's reign, God was mocked by temples to heathen idols. At this time Solomon almost fills the poet's description, "The greatest, wisest, meanest of mankind."

At length old age came to the royal sensualist, and such an old age! He describes it in Ecclesiastes 12th chap., an old age of nature's retributions, not the sunset glory of a saintly life.

Did Solomon repent? The discussions of this question, which is one of conjecture, as collected by a German author, fill volumes. In a series of frescoes on the walls of the Campo Santo at Pisa, Solomon is represented at the judgment as looking anxiously to both right and left as one who knows not on which side his lot will be cast. The artist represents the world's perplexity as to Solomon's fate.

The book of Ecclesiastes, which was apparently written by Solomon in his

\* Dr. Thomas' sermon came to hand too late for this number: will give it in our next issue.—ED.

old age, is the only ground for hope for his eternal destiny. It is evidently the book of one who sought to fill God's place in the human heart with the world, and found it all too small for the ocean-bed of the soul's desires, which only God's love could fill. We read between the lines his lament for the lost kingdom of inward peace:

"What peaceful hours I once enjoyed  
How sweet their memory still;  
But they have left an aching void,  
The world can never fill!"

The key-word of Ecclesiastes is "Vanity." Twenty-five times the disappointed writer exclaims: "Vanity of vanities, all is vanity!" His soul, which was once a Bethel, a house of God, is now a Bethaven, a house of vanity. The biography of godless great men is full of such laments of the unsatisfying nature of wealth, wisdom, power and pleasure. For instance, the accomplished Lord Chesterfield, who had received ribbons, offices, applause, everything except God's approval, confessed at the end that his life had been unhappy as well as hollow. He said: "I have recently read Solomon with a kind of sympathetic feeling. I have been as wicked and as vain, though not as wise, as he; but now I am old enough to feel the truth of his reflection, "Vanity of vanities, all is vanity."

The reason why men utter such sentiments is not usually because they have exhausted life's resources, but because they have tried to live for things seen, and, like Solomon, have found them insufficient. It is like trying to fill an ocean-bed with bottles of rose-water. "O God, thou hast made us for thyself, and our souls are restless till they come to thee!" All things "under the sun" Solomon declares to be "vanity," though God called them "very good." They are "vanity" only when we attempt to put "things under the sun" in the place that belongs to things above the sun. Power, pleasure, property, popularity, are all "good," if they are not put in God's place.

Let us hope that the conclusion of Solomon's thought and experience were

utterances of his final penitence: "Let us hear the conclusion of the whole matter—fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment." Thus the book which began with a testimony of the "vanity" of worldly pursuits and pleasures closes with a reminder of "judgment." None need the reminder more than the powerful and prosperous. We should pray for the rich as well as the poor; the well not less than the sick. Solomon is in greater peril of soul than one of his poor or sick servants.

Let us, most of all, learn from Solomon's history not to leave those who knew us in doubt as to our future. How many coffins are covered with question-marks thicker than flowers, that cannot be covered from the thought of those who gather at the funeral even by exaggerated eulogies?

Only those hearts to which heaven has come in this life, can in death rejoice in the certainty of coming to heaven. Only such hearts leave behind them assurance rather than doubts of their eternal destiny.

The Queen of the South shall rise up in judgment against all others, because she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a *Greater than Solomon* is here to forgive and save even the chief of sinners!

### Proverbs of Solomon.

(Lesson for Nov. 23, 1884.)

BY T. W. CHAMBERS, D.D. [REFORMED],  
NEW YORK.

*The fear of the Lord is the beginning of knowledge.*—Prov. i: 7.

This text is the key-note of the whole book. Its contents, as the name indicates, are mainly prudential, giving hints for the conduct of life, but all are based upon religious principle. The Scripture is a friend of sound learning, the symbol of the Hebrew church as well as the Christian being a lamp. (Zech. iv: 2; Rev. i: 20.) But this learning is to be cultivated in its proper place and due proportion. Hence this prov-

erb, which in substance is repeated in Job (xxviii: 28) and in the Psalms (cxi: 10). The word rendered "beginning" is given in the margin in *principal part*, but both senses may be combined as in our familiar idiom of the head and front of anything. The fear of the Lord is first in time and first in importance.

#### I. What is the fear of the Lord?

Not terror, nor the instinctive dread with which one shrinks from the pestilence or a tornado; but reverence, which is by no means inconsistent with joy or hope. It is a compound of submission and affection. In the Lord's Prayer our freedom of access to a Father is tempered by the added assurance of His majesty as the One who is in heaven. So in the preface to the Decalogue we are taught to feel awe toward the Creator as the Lord our God, and also grateful love to Him as the One who brought us out of the house of bondage. These two feelings have justly been styled the centripetal and centrifugal forces of the moral universe. Neither can be spared. The concurrence of the two bring about that state of mind and heart which is most acceptable to God and most conducive to our present and future welfare. The text says that it is the head and front of knowledge. How is this the case?

#### II. All other knowledge without this is vain.

It may be in itself both real and good, yet to us it is useless while it stands alone.

1. It is imperfect. The investigation of nature, often boasted of as the only sure acquisition, is a study which constantly undergoes a change. The discoveries of to-day afford only a starting-point for those of to-morrow. Science is in a continual flux. No man can say when or where the last stage will be reached and progress stopped. Hence any conclusions reached now must be adopted subject to whatever alteration future disclosures may furnish. Hence present imperfection. Besides, what is usually meant by science now includes only external nature and the irrational

tribes. But if we allow liberally not only for what has been, but also for what may yet be achieved in these directions, still the largest part of the field of knowledge has not been touched—that which concerns man made in the image of God. One soul outweighs in dignity the whole material universe. It is quite conceivable that a man after having mastered every branch of physics may still have no proper view of the nature and functions of the very instrument by which he gained his learning; and if so, then his knowledge is fearfully one-sided and inadequate. Moreover,

2. It is unsatisfying. Mere intellect is not the whole of man. He has an emotional nature which may be starved, while the thirst for information is ever more and more gratified among the phenomena of nature and human life. The widening of the horizon before the inquisitive minds brings no real satisfaction. This truth is as old as Solomon. "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow" (Eccles. i: 18)—a sad declaration, which has often been repeated in other and far different ages, and must continue to be repeated as long as men suppose that the sharpening of the cognitive faculties and their employment upon external things is the road to happiness: Such studies, again, are

3. No aid to the conscience. The claim of the scientist is that he establishes everywhere the reign of law. Constantly the number of anomalies is reduced and the reach of leading principles is extended. Effect follows cause with unvarying uniformity in air and earth and sea, and as it has been in all the past so it is certain to be in all the future. But if so, what hope is there for the sinner? If whatever a man sows that shall he also reap, is an absolute and universal rule, to which there neither is nor can be any exception, how is a burdened conscience ever to obtain any relief? Hope is lost.

5. Morality also is undermined. This needs for its enduring support the

fear of God and reverence for His law. Elegant culture will not supply their place, either in the individual or the community. Science, art and letters may co-exist with utter depravity, but in such a case they work their own downfall. The French Encyclopedists in the last century had full swing, and proposed to regenerate society; but when the revolution came, what a scene of barbarism was displayed!

6. Once more, as the apostle says, mere knowledge puffeth up. "If a man thinketh that he knoweth anything, he knoweth nothing as he ought." The conceited man is ignorant. He may know a great many things, but not their true nature. The arrogance of mere intellectual attainments keeps a man from seeing the real relations and significance and grandeur of what he does know. A world without God is as great a blank as a solar system without a sun.

III. The fear of God crowns all other knowledge.

It accepts ascertained truth in any realm of research, co-ordinates it, puts it in its right place, and makes it subservient to the highest ends. Every manifestation of power, wisdom or goodness in created things, is made the incitement to higher reverence for its divine source. And the soul thus comes into ever clearer and more joyful apprehension of its Creator, and is led to utter with sincerity the wondrous words of the old Psalter, "Whom have I in heaven but thee?"

1. Our educational system is unduly exalted. It does much, very much, but more is needed. The fear of God is the best of all knowledge. Were it not for the religious teaching of the home and the Sunday-school the defects of the Public school would be painfully obvious.

2. This knowledge is open to all. The arts and sciences need special gifts or considerable means on the part of their students. But the school of religion stands with open doors, and whosoever will may come and appropriate its rich and enduring prizes.

3. It needs to be carefully sought. The great apostle deliberately counted all things but loss for the excellent knowledge of Christ. How sad is it that they who need not make a hundredth part of the sacrifice which he made, refuse even this for that which is the head and front of all knowledge!

### True Wisdom.

A SERMON FOR BOYS AND GIRLS.

(Lesson for November 30, 1884.)

By W. G. E. CUNNINGHAM, D.D. [METHODIST], NASHVILLE, TENN.

*I love them that love me; and those that seek me early shall find me.*—Prov. viii: 17.

THESE are the words of God, uttered in the name of wisdom, and addressed to every living soul of man, especially to the young. Arnot says: "It is Christ offering Christ to sinners." In this sense we shall use them, without reference to any critical meaning of the word wisdom. It is God speaking to us by his Holy Spirit. Let us, therefore, listen reverently to His words of loving counsel. He says: "Hear; for I will speak of excellent things; and the opening of my lips shall be right things." (v. 6.)

I. I LOVE THEM THAT LOVE ME. God is love. Not merely loving and kind, as good men and angels may be; but He is Love itself; the very substance and fountain of love. He is not merely wise, as good men and angels may be; but He is Wisdom itself; the very soul and substance of wisdom. When He speaks, therefore, it is the voice of love and wisdom that speaks. He is disposed by His very nature to love all His creatures; not only those who love Him, but "all sorts and conditions of men." His love forbids that He should be unkind, and His wisdom forbids that He should ever make a mistake; so that what He does is always the best that could be done.

Does God love everybody alike? Does He love the wicked as much as He does His own people? No: He does not say that He loves all alike: He loves them that love Him with the love of com-

*placency*, while He loves the sinner with the love of *compassion*. He loves His own people with a peculiar and tender affection; He delights in them as a father delights in an affectionate and dutiful child. This is called the love of *complacency*—that divine and holy delight which God feels when He looks upon those who love and serve Him. He loves the sinner, not with this love of *complacency*, for He cannot be pleased with sin in any form; but He loves him with the love of *compassion*, or, with feelings of pity and displeasure. He does not desire his misery in this life or in the life to come, but seeks his eternal happiness. Now we think these words, *complacency* and *compassion*, explain the love of God in such manner that we can understand how He is said to love the sinner, and yet is "angry with him every day." A father may love a wayward and disobedient son, and yet be greatly displeased with his conduct. God is a Father, and as a father, loves and cares for his children.

1. *He provides for and protects them.* It is the duty of a father to take care of his children; to feed and clothe them, and to protect them as far as he can from all that could injure them in body or mind. So God takes care of His children. (a) *He cares for their bodies.* God says to His children, "The very hairs of your head are all numbered. Fear ye not, therefore." (Matt. ix: 30.) Again He says; "Take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things." (Matt. vi: 31, 32.) He has been saying these kind things to His people for thousands of years. He says in the ninety-first Psalm: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." (b) *He cares for their souls.* God has given us His holy Word to enlighten us and to teach us the way of salvation. He has given us His only begotten Son to die for us, that through Him we may

have eternal life. He has given us His Holy Spirit, to convince of sin, to regenerate, sanctify and comfort us. He has also promised to be with His people, to guide, sustain and save them. He will never leave them to the will of their enemies. This is the way God loves those who love Him.

II. **THOSE THAT SEEK ME EARLY SHALL FIND ME.** These words are true of wisdom and of all knowledge; and they are true in a beautiful sense of all who seek God early in life. He will be found of all who seek Him earnestly and properly: but especially will He be found of those who come to Him in the days of their youth. He loves the bright young creatures He has made, and when they seek Him, His great fatherly heart turns toward them with infinite tenderness. The advantages of seeking God early in life are very great every way.

1. *It is the time in which all ought to seek Him.* It is God's time, for the first fruits always belong to Him. The whole of our lives belong to God, and we ought to dedicate them to His blessed service. "Ye are not your own; ye are bought with a price."

2. *It is the time of promise.* God has not said, "They that seek me in middle life, or in old age, shall find me;" but He has said, "Those that seek me early shall find me." "The promise is unto you, and to your children."

3. *It is the time for learning.* We learn more easily and more rapidly in childhood and youth than at any other period of life, and what we learn at this early season remains with us through life. It is in youth that men acquire useful and solid knowledge, the rudiments and foundation of all human knowledge; and so they should acquire at this time that knowledge which is above all other—the knowledge of God and His salvation. "Come, ye children, hearken unto me; I will teach you the fear of the Lord."

4. *It is the time for forming good habits.* Much depends on a good start in life. The man whose youthful days are given to vanity and sin is a weaker man for



it to the end of life. But good habits, formed in early life, brace up and strengthen the moral character, and give a great advantage in the days of toil and temptation which follow.

5. *It is the time when the heart is tender*, and when it yields most readily to religious impressions, and when it responds most promptly to the influences of the Holy Spirit. It is then free from the cares, anxieties, and passions that afterward distract and harden it.

*Shall find me:* 1. In pardon and peace. 2. In joy and hope. 3. In the hour of trial. 4. In the hour of sorrow. 5. In the hour of death. 6. In eternity.

Hear, then, dear young friends, the voice of wisdom and love, the voice of God, calling you to Him. You are not too young to go to Him, if you are old enough to hear His voice. Give Him the first days of your young life, and the first hours of every day, and all the hours of all your days. Give Him your heart, your head, your hands, your feet—all your powers of soul and body, for time and eternity.

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH, WHILE THE EVIL DAYS COME NOT, NOR THE YEARS DRAW NIGH, WHEN THOU SHALT SAY, I HAVE NO PLEASURE IN THEM.

## THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

Nov. 5.—*Missionary Service.*—THE FINAL TRIUMPH OF CHRISTIANITY.—John xii: 32; Ps. ii: 8; Zech. ix: 10.

I. This triumph is assured by the promises of the Bible, which are many, explicit, positive, and world-embracing. They leave no room for doubt.

II. The *divine origin and character* of Christianity render it certain. Christianity itself is on trial. If it fails to subjugate the world; if it encounters systems of error, false philosophies, hostile forces, effete civilizations, which it is inadequate to transform and vitalize with its divine life—then it will be demonstrated that it is not of God, and its high claims are false. A partial and temporary success will not suffice. The promises, the prophecies, the claims of Christianity, demand nothing short of universal and perpetual dominion. It must conquer every race and clime and generation and form of evil and opposition in all the world, or be itself defeated and driven from the field.

III. *The measure of success which it has already achieved* is a guarantee of its complete ultimate triumph. Christianity is not without its witnesses and signal triumphs in human history. There is nothing comparable with it. It has shown itself, on actual trial of 1800 years, to be “the wisdom of God and

the power of God unto salvation.” It has subdued kingdoms and changed the face of the world. Idolatry, superstition, false philosophy, cannot stand before it. It saves “the chief of sinners.” It elevates the most degraded people. It transforms savages, demons, into saints. Nothing in the heart of man, or in society, can withstand its power. It is moving steadily and rapidly on to final conquests. (See the statistics we gave in the September number of the H. M., p. 695).

“Christianity thus stands committed to the achievement of universal dominion. Its Founder puts it forth into history as the universal religion, foreordained to universal prevalence.”

Nov. 12.—*CONFESSING CHRIST BEFORE MEN.*—Mark viii; 38.

Strange that argument, appeal, and warning should be necessary to prevail with men to confess Christ! But so it is. So was it when the divine Son of God appeared among men and set up His kingdom. So has it been in every age of the Church, and so it will continue to be to the last. Some think a public confession of Christ unnecessary: they can be Christians without joining the Church; can serve Him and go to heaven in a private, secret way. Others

are unwilling to commit themselves openly and irrevocably to a Christian life. Some stand aloof, lest, if they do confess Christ, they may fall away and bring reproach on themselves and on religion. And some even refuse public allegiance to Christ because there are so many unworthy persons in the church! But all these excuses are "refuges of lies"; devices of the devil, to ensnare souls to ruin.

I. Nothing, certainly, is more *reasonable and proper* in itself than to confess Christ before men. There is nothing hard, degrading, unnatural in it, but the contrary.

II. It is *enjoined on every disciple, in the most positive terms by Christ himself*. It is not an optional thing; it is commanded. To refuse to do so is to be guilty of willful disobedience to the Redeemer,

III. It is *essential to the perpetuity of the Church and its highest usefulness*. The Church is a spiritual kingdom, with Christ as its Head and King; with laws, duties, interests, responsibilities; and every disciple is required, openly, to identify himself with it, swear allegiance to it, and give it the whole weight of his example and influence.

IV. It is the *only safe* course to a man seeking salvation. He needs the Church even more than it needs him. There is but little hope for any man who, from choice, stands aloof from the Church, and declines to confess Christ openly, and consecrate his life to Him who hath redeemed it.

V. It is sure to *forfeit the favor of God and the life everlasting*. Read, ponder, take in the awful meaning of Christ's own words: "Whosoever, therefore, shall be ashamed of me and of my words . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

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Nov. 19.—JACOB AT BETHEL. — Gen. xxviii: 10-22.

We have space to note only a few of the points presented in this highly interesting narrative.

I. The *time and place*. "Exiled from home, fleeing from the murderous resentment of a brother, o'ercanopied by the star-lit firmament, remote from human habitation, and encompassed by a heathen population on the bleak summit of the Bethel plateau, upwards of sixty miles from Beersheba, the wandering son of Isaac makes his evening couch with a stone slab for his pillow—an emblem of many another footsore and dejected traveler on life's journey." It is remarkable how many of God's gracious manifestations have been made in circumstances equally strange and forbidding.

II. Note the *vision*. A ladder reaching from earth to heaven, and the angels of God ascending and descending upon it. It rested on the earth, and "the Lord stood above it." Christ in His own person is the "ladder" by which God comes down to the creature, and the creature ascends to God. The God-Man is the only foundation upon which the finite and the Infinite can come together, can hold intercourse. "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." In the person and office of the "one Mediator," we have direct access into the presence of the ever-living God; the way to heaven is opened up; and wheresoever prayer is offered in faith and penitence, the heavens are pierced and God comes down to men in forgiving love.

III. Note the *effect of this revelation upon Jacob*: "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." God's presence consecrates the very stones of the desert, the rudest house of worship, the commonest service of prayer. Where genuine worship is offered up, the Most High God condescends to draw nigh, and speaks gracious words to the soul, and makes the closet, the family altar, the sanctuary, the solitary place, the very "gate of heaven."

Nov. 26.—SOWING AND REAPING. — Ps. cxxvi: 6.

They go together in God's purpose, and in His providence. There is never a harvest where there has been no season of preparation.

I. There is a *seed-time* for every work, a favorable season to cast in the truth, to plant ideas, principles, serious thoughts, good habits, where they may take root and bear fruit in due season. This is true of the individual, the family, the church, the community, etc. God ordains this seed-time in the moral and spiritual kingdom as really and truly as in the natural world.

II. There is a *seed-work* that must be done. Not only must we note the appointed time, but when it is at hand rise up and make the most of it; go forth, and by diligent effort prepare the ground for the seed, and watch and wait and pray for the increase. It is not enough to observe the times and seasons, and cast in the seed of the Kingdom; there is much hard *work* to be done on men's hearts and in the public mind to secure attention to the truth, to overcome their prejudices, silence their objections, convict them of sin, and persuade them to come to Christ. To secure a revival in a church, it is often necessary to labor patiently and prayerfully for months, and it may be for years.

III. A time of *reaping* is sure to follow seed-work, performed at the proper time. "He that winneth souls is wise." Our labor is not in vain in the Lord. Not more sure is the husbandman to reap the reward of his outlay, than is the faithful spiritual toiler to gather the sheaves of an abundant harvest. "Shall doubtless come again." There is no uncertainty. The laws of nature are not more stable and sure than the law which governs in the Kingdom of Jesus Christ. Seed time and harvest may fail, sometimes do fail in the natural world; but in the spiritual, *never*. Faith, penitence, prayer, seeking God, were never disappointed. Earnest, faithful, seed-sowing and seed-labor, attended with prayer and weeping, were never known

to miscarry. If His people will do their part, in faith and labor and watching, God is sure to do His. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." So long as that and other promises of similiar import remain in force, if we fail to gather in frequent and abundant harvests, to the praise of God's abounding grace, it will not be for lack of encouragement. Nothing, but an "evil heart of unbelief" can turn aside the blessing.

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## THE CANON OF THE NEW TESTAMENT.

BY PHILIP SCHAFF, D.D., LL.D.

THE canon of the sacred Scriptures of the Old Testament differs in various churches, the canon of the New Testament is the same in all the churches.

The Roman Catholic and the Greek churches *include* in their editions of the Old Testament the *Apocrypha*, which are derived not from the Hebrew, but from the Greek Septuagint and the Latin Vulgate. The Roman church puts them on a par with the canonical books according to a decision of the Council of Trent. The Greek church gives them a subordinate position.

The Evangelical churches *exclude* the *Apocrypha* from the canon, because they were no part of the Jewish canon, are not quoted in the New Testament, and contain some objectionable doctrines. The British and Foreign Bible Society, and the American Bible Society, do not print them at all any longer, and those who wish to possess them have to get an older edition, or one published by private firms. The best is the edition in the Cambridge Paragraph Bible. The revision now going on will also embrace the *Apocrypha*. They are interesting and important in an historical point of view, for they fill up the gap of four or five centuries between the Old and New Testaments. Some of them are very edifying, as the Books of the Maccabees, and the Wisdom of Jesus the Son of Sirash.

For Protestant Christians the acceptance of the Old Testament canon depends on the authority of Christ and the Apostles, which is the highest authority in matters of faith and morals. But this does not exclude criticism or the investigation of the authorship and literary character of the books, which is quite indispensable for all healthy progress in theology and can only promote the cause of truth in the end.

As to the canon of the *New Testament*, there is no difference among the standard confessions, whether Greek, Roman or Evangelical. All are agreed as to its extent. Its authority rests on external and internal evidence combined. The external evidence embraces the numerous testimonies of ancient fathers, heretics and heathen writers concerning the apostolic origin of the gospels and epistles. The internal evidence is the witness of the Holy Spirit which inspired the books and speaks through them to the hearts and consciences of men as no other book.

The *New Testament* itself nowhere gives a catalogue of books which are included in the canon. Such a catalogue could only be expected in the last book, say the *Apocalypse* or some other book of St. John, who wrote last of all the apostles and lived to the close of the first century. But he does not mention any other book of his fellow-disciples. The warning in *Rev.* xii: 18, 19, does not refer to the whole *New Testament*, but simply to the book of *Revelation* (hence *book*, not *books*). This is agreed among all commentators. Nor do we find such a catalogue in any writing of the so-called *Apostolic Fathers* down to the middle of the second century; but they knew and freely quote from the principal books of the *New Testament*.

We need then the testimony of the Church as to the number of writings which were from the beginning regarded as apostolic, inspired, and hence canonical, i. e. authoritative as a rule of the Christian faith and practice. Such testimony, fortunately, is abundant, and far outweighs the testimony in favor of any book of antiquity, yea,

we may well say, it outweighs the combined testimonies in favor of all the ancient Greek and Roman classics put together. The ancient church acted not blindly in this most vital matter, but was led by a sound instinct which enabled it to distinguish between the different classes of sacred books which were in circulation during the first three centuries of the Christian era, and many of which falsely bore the name of apostles and other primitive disciples. It evidently exercised a certain kind of higher criticism, and its judgment has stood the test of centuries.

The principal books of the *New Testament*, the four Gospels, the *Acts*, the thirteen Epistles of Paul, the first Epistle of Peter, and the first of John, which are designated by Eusebius as "*Homologoumena*," were in general use in the church as early as the middle of the second century, and acknowledged to be apostolic, inspired by the Spirit of Christ, and therefore authoritative and canonical. This is established by the testimonies of Justin Martyr, Tatian, Theophilus of Antioch, Irenaus, Tertullian, Clement of Alexandria, and Origen, of the Syriac Peshito (which omits only Jude, 2 Peter, and 2d and 3d John, and the *Revelation*), the old Latin Versions (which include all books but 2 Peter, Hebrews, and perhaps James) and the "*Fragment of Muratori*;" also by the heretics, and the heathen opponent Celsus—persons and documents which represent in this matter the churches in Asia Minor, Italy, Gaul, North Africa, Egypt, Palestine, and Syria. We, therefore, call these books the original canon.

Concerning the other seven books, the "*Antilegomena*" of Eusebius, viz., the Epistle to the Hebrews, the *Apocalypse*, the second Epistle of Peter, the second and third Epistles of John, the Epistle of James, and the Epistle of Jude—the tradition of the church in the time of Eusebius, i. e. the beginning of the fourth century, still wavered between acceptance and rejection. But of the two oldest manuscripts of the Greek Testament, which date from the age of Euse-

bis and Constantine, and were probably written in 330, one—the Sinaitic—contains all the twenty-seven books, and the other—the Vatican—was probably likewise complete, although the last chapters of Hebrews (from xi-14), the Pastoral Epistles, Philemon and Revelation, are lost. There was a second class of Antilegomena, called by Eusebius “spurious” (νόθα), consisting of several post-apostolic writings, viz., the Catholic Epistle of Barnabas, the first Epistle of Clement of Rome to the Corinthians, the Epistle of Polycarp to the Philippians, the Shepherd of Hermas, the Teachings or Teaching of the Apostles, the lost Apocalypse of Peter, and the Gospel of the Hebrews, which were read at least in some churches, but were afterward generally separated from the canon. Some of them are even incorporated in the oldest manuscripts of the Bible, as the Epistle of Barnabas and a part of the Shepherd of Hermas (both in the original Greek) in the Codex Sinaiticus, and the first Epistle of Clement of Rome in the Codex Alexandrinus. One of them, the Teaching of the Twelve Apostles, has recently been rediscovered by Bryennios and published in 1883. It has very few quotations from the Scriptures, mostly from the Gospel of Matthew.

The first express definition of the New Testament canon, in the form in which it has since been universally retained, comes from two African synods, held in 393 at Hippo, and 397 at Carthage, in the presence of St. Augustin, bishop of Hippo (died in 430), who exerted a commanding influence on all the theological questions of his age. By that time, at least, the whole church must have already become nearly unanimous as to the number of the canonical books, so that there seemed to be no need even of the sanction of a general council. The Eastern church, at all events, was entirely independent of the North African in the matter. The Council of Laodicea (363) gives a list of the books of our New Testament with the exception of the Apocalypse. The last canon which contains this list, is probably a later

addition, yet the long-established ecclesiastical use of all the books, with some doubts as to the Apocalypse, is confirmed by the scattered testimonies of all the great Nicene and post-Nicene Fathers, as Athanasius (d. 373), Cyril of Jerusalem (d. 386), Gregory of Nazianzum (d. 389), Epiphanius of Salamis (d. 403), Chrysostom (d. 407), etc. The name *Novum Testamentum*, also *Novum Instrumentum* (a juridical term conveying the idea of legal validity), occurs first in Tertullian, and came into general use instead of the more correct term *New Covenant*. The books were currently divided into two parts, “the Gospel” and “the Apostle,” and the Epistles, in the second part, into “Catholic” or General and “Pauline.”

The Catholic canon thus settled, remained untouched till the time of the Reformation, when the question of the Apocrypha and of the Antilegomena was reopened and the science of biblical criticism was born. But the most thorough investigations of modern times have not been able to unsettle the faith of the church in the New Testament, nor ever will.

Luther had objections to the Epistle of James on account of its apparent contradiction to Paul's doctrine of justification by faith alone; to the Epistle of the Hebrews, because it seems to deny the possibility of a second repentance (ch. vi); and to the Apocalypse, because it deals with unintelligible mysteries; but he gave his objections only as his private opinions, and the Lutheran church, notwithstanding his commanding authority, did not accept them. Calvin doubted the genuineness of the second Epistle of Peter, but the Calvinistic confessions without exception include it in their lists of the canonical books. The Reformers in this respect simply claimed and exercised the freedom of the ante-Nicene fathers concerning the few Antilegomena; while as to the genuineness of the Homologomena they had not a shadow of doubt, and the genuineness of these books has since stood the severest test of modern criticism.



## A SYMPOSIUM ON ROMANS.

## No. I.

BY REV. HENRY WARD BEECHER.

[Dr. Godet, the eminent Swiss commentator, has sent us a reply to Mr. Beecher's article which he has seen in proof. This reply will appear in our next issue. Dr. Godet will be followed by Prof. Timothy Dwight, Dr. T. W. Chambers, Dr. George R. Crooks, Dr. M. B. Riddle and other scholars of note. Our readers will have a rare treat in this symposium.—ED.]

1. It has been much discussed whether Paul wrote to Gentiles or Jews. To Jews, I have no doubt. The Jewish community was the nucleus of Christian labor. The Sabbath, the synagogue, the assembly, the Old Testament read and expounded, furnished the best conditions for Christian labor. But, above all, the Jewish nature was the strongest; the moral stamina, the dialectic habit, the intelligence in religious experience, would inevitably make them the ascendant party in any city, even when the Gentiles predominated in numbers. In a church of twenty Jews and one hundred Gentiles the Jews would lead, fashion, control; and to them, therefore, a letter from Paul would inevitably be directed, in spirit if not in form; for the Jew was the moral rudder, and which way he went the Church would go.

2. It was especially necessary that a Christian church in Rome, the capital of the world, should not propagate an impure Christianity; that it should send forth a clear and unpolluted stream; that the churches throughout the Empire should be set free from the encumbrances of Jewish rabbinic thought and ritualistic worship.

3. This letter of Paul's has shaped the theology of the orthodox world more than all the rest of the Bible. The gospels and Paul's ethical letters have influenced the piety of Christian ages; the writings of John have nourished the mysticism and romance of ages; but the systematic theology has been Pauline, and Paul misunderstood, at that. Here has been the battle-ground. The commentaries, treatises, and sermons on Paul's letter to the Romans

might well be called a fulfillment of the Prophet's vision: "*The hand of the Lord was upon me and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones. \* \* \* behold, there were many of them, and lo, they were very dry.*"

4. The reason of this confusion is found in the misapprehension or the want of consideration of—

(1.) *Paul's Genius.*

(2.) *Paul's Standpoint or Purpose.*

## I. PAUL'S GENIUS.

He was intensely Hebraistic by nature, culture, patriotism, and love.

Of Hebrews, he most resembles, without being like, Isaiah. By nature, he had the fierce fidelity of Elijah; but not John himself could show a heart more susceptible of tenderness and self-sacrificing love.

This moral nature was developed in that temperament and genius out of which seers, poets, and dramatists are made. He dreamed dreams, heard voices, saw visions, had revelations with lightning flashes, had translations from earth to heaven, had angels standing by him, heard God speak: "*My grace shall be sufficient.*"

This Oriental nature was nurtured in the rabbinic school of Gamaliel—a name to be honored—which admitted into his mind and instruction Greek philosophy and literature, the effects of which are distinctly seen in Paul, not alone by his references to Greek thought, but by the combination in him of rabbinic and philosophical reasoning. Rabbinic reasoning was narrow, textual; Greek reasoning was based on general principles. The one was an ingenious reasoning on words and things; the other was upon the nature and philosophy of things. Thus the impetuous stream of his reasoning was in part the petty rabbinic and in part the philosophic Greek. Nor is the line always distinguishable. Like the Missouri and Mississippi, they flow side by side, distinct for a time, yet invading each other, and finally mingling. An impetuous soul, uttering itself with intense emotion, in prophetic dramat-

icism, in reasonings in which sometimes the letter and sometimes the spirit dominates—cannot be understood or interpreted by the grammar or the dictionary alone. Something of Paul is needed to understand Paul. It was such a soul that was writing to his countrymen, to bring them out from a school where men sought complete manhood by mechanical observances, into a school where men sought manhood from the impulses of emotion and reason inspired by God.

This style is a marvelous union of emotion and intellect, rabbinic and Grecian, literal and poetic, prose and drama. Sometimes his thoughts were white as light, and at others the light passed through a prism, and fell upon the page in all the opalescent colors of the rainbow.

Now put a matter-of-fact man—learned, cold, unsympathetic—to interpret Paul! What is an owl's opinion of the aurora borealis? What is a mole's opinion of a magnolia tree in full blossom? What would a political constitution be, based on Shakespeare? or a treatise on domestic economy, based on interpretation of Solomon's Songs? Such is much of the theology based on Paul in the epistle to the Romans!

## II PAUL'S STANDPOINT.

He was not a judge opening a well-balanced system of law; but a fiery advocate who took only so much of law and fact as should secure a verdict.

He was not a mental philosopher, laying open the whole science of the human mind; but a lover pleading before his mistress whatever should enlist her sympathy, and warm and win her heart.

What was that jury before whom Paul was a special pleader?

His Jewish Countrymen.

What was the case which he argued—argued as the tide argues in the Bay of Fundy—impetuous, overwhelming?

That they should accept Christ in the place of Moses, not as antagonistic to Moses, but as seeking the same things by grander methods. Moses sought righteousness; the Jews sought the same. (Rom. x: 1-4.)

The first impressions made would be, that to abandon Moses was infidelity. It was to be shown that it was to fulfill Moses' purpose, sought to produce character by external influences; by works, and observances. Christ sought the same by internal regeneration, by giving the soul a controlling inspiration.

Put ourselves in the devotee's place, to whom Paul preached, would seem to us, as it did to him, if Paul made overtures of compromise. Were they to dishonor their God? Would they forget the chastisements which discipline had received for former sins? Would they to deify the most sacred associations of the temple, the ritual, and the life-long moral experiences, which had grown up and twined themselves about the altar, the Sacrifice, the Law, the Hope of Israel, whose coming they waited for and watched—and for an ignorant Galilean who had contemned the Temple, taught the orthodox teachers upon the law, and had been in the conflict!

Shall we forsake our whole life to take up with a crucified criminal? The ground was planted with the seed of Stephen had attempted the same—and when he intimated that Jews and Gentile were alike before God, they answered him with stones. They felt himself lifted immeasurably above every other creature on earth. The Hebrews were an aristocracy. No aristocracy is like a spiritocracy. Had not God conferred prerogatives upon them? Had he bound Himself by everlasting covenants, if they would keep His law? He exalt them above all that is earthly. Read Deuteronomy xxviii; xxix: 19, etc.

The condition of God's people—Keeping the Law of Moses.

The conceit of Pharisees was boundless. Paul, a Pharise, declared of himself—“touching the law, blameless which is in the Law—being absolutely blameless!

Here was Paul's task!

make a plea for a nobler conception of true righteousness—(*except your righteousness shall exceed the righteousness of the Scribes and Pharisees, etc.*). He was to sympathize with them in patriotism and excite them to abase their spiritual conceit by placing them on the same ground with all the world—spiritual aristocracy to yield to infidel democracy. He was to develop the fact that God was just as much the God and Father of all mankind, of every nation, as he was of the Jews; to convince them that they were under condemnation; that they needed pardon; that their whole conceit of righteousness was false and dangerous; that another and higher flight must be made; that such flight could not be made by the ladder of the law, but only by wings; that such wings came by FAITH, the inspired communion with Christ.

#### ANALYSIS.

I. Though not stated on the face, yet the whole epistle is a discussion of **RIGHTEOUSNESS**, or the best method of *building up men to Perfection*. It comes to the surface continually, as the end toward which the argument drifts. But this end must not be confounded with the argument.

II. The argument was, that Christ *was a better means of educating* manhood than Moses and his institutions.

III. But this argument for righteousness must be cast in such form as—

(1.) To meet the universal belief that the Jews were regarded by God, under moral conditions, as different from the rest of mankind; and it was necessary to show the universality and absolute sameness of God's government over all mankind.

(2.) To convince them that the relinquishment of Moses was not abandonment of the **END**, but only change of **MEANS**—not infidelity, but religion under better conditions.

Chapter I. is a vivid picture of the sinfulness of mankind. Not a refined kind of sin—that of culture, of subtle and graceful selfishness, but **UNDISPUTED** sin, of the passions and appetites. V. 18.

No one could deny that such sins

violated **UNIVERSAL** moral law—not venial sin, such as violation of Moses' ritual.

Chapter II. The argument now is, not that such sin is punishable, but that it is punishable in a Jew as really as in a Gentile.

He now turns upon them—they are in the net. Do you suppose that God declines to punish sin or reward holiness on the mere ground that one is a Jew, and another a Gentile? Nay, Jews and Gentiles stand on the same ground. God's moral government knows no provincial lines.

Read Chap. ii: 6-11.

Having drawn the sword, he now throws away the scabbard, and pursues them through the whole chapter. Every blow aims at the Jewish conceit, that they are safe, though wicked, simply because they are Jews.

Chapter III. He pauses. He seems to hear a response: "*If all this is true, what use of being a Jew?*"

And now Paul's rabbinic reasoning develops. He employs the style of reasoning which is suited to the habits of reasoning of his countrymen. And yet, here and there, twisted curiously in and out, the Hellenic style of reasoning alternates with the rabbinic.

The scope and result of Chap. 3 is summed up in the last four verses.

God is not provincial, but universal.

The Jews stand on the same moral grounds as the Gentiles, as to guilt and penalty.

The Gentiles stand on the same universal condition of pardon and salvation that Jews do.

Righteousness does not depend upon conformity to an external law, but to the law within—to the spiritual law. He has assumed the text, **RIGHTEOUSNESS**, and developed its scope and meaning.

Chapter IV. Now he turns to his countrymen, and re-enters upon the argument that Faith is the instrument of Righteousness. This is purely a scriptural argument, in its type rabbinic, but modified by the Hellenic spirit. He selects scriptures and applies them after

the manner of a rabbi. But the large view, the wide results, are Hellenic.

Chapter V. As a stream choked in a ravine, held back by rocks, whirled in pools, at last fights its way out and descends in a gentler mood toward the meadows, so, now, the stream of argument, no longer twirling and foaming, goes singing from the first to the eleventh (1-11). It is as sweet as spring, as beautiful as flowers, as melodious as the singing of birds.

But while we read, the stream leaps into a pool and whirls around furiously. Adam? Adam? Was there an historic Adam? or only a legendary Adam? A mythical, or parabolic Adam? Did his sin blight the race? Can either guilt or righteousness be imputed?

At every such step we have parted company with Paul's argument. What was he arguing? These are modern questions. They are anachronisms. The Jews to whom Paul was writing believed in an historic Adam, and in the curse of the race by reason of his sin. The apostle used that belief as an illustration of the beneficence of Christ's life and death. His purpose was not to prove anything about Adam, but to use the reigning belief as an illustration of Christ and in the line of his foregoing argument. The argument points to Christ, and not to Adam.

Chapter VI. The whole of Chapter VI, and to the eighth verse of Chapter VII, is an argument of the most pronounced type of Hebrew reasoning, to show that the acceptance of Christ and the breaking away from ritualism did not mean lawlessness; that faith in Christ was more powerful for holiness than ritualism. Grace does not lead to laxity. Faith, as distinguished from works of the law, inspires holiness. The reasonings and the illustrations are Hebraic, but the atmosphere is Hellenic, freer, larger, than the narrow rabbinic methods. But when he reaches the eighth verse of the seventh chapter, he is carried away into the experimental and the universal. The form and feeling are dramatic; the conception is pre-eminently philosophic. It is an

Iliad. It might be called the *Battle of the Animal with the Spiritual*. The moral and fleshly nature of man refuses to submit to Reason, Conscience, Love. The battle is joined. The conflict rages. It is the Darwinian man in conflict with the man after God had breathed into him the rational soul. The terrible conflict goes on; and sin, plumed with darkness, is pushing the man back and down, till spent and overcome, he gasps: Oh, who shall deliver me from this death of the body? The cry brings relief! A new warrior appears. It is the Captain of Salvation, the Lord Jesus Christ!

Chap. VIII. And now that deliverance has come. In the eighth chapter Paul shows that when the reason, the moral sense, the heart, are inspired with love to Christ, they constitute the real man, the essential manhood. The argument is no longer Jewish. It is as broad as the human race. It is a glowing psychology that has no place except in this immortal chapter! The impetuous rush of his mind cannot be stayed. His wings are spread, and the whole heaven is before him. For the moment he forgets Jew or Gentile, the argument and the illustrations. The future of the spiritual realm opens before him. He is on the point of being caught up again into heaven. He sees the unfolding kingdom of Christ, the victorious working out of God's purposes; and then, in the fiery rapture of that view, he breaks out into a defiance of sin and all infirmities, and chants that immortal hymn to the victory of Christ's love. (31-39.)

The amanuensis is overborne! The dash, the swift terms, the mingling comments, the impetuous argument, the overflowing emotion, would weary a giant. I think a day elapsed before the ninth of Romans was resumed. The argument begins again, tenderly, weeping, in a minor key. The heavens are closed, the dull clouds of unbelief rest on the minds before him. The distance in spirit, in insight, in triumph, between the eighth and ninth of Romans, is the whole distance between the

New Jerusalem in heaven and the Old Jerusalem on earth.

In one sense, Paul finished his letter with the eighth. But he was not writing a letter for the sake of an argument. His sympathy was not of a logical or philosophical kind, but human. What effect would this reasoning have on his countrymen? As a true hunter forgets his gun the moment it is fired off, in looking to see if the game was hit, so Paul turned from his argument to see how it struck his people. He sees their minds stirred, objections arise, doubts and obscurities, and now he sets himself to combat objections and solve doubts.

The honest Jew, with sincere reverence for his national religion, yet unsettled by the new doctrine, may be imagined as saying: "If at this day it appears that Moses and the law are vain, that God is no more to Jews than to Gentiles, that all covenants are broken, that we are not God's chosen people, that we are not elected out of all nations as His peculiar people, what then?"

Chap. IX, X. The ninth and tenth are an exposition of truth in answer to these questions; and the argument is more than curious, for it is rabbinical reasoning outwardly, while at the root it is philosophical.

The real argument is, in brief:

1. God has never bound Himself to peculiar favoritism to the Jews. In your own history you can see it. It is to the *righteous* that the promises go. One is not necessarily righteous because he was born a Jew. In every nation, those who fear God are accepted of Him.

2. God is free. The play of the Divine Will is not obstructed. "I will have mercy on whom I will have mercy." God is not governing the world under a constitution which limits His choice and power, but under His own absolutely free mind and heart; and the result reached by reasoning on historic instances is in Chapter ix: 30, etc.

3. Next, in the tenth chapter, Paul

makes an argument in behalf of *faith* as a motive force in obtaining righteousness. It is an *argumentum ad hominem*. And in Chapter eleventh the controversy is closed by a rabbinical argument of consolation addressed to wounded national pride, to aggrieved patriotism: This overthrow of all your hopes is not to be mourned. God will bring greater good out of it than you could have conceived. (xi: 25, 26.)

Then follows a practical application of the true results of Faith. It is as if he would console the timid and doubting by laying before them the practical workings of Christ's spirit; and surely no harvest-field, garden, and orchard was ever more beautiful or fruitful.

#### RESULT.

1. Romans is meant to be a bridge over which sincere and devout Jews could pass to Christianity without doing violence to their religious feeling, to their patriotism, and without incurring the charge of infidelity.

2. Its main principles are:

(1.) All men are sinful—Jews and Gentiles alike.

(2.) God will punish sin without respect to persons or nationalities. He has one moral government for all mankind.

(3.) The same is true of His favor. It is not national favoritism: it is moral sympathy with the human race.

(4.) That Christ, as a living force, built up men in righteousness, as no dead formalism or extended system of rules and rituals could. All that the Law meant, Christ meant; but what the Law could not do, in that it was weak through the flesh, a living, loving Christ could do. (Read viii: 3, 4.)

The difficulties of the epistle to the Romans lie primarily in the genius of the writer, and secondarily in the standpoint taken by orthodox commentators and interpreters. Paul's style is full of rushes and jumps; it plunges forward as if it would never stop, and yet in the twinkling of the eye it halts, turns out of a straight line, snatches at some side thought, runs along this side-channel for a way, and re-enters the main stream



without consciousness that there has been a break. Interpreters run ashore where he leaves the channel, and wonder afterward how they got back. Now it is a battle of texts with Jewish ways of using them; then out shoots a philosophical line of thought. See that wonderful eighth of Romans standing between two rabbinic chapters, the sixth and ninth!

All attempts to smooth and harmonize these leaps, side-glances, lapses and recoveries are hopeless. Neither grammar nor dictionary can help here. Only in the mind of the reader or interpreter who has a sympathetic nature can the clue be carried unbroken. He who rides Paul is as one who rides an Arabian steed over fields, through stony passes, through forest and swamp. He knows, when he gets through, where he is, but how he got there no tongue can tell! Paul's writings are like oil-paintings. At a right distance the picture is clear, plain, harmonious; but, held close to the eye, the picture vanishes in a wilderness of paint!

The difficulties of the Book are intrinsic and extrinsic.

(1.) **INTRINSIC.**—It has been studied from a wrong point of view as a treatise, and not as a special plea.

(2.) Accordingly, from Augustine to our day, orthodox interpretations have made that which was relative, universal. The term law has been interpreted, not as Moses', but as God's universal moral law.

(3.) The argument for God's freedom to go outside of His alleged covenants to the Jews—an argument of mercy, of liberty—has been turned into a rigid doctrine of decrees—a fate—an irresistible law!

(4.) The right of God to go beyond the Jews, and choose or elect of the whole world those who fear and worship God, has become the doctrine of election.

(5.) The plea of the Jews that no one could be righteous or just who did not fulfill the law—Moses' law—and which was met by the apostle, that Christ was *the end of the law*, and that by faith in

Him men are justified before God—becomes a theory of justification, not as between two ways, but on universal principles under imperial government.

(6.) The struggle between a man's bodily passions and his moral sense has been tormented into the doctrine that no unconverted man can understand the law, obey it, or please God.

The Pauline argument is that the animal passions are not moral, rational, or in any way in sympathy with the moral and rational soul in man. Every man is two men—the flesh man, the spirit man—and they quarrel.

1. In short, the letter is special and provincial; it has been made generic and imperial.

2. It is true that great facts and principles underlie the argument; but the provincial adaptation has been given to the universal and philosophic form.

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## MISSIONARY WORK AND PROSPECTS IN INDIA.

No. II.

By RAM CHANDRA BOSE, LUCKNOW, INDIA.

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### ENCOURAGEMENTS TO MISSIONARY WORK.

MISSIONARY work, though sure to be ultimately crowned with complete and glorious success, is attended everywhere by peculiar difficulties; but nowhere are these more formidable and apparently insurmountable than in our country. But the missionary in India has, along with obstacles of an appalling nature heaped up in his way, peculiar advantages and encouragements. To a few of these allow me to call attention in this brief paper.

1. The first and foremost among these is the protection extended to the missionary by a strong and vigorous Christian government. The history of India before British occupation and ascendancy, was the history of internecine warfare, amid broils, feudal fights and street affrays, and the insecurity of life and property, as well as the unsettled and migratory habits of life, generated a period of misrule and anarchy. The country, as a whole, was hermetically

sealed against missionary labor; and, even it had not been, the impossibility of carrying on such labor amid the din and turmoil of its oft-recurring internecine feuds would have been a deterrent cause of the most potent type. But now, under British rule, the country basks under a peace unknown to its down-trodden peoples for ages untold, before its subjugation by the British lion; and not only access to its various provinces, but peculiar advantages secured by facilities of locomotion, improved modes of living, as well as traveling, administration of justice, on the whole impartial, and perfect security of life and property, are offered the missionary of the cross; while persecution, or the slightest approach to persecution, is an impossibility. The missionary in India has advantages decidedly superior to those enjoyed by the first preachers of the Gospel under the shade of the Roman empire, and in consequence of the many desirable facilities secured by Roman civilization.

2. Another source of encouragement to the missionary is the spread of Western culture, secured by a liberal system of national education. Under this head ought to be noticed the rage for English education, witnessed not only in our larger cities and towns, but even in places of subordinate importance. It ought to be borne in mind that nothing tends to relax, nay extinguish, the hold of Hinduism so thoroughly and in so short a time as English education; and its rapid and wonderful spread means the accomplishment of preparatory work, such as that done by John the Baptist. And the benefits of the culture imparted in English schools are slowly but surely reaching the masses through the medium of an improved vernacular literature, raised and molded under its potent and plastic influence.

3. A third source of encouragement is the process of social disintegration at work, in consequence, not merely of the spread of novel truths and novel ideas, but of the blessings of material

civilization secured by British civilization, such as railways and telegraphs, but specially because of the non-recognition of caste in the public offices and courts. The ancient caste system of India, matured though it has been by centuries of fostering care, is now receiving, in schools and colleges, in resorts of business and centres of manufacturing interests, in mines of industry and marts of commerce, in railway cars and street conveyances—a series of blows which will, before long, convert it into a dead corpse; and the spread of Christianity in India is sure to be accelerated, other conditions remaining the same, in proportion as its firm hold is relaxed.

4. The growth of trained intelligence and a higher tone of moral perception and feeling noticeable in our country, should be specially pointed out as a source of encouragement. The greatest obstacle in the way of the missionary is the absence, especially among the masses, of intelligence fitted to follow an argument through its successive stages, and of a moral sense fitted to lead to an appreciation of the moral charms of truth; while the prevalence among the learned of fallacious methods of reasoning and principles subversive of morality, theoretical, if not practical, is an all but insuperable bar to the progress of Christianity. English education is emancipating the national intellect from the sophistic modes of thought and reasoning by which it is hampered, and thereby preparing it for a clear recognition of the basis and perception of the moral worth of Christian truth.

5. Nor can the missionary contemplate the rise of theistic associations, such as the Benhmo-Somaj of Bengal, the Pearthana-Somaj of Bombay, and the Argo-Somaj, especially of the Punjab, without encouragement. These may be regarded as intervening stages or intermediate links between the groveling superstition of the country and our holy religion; and they indicate a spirit of inquiry, and an advance of thought most favorable to our work.

Many other sources of encouragement might be pointed out, but the space at our disposal makes it impossible to do more than refer briefly to one more. The growing readiness on the part of the people to give Christian preachers a hearing, and even study the literature they are engaged in circulating, is fraught with great promise. The missionary can get an audience both in the bazaars and in halls, private or public, and, if he chose, might push on his work by means of domiciliary visitation. And he has succeeded in popularizing those features of Christian truth which the natural man appreciates, through the medium of a body of literature which includes translations and original works, and which may be represented as an enduring monument of his industry and zeal.

#### THE VALUE OF A KNOWLEDGE OF GREEK IN THE INTERPRETATION OF SCRIPTURE.

BY PROF. S. STANHOPE ORRIS, PRINCETON COLLEGE.

Roger Ascham says that, "as a hawke fleeth not hie with one wing, even so a man reacheth not to excellency with one tongue." And the emperor Charles V. declared that, "in proportion to the number of languages which a man knew, in that proportion was he more of a man." But the Greek is the most perfect language in the most perfect of the three families of speech. It is the original language of the New Testament. And we should have said, *a priori*, that God on purposing to give the last and most perfect revelation of His will and character to men, would select the most perfect language for the embodiment of that revelation. And what we should have said with confidence in advance that He would do, we find on an actual comparison of the languages with one another, that He has done. And a knowledge of a language like the Greek, as an acquired tongue, makes one "more of a man" and enables him to "reach to" greater excellence than any other.

A knowledge of such a language, a

language so rich in the number of forms which it possesses for distinctions in thought, rich in its grammar, rich in its lexicon, incomparably rich in its literature, implies a knowledge of the principles of language in general, a mental discipline, a breadth of culture, not to be derived from the study of any other language, nor attained in any other way yet discovered.

This has been demonstrated on an extensive scale in Germany, and reiterated with emphasis in England and America. By the side of the *Gymnasium* there has sprung up in Germany a species of schools called *Realschulen*. The instruction of the *Gymnasium* centres in the classical languages. The *Realschule* dispenses with Greek, but retains Latin. It, however, reduces the time devoted to Latin, and gives particular attention to Mathematics, the natural sciences, and modern languages. The education of the *Gymnasium* is general and liberal; that of the *Realschule* is special, and limited by practical aims. But what it is particularly important to observe is, that the gymnasial instrument of culture with which the *Realschule* dispenses, and for which it makes substitutions, is *Greek*.

Accordingly, on a comparison of the relative efficiency of these two systems of instruction, we shall be able to determine the value of Greek as an instrument of intellectual discipline and as an integral part of liberal education. But as young men of talent acquire culture and attain excellence under inferior instruction and in any school, and prominent men are found in all the departments of life, who have not enjoyed the advantages of any school whatever, this comparison must be made "upon observation of a large number of young men of *average* gifts, part of whom have had their preparatory training at the *Gymnasium* and part at the *Realschule*."

Such a comparison has been made by the Philosophical Faculty of the University of Berlin, "the Faculty of science free and untrammelled," the domain of whose investigation is mind and nature, and whose immediate aim in

teaching is science for its own sake. And after an experience of a decade of years, this Faculty testifies that the graduates of the *Realschule* are inferior to those of the *Gymnasium*, in mental training, in scientific impulse and apprehension, and in degree of ability to solve scientific problems; that, however much they may excel the graduates of the *Gymnasium* in the same studies in the first semester, they are overtaken by them in the later semesters; that their further development is slower, more superficial, and less independent; and that the graduates of the *Gymnasium* outstrip them in the higher mathematics, in astronomy, in chemistry, in descriptive natural science, in the English language, in the German language, in philosophy, and in political economy and statistics.

Add to this, that the directors of the *Realschulen*, with an appreciation of their responsibility as directors, and in accordance with a resolution which they have adopted, and a requirement which they have fixed, select their teachers exclusively from the number of those who have had a gymnasial education. Thus the representatives of the *Realschulen*, in denying the fitness of these schools to serve as nurseries for their own future teachers, unite with the Philosophical Faculty of Berlin in declaring the superiority of the training of the graduates of the *Gymnasium*. What a testimony is this to the value of Greek as an element of liberal culture, as an instrument of mental training!

I need not say, therefore, that a knowledge of the Greek language, the calculus of grammar, the language of languages—that a knowledge of Greek, the acquisition of which promises such discipline of the powers of the mind and skill in the use of the instruments of thought, is of value, to say no more, in analyzing and determining the contents even of our English versions of Scripture, of value in the use of commentaries, and above commentaries, in the interpretation of the Word.

Goethe says, “Wer fremde Sprache nicht kennt, weiss nichts von seiner

eigenen.” And it is doubtless true that a knowledge of at least one foreign tongue is essential to an appreciation of the wealth and power of our own. For this reason, then, if for no other, why should we not acquire a knowledge of the Greek, the richest, most exquisite, most perfect of all languages? And there is reason to fear that, if the study of Greek were banished from our schools, and the knowledge of Greek were to perish from the minds of our literary men, the life and power of our own language would wane and its brightness and beauty grow dim.

In France, “a government circular of September, 1872, and a law of February, 1880, reduced the time allowed to the classics, and prescribed courses of instruction in which the French language held a secure preponderance. Four years have elapsed since this change was consummated, and the first of French reviews is already sounding an alarm. The standards of examinations have fallen, not only in the provincial schools, but even in the Sorbonne, and a French scholar asks for the revision of the school programmes, not in the interests of the classics, but for the sake of general French culture, and of the French language itself.” And Professor Scherer of Berlin, in his request, March, 1880, to the Royal Minister of State, complains of the difficulties which he encountered in giving instruction in the department of German to those students who were “ignorant of the Greek forms of speech, and of the Greek models of German literature.” And therefore he lifts up his voice for the study of Greek, not in the interests of Greek, but for the sake of German culture, and of the German language. And Professor Zupitza, also of Berlin, in his request at the same time to the Royal Minister of State, declares that in teaching the English language he found it difficult to communicate a knowledge of the English grammar to those students under his instruction who had no knowledge of the Greek; whereas he experienced no such difficulty in the case of those who were graduates of the *Gymnasium*. And there-

fore he asks for the study of Greek, not in the interests of Greek, but for the sake of his department, the department of English. In view of facts like these, he, at least, who wishes to understand and appreciate the contents of his own language, and to enrich and perpetuate its literature, especially its sacred literature, should aspire to a knowledge of Greek.

But the real question involved in the theme which heads this article, and on which I have been asked to write with prescribed brevity, doubtless is: In the interpretation of the New Testament, over and above the English versions and commentaries upon these versions, what is the value of a fair knowledge of Greek? This question has already been partially answered. But further: No English version is perfect. The English language is less perfect than the Greek as an instrument for the expression of thought. It has fewer distinct forms for distinctions in thought. And no version can express all that a mind, familiar with Greek, can see in the words themselves of the original, in their radical and formative elements; in their order, and sometimes in their accent; in the moods and tenses; in the particles with their lights and shades of meaning; in the participles with their variety of functions; in the cases of nouns, speaking by their inflections to the eye and to the ear; in the prepositions used; in the form and position of some of the personal pronouns in the oblique cases, and in their expression or omission in the subject-nominative. In these, and in other things, one possessing only an ordinary knowledge of the Greek, will see in the original what he will not see in the English version.

In regard to commentaries — few, if any, express or suggest all the truth. Few are minutely analytic. On many points they differ. On some they are conveniently silent. And where they differ, and where they are silent, what is the reader to do if he has no knowledge of the original, of the grammar, the lexicon, and the laws which pertain to the formation, derivation

and definition of the words of the original?

But assuming that, by a careful study and comparison of the commentaries on the New Testament, and by a perusal of the lesson papers and other helps on particular passages, one may attain, through the medium of the English, a knowledge of the truth which is embodied in the Greek, what a *saving of time* it is to be able to read the Greek itself and to see the truth, in an instant, in its inspired form!

And in this inspired form, and because it is inspired, there is a beauty, a charm, a suggestiveness, a power, which no versions can express, no commentaries convey. For, our language, as we have seen, is inferior to the Greek, and our versions, our commentaries, our exegetical helps, are not inspired. And, therefore, to be able to read the truth in the original language, is a blessing, for the want of which there is no compensation. And when we receive an accurate exegesis of a portion or text of Scripture from an author or teacher who professes to know the original, it is a great advantage to be able to turn to the Greek and, on seeing that, to say, as the Samaritans to the woman: "Now we believe, not because of thy saying": for we have seen the original ourselves, and know that this is the true interpretation.

Moreover, he who relies exclusively on secondary sources, and accepts the opinions of commentators, without a knowledge or appreciation of the reasons on which their opinions rest, is in danger, though the opinions be true, of so holding them as to fall into error. "A man," says Milton, "may be a heretic in the truth; and if he believes things only because this or that author says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy."

And further: From frequent use and long familiarity, words lose their beauty, their suggestiveness, their power; and it requires a special effort of attention to perceive and appreciate the real significance and force of language with which





aged and elderly men who attend are quite capable of taking part in the services, and take up most of the time. The younger members of the church take more interest in their own meetings.

I avoid seeing people who have no claim upon my time and attention, by having my study at the church. At the house, it is said I will return at a certain hour. If people call who have no claim upon my time—that is, upon objects that do not demand my pastoral or personal interest—why, I listen for a while quietly to what they have to say, and then—bow them out. I try to be gentlemanly, but at the same time make very short work of the unwelcome visitor.

## LAY CRITICISM ON THE MINISTRY AND THE METHOD OF CHURCH WORK.

No. VIII.

BY WILLIAM A. HAMMOND, M.D.

Scientific men, as a rule, think that the sermons of to-day are too theoretical and speculative in character; that the preachers pay too much attention to subjects about which they know nothing, and do not pay sufficient attention to the practical topics. I think clergymen should preach about what they know, not what they think.\* They preach, for instance, about the attributes of the Deity. The way to teach us in regard to that matter is through studying the works of the Deity. But when you go to church it is astonishing to see how many mistakes the preachers make in regard to the simplest matters of science. Lately I heard a clergyman—eloquent, a college graduate and a student at Oxford, England—I heard him speak of a beetle as a reptile, and a tadpole as a fish! The fact is that the beetle is an insect and not a reptile, and the tadpole is a reptile and not a fish.

The scientific man marks the change that has been wrought in the teachings of the Church. For instance, if the

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Scripture be true, as it is assumed to be, why should not the doctrines that prevailed fifty years ago be the same doctrines now? But you can hardly find a clergyman (outside of the Roman Catholic Church) who believes in the doctrine of endless future punishment, as it was once taught. When I was a boy, I was taught to believe in a literal hell-fire of burning brimstone. Very few at present believe in that orthodox doctrine.

Then, again, we were taught that the world was created in six days, and every geologist was set down as an atheist who questioned that statement; I have heard clergymen make such declarations from the pulpit. Then we were taught that the sun stood still while Joshua fought his battle. If anybody urged such a belief now I suppose he would be laughed at, and everybody believes that the world was not made in six days.

Now if such changes in belief among preachers have occurred within the last forty years, why it is an indication that in the next hundred years there will be no Christians such as we have now. The whole of theology will be so changed that a century from the present time you would not be able to recognize a Christian, any more than a Christian of to-day could recognize his orthodox brother of fifty years ago.

I would have preachers teach the highest kind of morality; of the duty of man to his neighbor. Let them preach simply that religion which tells a man to be good, without the stimulus of self-gratification or personal advantage.

I am not opposed to Christianity. I am in favor of sustaining the Church. My wife and family are members of the Church, and regular attendants. I have a brother who is a clergyman, and a cousin who is a Bishop in the Episcopal Church, and I used to be a teacher in the Sunday-school. As an ethical system, there is nothing better than Christianity now; it is the best system of religion we have ever had, and I am in favor of sustaining it, and believe that the theological errors connected with it will work their own cure. I am

we are most familiar. Of course it is desirable to be familiar with the words of Scripture in our own tongue. But, since these words, because of our very familiarity with them, may degenerate into lifeless forms, and fail to impress us with the power of truth, it is an advantage to be able to read the Scriptures in the original. And to read the New Testament in Greek "is like looking on the Urim and Thummim when, for him who rightly consulted it, the fire of the divine messages flashed upon its oracular and graven gems."

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### PASTORAL AND SERMONIC HABITS.

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#### Personal Experiences of Distinguished Clergymen.\*

No. V.

A. J. F. BEHRENDT, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

IN the choice of a subject for a sermon I have no fixed plan. I take great care in making preparation, studying the text in the original languages to discover its original meaning. I do not keep a list of subjects for sermons; do not make any memoranda of that kind, but simply carry the subjects in my memory. Many of my sermons are suggested by what I conceive to be the needs of my people, as learned by intercourse with them: and I select from time to time such topics as I think may be helpful to my hearers. I do not allow myself to preach on what are called the topics of the day, simply as topics, but such matters are often woven into a discourse by way of illustration or application. Sometimes, what I regarded as an excellent theme has come to me suddenly, and the subject itself opened as by a flash.

A great many ministers have used the scrap-book for the preservation of suggestions, and to very great advantage. I tried the plan at one time, but I found that I did not work easily with such machinery. My opinion of it is that it tends to make a man "scrappy." It hampers his originality: his think-

ing becomes a sort of mosaic, into which he weaves his material. In all such matters every man must be a law unto himself. Some friends of mine are methodical, but I am not. I have been a hard student; have studied things I wanted to know about and preach on; subjects that came to me, topics that I wanted to preach upon—not such as have come to me in my study, but that have suggested themselves as I have mingled among my people.

I may say that I have always made it a point to mingle with my people in a free and frank way, striving to know their thoughts, to learn what they are busy about, and to keep myself acquainted with them as a man among men.

I always use the mornings for study, and have been in the habit of using four days of the week for general study, without any special reference to Sunday. I ordinarily do not prepare for my Sunday work before Friday morning, taking Friday and Saturday for the preparation of the two services.

As to pastoral visitation, I devote to it all the time that I can in the afternoons; never in the mornings. I do not allow myself to be bound in any mechanical rule as to how often I shall call at the homes of my people, but I aim to get there as often as possible.

I attend every funeral I am asked to, though I have not been obliged to officiate at but few funerals outside those of my own parishioners, either in my present charge or in Providence, from which city I came to Brooklyn. I never go to the grave, except in the case of a member of my own parish; in fact, it is not the custom to go, either in New York or Brooklyn.

In the case of a funeral, I should feel like putting myself to some inconvenience in order to serve people; though, of course, in some cases it might be impracticable.

I have never had much trouble in keeping up an interest in the prayer-meeting. The prayer-meeting generally runs itself. Our Friday evening meeting is very large, and the middle-

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\* In interviews for THE HOMILETIC MONTHLY.

aged and elderly men who attend are quite capable of taking part in the services, and take up most of the time. The younger members of the church take more interest in their own meetings.

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not, like the infidels of the day, in favor of overturning it. I think that would do an immense amount of harm. Thousands of people are only restrained from doing great harm to society because they believe in some of the principles of Christianity.

Sermons and clerical efforts are not sufficiently devoted to the practical improvement of the human race, and to the lessening of the degradation into which many members of the human family have fallen. Too much attention is paid to questions of doctrine, and matters of faith, and too little to matters of fact. I have the greatest respect for the clergy. I talk to them as I talk to you. I would not, if I had the power, turn them from their places. But I think the Christianity of the future is going to be more practical and serviceable to the world than the Christianity of the present.

If young men do not attend Church now as much as formerly, it is because their time is otherwise occupied; and the fact is, I suppose, that they do not believe they are going to be damned if

they fail to go to Church. And those that go do not feel very greatly the necessity for devotional exercises, or, it seems to me, in view of the fact that eternity is staring them in the face, they would spend nearly every moment of their lives in preparing against the possibility of being eternally damned.

I think ministers are good men, and ought to be paid generous salaries. In New York, for instance, where a clergyman has a wealthy congregation, where he is expected to visit and receive visitors, \$10,000 a year is little enough. What can he do with that amount in the way of display? He can live comfortably; that is all.

Fine churches do not, I think, keep the poor away from the house of worship. It is good to have fine churches, stained glass, excellent music, and an elegant service generally. A man can feel more devotional, more interested, in such a place than in an ordinary "meeting house." The Roman Catholics know this, and act accordingly. Protestantism has always been a little too bare.

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### THANKSGIVING SERVICE.

*Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.*—LUTHER.

#### Reflections Upon Our National Wisdom.

BY REV. DAVID LEITH [METHODIST],  
JACKSON, TENN.

*Surely this great nation is a wise and understanding people.*—Deut. iv. 6.

WOULD it be truthful to affirm this of our own people? Not without much qualification. Our country is great geographically, great in wealth, great in undeveloped resources, and has a great future before it. And for a (comparatively speaking) new country, it is great in those elements which go toward making up the greatness of the nations of the Old World—such as history, poetry, philosophy and oratory. Such men as Bancroft, Emerson, Longfellow, Webster, Clay, and Summerfield will, in these departments, bear favorable comparison with any similar number of men anywhere in this century. And

there are thousands of earnest Christian workers who are, at least, "great in the sight of the Lord." These points are on the bright side of the picture: now look on the dark side.

Among the things which are sharp reflections on our "understanding" and lack of wisdom, I have space to name only the following:

1. The trade in *demoralizing literature*, which has been allowed to attain to such fearful proportions. I have great respect for the doctrine of the liberty of the individual; but that doctrine has its limitations. When the liberty of the few tends to the injury of the many, it has passed beyond its limitations. It will not do, therefore, for publishers of *Police Gazette* and "dime novel" type of literature to cry out about "the liberty of the citizen." Let literature of this class, with its lewd and corrupting



illustrations, its tales of illicit love, of murder, of seduction, of suicide, be generally read by the people, and society will become rotten to the core; the innocence and purity of youth will be blasted, and the sanctity of home life destroyed. We do not expect that the people are to be kept chaste and pure by legislative enactments and penal punishment. But why should our law-makers assist in the corruption of the people by giving the traders in vile literature such facilities for distributing their wares? Gladstone says: "It is the function of government to make it easy for the people to do right, and difficult for them to do wrong." This fundamental principle in the science of government is reversed among us. We make it easy for the people to do wrong and difficult for them to do right. I trust we shall soon have a law prohibiting this traffic; and when we do, then may the God of heaven strengthen the heart and nerve the arm of judges and magistrates, rigidly to enforce it!

2. The practice of *gambling*, in every conceivable form. So extensively does this vice prevail that it is fast becoming a national sin. From state treasurers and bank presidents down to common laborers, society is permeated with the gambling spirit. The immorality of gambling is seen in its creating in a man the expectation and hope of getting something for which he has given no equivalent. There are many ways of gambling beside buying shares in Louisiana or Kentucky lotteries, or speculating in cotton and grain "futures," or mining stocks. There is no difference, in principle, between buying shares in a lottery and taking chances in a church fair or bazaar. There is the same element of risk in the one as in the other. Some may say, in justification of the latter: "It is done for the benefit of the church." What church? The synagogue of Satan may be benefited; but the Church of God—never. The doctrine that the end justifies the means may be good enough for a Jesuit, but cannot be good enough for a Christian. The devil was never more a devil than

when persuading professedly religious people that they can help God's cause by gambling operations. It is a sad reflection on our "wisdom and understanding" as a people, that this great evil of gambling has not been effectively dealt with.

3. The tolerance of the *liquor traffic* among us. If the social, moral, intellectual and commercial life of the nation, and the effects of the liquor trade on these interests be considered, that trade is simply infamous. The welfare of the people, as a whole, would be greatly promoted if the trade in strong drinks were restricted to medical and mechanical purposes. My faith in its medical use is exceedingly weak, and many of the highest medical and surgical authorities in the world are against it. But it should be sold only from the shelves of the druggist, like any other poison. I believe it to be the greatest evil that curses the human race. Why is it that certain States are agitating for the "prohibition" of the liquor trade? Why do they not seek to prohibit the trade in hats and boots, coats and calico, books and meat? Because they know from observation and experience that the sale of these articles conduces to the welfare of the Commonwealth; while the trade in intoxicating liquor is antagonistic to it. Broken hearts, blasted characters, ruined fortunes, pauperism and crime, are the fruits of this trade. The toleration and fostering of such a horrible business among us proves that in this we are not "a wise and understanding people."

4. *Sabbath desecration* is fast becoming a national sin in our land. We have lived to little purpose if we have not learned that, apart from the religious aspect of this question, even on such low grounds as for physical and intellectual benefit, it will pay to work six days and rest the seventh. This is being recognized and acted on in some influential quarters. It is a shame and disgrace that thousands of our railroad men and postal officials have no more facilities for attending the public worship of God than if they were living in Central

Africa. On the low ground of expediency, and on the high ground of religious principle, we contend for the observance of the Sabbath. It looks as if there were a determination to have the European Continental Sunday in America. France has her horse-racing, Spain her bull-baiting, Italy her operas, and Ireland her political meetings, all on the Sabbath. For free and enlightened America to take an example from these countries, sunk as they are in popish superstition and darkness, would be a tremendous step backward. Every class among us is entitled to the Sabbath. It was made for man. Let all enjoy the privileges of it.

Mingled with our thanksgiving for bountiful harvests, for health and peace and prosperity in all our borders, let our confessions be heard, and our national sins be sought out and put away from before the Lord. We shall be a wiser and greater people when vile literature, gambling, the rum traffic, and Sabbath desecration find no longer a place in all our borders.

#### **Mercies Mingled with Judgments.**

*Where is God my maker, who giveth songs in the night?—Job xxxv: 10.*

*I will sing of mercy and judgment; unto Thee, O Lord, will I sing.—Ps. ci: 1.*

I. Life, under God's gracious government in this world, is neither unmixed evil, nor unmixed good. Light and darkness, good and evil, truth and error, safety and danger, blessing and cursing, prosperity and adversity, mingle together in every cup, and attend us at every step.

II. There is no condition in human experience in this life so unqualifiedly painful and hopeless that it affords no occasion for gratitude and hope. In "the night" of fiercest conflicts and sorest afflictions, God "giveth songs" to his beloved.

III. "Judgment," in God's hand, may be a greater reason for thankfulness than "mercy." "I will sing of mercy and judgment."

IV. As a nation, during the year under review, service, the Ruler

of the universe has dealt with us both in the way of evil and of good—in the way of chastisement as well as of favor—in terrible rebukes, in righteousness, as well as by great and manifold mercies. "Hard times," great business depression, the loss of fortunes, the overthrow of hopes, the toppling over of institutions and reputations, and the failing of men's hearts through fear—all this, as well as bountiful harvests, and health and plenty in all our borders, and the continuance of peace, and the continued prosperity of the Church and the nation. Has there been great darkness in many families in the land? So has there been light and gladness. And well may we as a people to-day "sing of mercy and judgment."

#### **The Proclamation of the Gospel an Occasion for Thanksgiving.**

*The ministry which I have received of the Lord Jesus to testify of the gospel of the grace of God.—Acts xx: 24.*

The crowning gift of God's love to man is the Gospel of His Son. His providential gifts are numberless and great and constant, and call for unceasing and heartfelt gratitude on the part of all. But superior to them all, more precious and indispensable to us than all, is the "glorious gospel of the blessed God." This is indeed "glad tidings of great joy to all people." Its message of love and mercy; its offer of Christ, and pardon, and life; its divine provision for justification and sanctification; its ministry, its Sabbath, its sanctuary worship, its Holy Spirit, its heaven and glory unending—oh! divine, infinite gift. Was ever angel or archangel so loved! Was ever angel or archangel so placed under obligation? How this Gospel of God's wondrous love and grace should thrill our souls! What songs of thanksgiving should it call forth from every heart! It is this Gospel which makes God's children to differ from the children of vanity and sin. It is this Gospel which makes us as a nation to differ from pagan and heathen nations. It is this Gospel which gives to human nature all its

dignity and worth, to life all its sanctity and value, and to the future all that is bright and desirable. To no nation has the proclamation of this Gospel been more universally and more persistently made than to the American Nation. Let the nation give thanks for this unspeakable gift.

### Thanksgiving Themes.

*Thanksgiving in perilous times.* ("When David knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled three times a day, and prayed and gave thanks before his God, as he did aforetime."—Dan. vi: 10.)

*An appeal to gratitude.* ("And Jonathan spake good of David unto Saul his father and said . . . For he did put his life in his hand and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it and didst rejoice; wherefore then wilt thou sin against innocent blood to slay David without a cause?"—1 Sam. xix: 4, 5.)

*Forgotten mercies remembered.* ("Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day . . . there was there with us a young man, a Hebrew . . . and he interpreted to us our dreams."—Gen. xli: 9-12.)

*Gratitude proclaimed.* (And he departed [the man out of whom Christ had cast an unclean spirit], and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel."—Mark v: 20.)

*The most unpromising sometimes the most thankful.* ("And one of them [the ten lepers whom Christ had healed] when he saw that he was healed, turned back and with a loud voice, glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan."—Luke xvii: 15, 16.)

*Vicarious blessings.* ("David said, Mephibosheth . . . Fear not; for I will show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continuously."—2 Sam. ix: 6, 7.)

### Select Thoughts on Thanksgiving.

\* \* \* I thank God that I was born a man, and not a beast; that I was born a Grecian and not a barbarian.—*Plato.*

\* \* \* There is this difference between a thankful and an unthankful man: the one is always pleased in the good he has done, and the other only in what he has received; but there are some men who are never thankful.—*A. Monod.*

\* \* \* Inasmuch as we are sinners, and have forfeited the blessings which we daily receive, what can be more suitable than that we should humbly thank that Almighty Power from whom comes such an inexhaustible supply of goodness to us so utterly undeserving?—*Francis Wayland.*

\* \* \* As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving, and at the first breath of heavenly flavor, let down the shower perfumed with the heart's gratitude.—*H. W. Beecher.*

\* \* \* Christians thank God that He hath created them after His own image; that He hath called them out of the common crowd of this world and made them Christians; that among those that bear the name of Christ He hath made them faithful ones, like a few quick-sighted men among a company of blind ones; like the light in Goshen, when all Egypt was dark besides, or like Gideon's fleece, only watered with the dew of heaven, while the rest of the earth was dry and destitute of His favor; great cause of thankfulness indeed!—*H. Spencer.*

## PREACHERS EXCHANGING VIEWS.

*It is much easier to be critical than to be correct.*—*DIBRAKLI.*

### "Historical Illustrations."

I HAVE read with interest Dr. Ludlow's articles in *THE HOMILETIC MONTHLY*, and am led to expect the others which are to come. I was struck by the suggestion, as from one's own experience, of the value of historical study. Bible history itself is, perhaps, the most fruitful of all for illustration. Together with the motives which operate on men and the consequences of their wise and unwise choices and courses of action, there is a revelation of the hand of providence in the prosperity and adversity, the success and failure, follow-

ing upon righteousness and unrighteousness.

Then ancient history is important, not as a developed specialty, but in so far as it throws light on the history of the Hebrew people, and especially upon the prophecies. And I have found it very suggestive in the line of my own special study of the evidences of revealed religion, as showing what is the best and the worst men have been and done without supernatural help, in contrast with lives under revelation. I have spent the best hours of the days of my ministry in Biblical study, and such

matters as throw light on the text, and can testify to the fruitfulness of the careful examination in the most minute manner, of Biblical characters, lives, and great events.

I have been in the habit of preaching Biblical discourses, three times out of four, combining a central idea with the exposition of the capital passages, in a rapid manner giving results of critical study and not the details. I find the people always interested. The Bible becomes a superior *Index Rerum*, inasmuch as the knowledge imparted hangs by association with the text; and when it is read again, the information casting light upon it is recalled.

I find, especially here in New England, where Bible theology is just beginning to be taught regularly, that the people who have been used to disquisitions are eager to follow an historical discourse or biographical sermon which sets truth in the forms of life and reality, and so brings it home to men's consciences and hearts.

Dr. L. is correct about the studies of the minister. They must be so conducted as to converge upon the business of preaching. And if a man has his heart in his work, he cannot abuse any department of knowledge to his hurt, or the loss of his people, when he sees his pulpit before him and Sunday coming.

[A leading clergyman of New England.]

*Boston, Sept. 20, 1884.*

### Old Preachers.

The advantages which young ministers have as preachers are the following: Vivacity and vigor of feeling, the novelty and freshness of the truth, greater bodily strength and grace, greater sweetness of voice and tone. The young, as a rule, feel more strongly and vividly than the old. It is easier to preach a fresh and new truth than an old and stale doctrine. Hence, if the old preacher is to keep his place in the competition, he must have other advantages to make up for his infirmities. What are they?

The old minister should have a better

comprehension and stronger grasp of the truth. He has been pondering it in his study, his pulpit and his parish. To the young the doctrines are largely abstractions and names, to be reasoned about; while to the old they are living realities to be felt—personal friends and companions of the daily life. If the Gospel facts have thus grown into the old minister's life and experience, his preaching will have a sweetness, a mellowness, a maturity and energy that will more than supply any lack of youthful vigor and interest of novelty.

So, also, all ministers should grow in pulpit art and expression. They should not suffer themselves to fall into mannerisms or peculiarities; but by continued study, reflection and practice, they should become better and better delineators of the Gospel truth. They should read some new book on homiletics, or re-read some old one every year. If they can find a competent critic, it will be a great blessing. The skill of experience will more than compensate for youthful grace. In a word, if we are to hold our places we must see to it that we continue to deserve them, after

FORRY.

*Blountville, Tenn.*

### Jesting on Sacred Themes.

I often hear ministers and others speak in a light, flippant and jocose way of things sacred and divine; not in the spirit of criticism, but to excite laughter. I have heard it even from the pulpit and in Christian circles. But is it a proper thing to do? A.—We have frequently noted the same habit, and been pained by its exhibition. We think it more than questionable, both on the ground of taste and of principle. True taste is based on the proprieties of things; and surely all forms and degrees of jesting, lightness of speech, and a facetious spirit, are out of place when applied to God and things sacred, or to the serious and awful subjects of sin, death, judgment, etc. As to the tendency of such a habit, it is evil beyond all question. "Familiarity breeds

contempt." It begets an irreverent spirit, a frivolous feeling, and a jesting, flippant manner of speech, that is injurious to character. The impression it makes on the young, and on the irreligious, is decidedly bad. This evil habit is atrocious when it leads persons to quote Scripture—the very words of divine inspiration—to point a joke or excite frivolity. And yet how extensively is this done; thoughtlessly, of course, and with no evil intent: but the mischief is done, nevertheless. The soul's instinctive reverence for God's Word is impaired, and the infinite sacredness of religion is desecrated. The evil habit should be frowned down. Let ministers set the example.

SERIOUSNESS.

#### Look to your Ushers.

IN some city churches usually (and, perchance, in some village churches also) the gentlemanly ushers get careless. I recently saw a half dozen people neglected at a church where there are always, I am told, vacant seats. The usher was busy talking with some friends; the party I refer to waited several minutes and went away. It may be that these people were Christians, who, not finding a welcome here went to another church. But it may be that they were "sinners," moved by some providence to make "inquiry of religion"—a feeble impulse that might have been strengthened that morning into resolution, had they not been repelled by the indifference of the usher. An usher may greatly hinder or greatly help the preacher. He should be watched, trained—he should be a warm-hearted Christian gentleman.

A LAYMAN.

#### Thoughts on Preaching.

PREACHING is not a mere reading or recitation of the Word, nor yet an interpretation of it. It is that Word wrought into the preacher's experience and reproduced out of that experience, so that it comes as fresh truth vitalized by passing through the heart.

"DR. GUTHRIE," said an artist to him, "you are a preacher, not a painter." "I am a painter," was the reply, "only I

paint in words, while you use brush and colors." In every discourse the preacher should aim at proving, painting, and persuading, i. e., aim at the reason, the fancy and the heart.

A YOUNG PREACHER, apologizing for the sermon he had preached at a pastoral conference, said that he had no time to prepare anything special, and thought it best, under the circumstances, to preach a plain Gospel sermon. An old minister present said to the brother, "Don't you think that under any circumstances the best thing you can do is to preach a plain Gospel sermon?" "Well, yes; I suppose it is," was the answer.

ILLUSTRATIONS should *clear up*, not *cover up*, the truth. If they are too elaborate or exuberant, they may resemble those chromo-mottoes in which the words are scarcely legible on account of the superabundant ornamentation. Truth is sacrificed to beauty.

Glaxtonbury, Vt.

C. A. V.

#### "Make Haste Slowly."

"He must be in a great hurry to get away," remarked an attendant upon a funeral service, when she saw the minister hasten away *before* the remains were carried to the hearse. In a few minutes this would have been attended to, and he could have departed with perfect decorum. The custom is, in many places, for the minister to precede the coffin out of the house of mourning, even if he cannot go to the cemetery. This is one of those "minor manners," semi-morals, which go far to establish the minister's reputation for Christian courtesy, and which promote or diminish his social and religious influence.

B.

Brooklyn, N. Y.

#### Short-Sightedness.

THERE is a growing prevalence of short-sightedness (physical) among clergymen. In a meeting which I attended lately, one out of five of the clergy present was near-sighted. What is the cause and what is the remedy?

A SHORT-SIGHTED PASTOR.



## SERMONIC CRITICISM.

"Critics dispute, and the question is still undecided."—HORACE.

"He who would shun criticism must not be a scribbler, and he who would court it must have great abilities or great folly."—J. MUNRO.

## Criticism of a Sermon Plan.

'H. M. H.' sends us a sketch of a sermon based on 2 Cor. viii: 9: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The main divisions do not clearly appear, and here is one of the chief defects of the plan. We are left to guess them out. To omit this essential part in any sermon detracts from its effectiveness. Various sub-divisions are given under each part of the text: For instance, Christ was 1. "Rich" in His Godhead. 2. In His creation. 3. In His possessions. 4. In His dominion. 5. In His worship. He became "poor." 1. In His birth. 2. In his reputation. 3. In His possessions. 4. In His life. 5. In His associations. Our criticism on this part of the plan is, First: That the particulars are not well chosen. His "Godhead," without violence, would include "creation," "possession," "dominion. Second: The most important item of all is left out, viz., rich in the Father's love and presence. See this thought in the light of Gethsemane and Calvary! "My God, my God," etc. And the same criticism will apply to the second class of sub-divisions. The third and fourth contain the same idea. Nor can it be said that Jesus had no "reputation." For he *did* attract attention, as a teacher sent from God, excite inquiry, profoundly impress men, stir up the wrath of the Scribes and Pharisees by reason of His exposure of their hypocrisies, and make His mark on His times. "Never man spake like this man," was no mean testimony. The God-man could not pass through the world and not, in some degree, radiate it with His presence, and startle it with His words of exceeding wisdom and power.

Were we to preach from this text we should handle it as follows: I. The condition and possession of the God-man

anterior to His Incarnation. II. The condition and life to which His Incarnation subjected Him. III. The end for which He made this stupendous sacrifice. In the sub-divisions we would not particularize more than three each under divisions I and II, and make the contrast as sharp and impressive as language and thought could make it. Under the last head we should specify: 1. The "rich" provision of Redemptive Grace. 2. The "rich" inheritance of promises, experiences, hopes and blessings, now and here, in life and in death, under the glorious Gospel of the blessed God. 3. The final possession of eternal life and glory in the heavenly Kingdom, as "joint-heirs" with Christ.

## Pulpit Crusading.

The pulpit has to fight evils which are fruits of sin. It is wise to strike them frequently, and to strike as hard as possible. But nagging at an evil—giving it a little pat in nearly every sermon—is not likely to curtail or destroy it. When a preacher strives to strike constant and heavy blows at an evil, he engages in what is in these days called a "crusade," and, just as rescuing Jerusalem from the infidels became a substitute for all real religion, so a pulpit crusade in our day is apt to make the particular sprout from the tree of sin of more importance than the root itself. So it is not wise to get into a habit of crusading. The pulpit exists to allure men to diviner living, and the Christian theory is in Christ's words, "first make the tree good." The preacher wants to blast out the foundation rock on which the sinful life is built; he must spend his best force in that way or he will fail. There is no evil that would not come back again immediately, in the same or some other form, if we should drive it out, leaving men's hearts unchanged. Get a man into a sound religious condition of heart and life, and you have killed the

special evils so far as he is concerned. Many evils can be killed only in that way. The preacher is a crusader, but he is preaching the kingdom of heaven, and so fighting the kingdom of darkness. Let him keep mainly to his main business.

### Interpolated Appeal.

Homiletic writers tell us that it is a rhetorical blemish to do this. Granted. So there are other ways of violating the nice rules of the rhetorician. But there are considerations of graver moment. The Holy Spirit teaches us that it is wise, sometimes, to depart from established usages, and set at naught precedent and authorities, and surprise as it were the sinner, and outwit the devil! I read to-day of a pastor, who in the midst of an impressive sermon, suddenly stopped and asked those who desired to yield their hearts to Christ, to "stand up for Jesus" then and there. To his joy, no less than thirty at once arose, and the pastor prayed for them and then resumed and finished his sermon. Can any one doubt that he acted under the suggestion of the Spirit? The excellence of any instrument is proved by the amount and character of the work it does. That sermon or method approaches the nearest to perfection which does the most effective execution in convincing and converting sinners, and in edifying the Church of Christ.

T.

### Advertising Error.

Without any intention of assisting error, but really for the purpose of destroying it, certain of our ministerial brethren have, nevertheless, done not a little to advertise the errors of so-called scientists, and philosophic mountebanks, by attempting to tell their hearers what those men believe, or profess to believe. But for such rehearsing of error, very many of the common people who attend church, would not know anything about it. It may be fairly assumed that more harm is done by this course, than whatever good may be accomplished. Some of the hearers, who

are skeptically inclined, are thereby, incited to secure the works of false teachers, and thus, through the plausibility and sophistry of their statements and arguments, be led into an acceptance of error, which all future efforts of the preachers who advertised them, shall fail to dislodge. It is always safer to preach the vital, pungent truths of the gospel, as God's remedy for moral and spiritual maladies, than it is to hold up the speculations of men, whose errors are unknown to the masses.

C. H. WETHERBE.

### Is Religion a Matter of Private Opinion?

Christianity is passing through a singular period in its history. The Reformation has at last wrought its whole work in its special direction. Among intelligent people, out of Roman Catholic countries, the idea of a priesthood of the ministry, and the superstition concerning the functions of the Church, have been pretty well eradicated. But the impression has been made that religion is a matter of private opinion, and private concern between the individual and God. So many do not seek the services of the ministry, and do not "go to Church." Worship has been put aside; the first commandment given away to the second. And the "world's people" going in reformatory and beneficent work, as generously and promptly as Christians, so long as it is humanitarian, and even when there is involved an evangelical element.

How shall we so conduct the expression of Christianity as to attract men to the worship of God in social relations, that they may not "forsake the assembling of themselves together?"

Boston.

OBSERVER.

### Bad Exegesis.

It is getting to be more and more unsafe to select texts for the words in them without regard to the sense. A chronic case of bad exegesis is on Gal. iv: 18, which reads in the C. V.: "It is good to be zealously *affected* always in a good thing," and is commonly used as a text for Christian zeal. The R. V.

changes *affected* to *sought*, and in the previous verse *affect* to *seek*. The old sense of *affect* (to desire, like, seek) has become very pale, if it be not obliterated from the word. The zeal which is described in verse 17 is decidedly not Christian; and in the 18th verse the Christian is the object of the zeal, not the subject who has zeal. The thought of the text is much finer than the general one forced upon it in many sermons. The precise sense has been sought, with different results, by many commentators; but taking into account the whole paragraph (12th to 20th verses), the stress is on *always* (R. V., *at all times*), and, so construed, the lesson would be on Christian Constancy.

#### THINGS A PREACHER SHOULD REMEMBER.

\* \* \* That, in order to edification and the greatest profiting, it is essential that sound judgment be exercised in proportioning the several parts of worship; not giving undue prominence to the sermon, to singing, or to the prayers.

This rule is constantly violated, to the detriment of worship.

\* \* \* That, not the outward, the mechanical—however grand, imposing or superior—but the inward spirit—the spiritual power, the divine Presence incarnated in the services of the sanctuary—will determine the measure of their life and power for good.

\* \* \* Hence, that the most effective ministrations of the pulpit are those which are saturated with the spirit of prayer, and draw their inspiration from the Cross, and are supplemented with the unction of the Holy Ghost.

\* \* \* That his pronounciation of words will be specially noted by his fastidious and cultivated hearers, and all errors will be criticised, to the lessening of the effect of the sermon upon them.

\* \* \* That the proper selection and reading of the Scriptures, with brief explanatory or suggestive remarks, is a very important part of public worship, and requires a thoughtful and skillful preparation and performance.

\* \* \* That the first condition of pulpit effectiveness is to make himself distinctly heard in every part of the house, and by all who are not far on the way to deafness.

\* \* \* That his manners in the pulpit, in every minutia, are carefully observed and have no little influence in conciliating the good-will of his audience, or offending them.

### HINTS AT THE MEANING OF TEXTS.

*It is not well for a preacher to seek to make up in length what he lacks in depth.*

#### Revival Service.

##### THE UNREVIVED CHURCH.

*Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit.—Micah vii: 1.*

The imagery of this text is exceedingly vivid and suggestive. The picture before the eye of the prophet is that of famine in the midst of plenty; want in time of harvest, sterility amid summer fruits; soul-fasting and wretchedness in a season of external prosperity and fulness. The time of ingathering is at hand. "The summer fruits" have ripened under the golden sunshine; the "vintage" groans under the weight of the clusters. And yet Israel knew not the day of divine visitation; she had no appreciation of the golden fruit, no heart or no capacity to pluck and eat the ripe clusters. Without were

sunshine, plenty, gladness, an abundant fruitage; but within were darkness, want, sadness, and spiritual desolation! Practically it was as if there had been no summer fruits, and no vintage; nay, it was worse; it was only a mockery--just as the sight of food is mockery to a hungry man who has lost the capacity to swallow or his relish for food.

And this is a truthful representation of the experience of very many Christians and churches. There is no heart-felt appreciation of God's outward mercies, or of His gracious spiritual manifestations. He comes to them in "the summer fruits" and in the autumn "vintage;" but so dull are their spiritual perceptions, so vitiated are their tastes, so surfeited are they with the "apples of Sodom" and the wild grapes of sinful indulgence, that they know it not, and feel no hungering after righteousness; "there is no cluster" in all

God's vintage which they can "eat." So have we seen souls in times of glorious revival, when sinners were pressing into the kingdom, and many souls were refreshed and full of rejoicing, unrevived, unblest, crying "woe is me!" "there is no cluster to eat!" So have we seen whole churches and communities left to darkness and desolation and death, while the mighty God had bared His arm for salvation and was deluging the land with a wave of regenerating and sanctifying power.

#### GOD LOVES US FOR CHRIST'S SAKE.

*For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.—John xvi: 27.*

GOD LOVES THE INDIVIDUAL. "The Father himself loveth you." He loves all, but He does not overlook the individual or the million. His love embraces each, as if each were the whole.

GOD LOVES THE INDIVIDUALS ESPECIALLY WHO LOVE HIS SON. "Because ye have loved me." He loves all, whether they love Christ or not; but it would seem from the text that He has a special love for those who love His Son. In truth, no man can love the Father who does not love His Son, who is His revealer and image.

#### THE LEADINGS OF THE HOLY GHOST.

*. . . were forbidden [Paul and Timothy] of the Holy Ghost to preach the word in Asia. . . they assayed to go into Bithynia; but the Spirit suffered them not.—Acts xvi: 6, 7.*

We are not told how the mind of the Spirit was here made known to these early preachers of the Gospel. But the fact is clearly and positively stated. The language implies that both divine authority and restraint were made use of. The agency of the Spirit may have been exerted only as a presence directly influencing the mind, controlling the will, and impressing a sense of duty. But the interposition was real and effective, and manifest to the consciousness. The apostolic conception of the Holy Ghost has not been sufficiently studied

apart from doctrinal theories. Besides the doctrine of the personality and office work of the Spirit, there is a practical realization of His presence in the soul and gracious working in us and by us, which is a source of strength and guidance. He "helpeth our infirmities." He "taketh of the things of Christ and sheweth them unto us." He "leadeth into all truth." Without any miraculous interposition—in the way of ordinary means and agencies—we may be, and often are, "led by the Spirit," as truly as Christ was "led up into the wilderness to be tempted of the devil," and as Paul and Timothy, probably, were restrained and forbidden in the cases cited in the text.

#### HOLY GIVING, SELF-DELIGHTING.

*The husbandman that laboureth must be the first to partake of the fruits.—2 Tim. ii: 6.*

This truth in parable is among the sweetest rewards of good living: to him that so lives, as to him that tills the earth, the first partaking of the fruits belongs. His are the freshest and choicest fruits. If there be no such fruits for him, there can be none for others. We must feed upon our own life; it is so much closer to us than anything else, that we cannot, if we would, escape from it. You say of a departed saint: "He forgot himself; he lived for others. We could wish that he had taken some joy for himself instead of making all he could for others." Well, he did take the joy; the first sip from every flowing bowl of his charity moistened his own lips. It is the law of the soul that its moral and spiritual blessedness is self-delighting. And when the whole life comes to harvest, God gives the spiritual husbandman the very choicest grain. One got from his life a loaf of bread, another a shelter for a night, another a start in business, another an impulse to right living. But he himself gets endless life and joy. All that all others get from his life-work is a trifle compared with his harvest.

*Strong reasons make strong actions.—SHAKESPEARE.*

### Christian Culture.

PAUL'S PLEASANTRY AND SARCASM.

*Forgive me this wrong.*—2 Cor. xii: 13.

Verses 12-18 seem to have a spirit of playfulness in them, which occasionally breaks out into sarcasm with a little acid in it. There are two of these outbreaks, at least. "Forgive me this wrong." What wrong? Why that he had not required a salary at their hands! This non-paying character, he says, is the only point in which they are inferior to the rest of the churches. And he is to be blamed for it. Again (v. 14), he touches the same string and adds: "For the children ought not to lay up for the parents, but the parents for the children." Here he puts in a tender claim to being their spiritual father, but there is still a bit of acid. The 16th verse has a kink in its thread; the sense is: But—some one will say—it is true I did not myself burden you, but, in a crafty way, I got your confidence and imposed other men upon you who made gain of you for my profit. "Did Titus take any advantage of you?" Was he not self-supporting like myself? The play of satirical feeling is perhaps strongest in verse 16. Bloomfield called verse 13 "a finer mixture of sarcasm and irony than any in Demosthenes." Verse 16 is often misunderstood and made to teach an infamous doctrine of deceit. (Any preacher may make a very interesting and instructive sermon on this passage.)

### FALSEHOOD A SELF-INJURY.

*Wherefore, putting away lying, speak every man truth with his neighbor; for we are members one of another.*—Eph. iv: 25.

The reason which Paul gives for truth of the tongue is a neglected one: we are damaging ourselves when we lie. Men are so bound together that when one suffers all suffer. Falsehood always damages some one man and therefore all. One damaged reputation discredits a family—a community—a class. We feel this in family relations, and resent a lie told of a mother or sister. We feel it in a class, as when a minister is convicted of lying. The whole hu-

man race feels it when one member demeans himself. Lying hides the truth and teaches error—and all suffer. Lying strikes at the roots of all confidence, and hence endangers social life. Liars are in conspiracy with the devil to cheat the world out of truth. Truth is the light of the world; whatever diminishes it is a harm to all.

### Funeral Service.

THE PLACE—HEAVEN.

*I go to prepare a place for you. . I will come again, and receive you unto myself; that where I am, there ye may be also.*  
—John xiv: 3.

To some people, heaven is merely a state. We may carry it about with us in our own hearts, in the perfect rest of a conscience washed and made clean in the blood of the Lamb. This is true. In the text Christ speaks of heaven as being also a place. Judging from the works of His hands in creation where sin abounds, from the grandeur of Nature, we may well conclude that heaven will be a place of transcendent beauty. In God's Word we read of its pearly gates, its golden streets, and its streaming glories; but what is far dearer to us is the thought that it will be the home of loved ones. How much nearer and dearer it seems to us, as, one by one, our kindred and friends pass into it! They leave us here, and as they do so, we feel that we are strangers and pilgrims, and that heaven is more our home than earth by reason of their departure. But the crowning glory of heaven will be the presence of Christ in the midst. To Him every eye will turn, and every knee will bow. It will be glorious to meet the great and good of all ages, of whom we have read; but how much more glorious to be with Jesus forever! Our friends are not gone from us forever: they are with Christ, and we shall soon join them.

In pulpit eloquence the grand difficulty lies here—to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves.  
—COLTON.



LIVING ISSUES FOR PULPIT TREATMENT.

Dante, in the *Inferno*, was easily detected by the wise old Centaur as a living man, because he moved what he touched.

**The Temperance Question in a Nutshell.**  
*Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of David their sins.—Is. lviii: 1.*

There are three facts which must not be lost sight of in our fight against the liquor interest, and in our attempt to suppress the liquor curse. They are momentous, and should be emphasized and made to ring through the land.

1. *The rapid increase in liquor-drinking.* In spite of all the temperance agitation; in spite of a high license here and local option there; in spite of flaming evangelists, such as John B. Gough and Francis Murphy, with their long pledge-rolls; in spite of temperance organizations and literary bureaus; in spite of the women's crusade and their untiring zeal ever since, intemperance has been increasing far more rapidly than the population. We do not merely assert it; we prove it; or rather the figures furnished by the Government Bureau of Statistics prove it. We reprint them. The annual consumption of beer has increased from 23,000,000 gallons in 1840, to 551,000,000 in 1883; that of distilled liquors from 43,000,000 gallons in 1840, to 78,000,000 in 1883; that of wines from 5,000,000 gallons to 25,000,000. The number of gallons *per man* has increased from a little over four in 1840, to a little over twelve in 1883.

2. *Beer does not drive out whiskey or lessen the consumption,* as the following statement proves:

During the last five years the tax on distilled spirits has varied but two-tenths of a cent on the gallon. The tax on fermented liquors has not varied at all. The relative increase of the two is shown in the table below, which seems to settle conclusively the claims of brewers, and of some advocates of temperance, that beer drives out whiskey. This table is taken from the report of the Chief of the Bureau of Sta-

tistics, Treasury Department, for the quarter ending March 31st, 1884:

Year	Consumption of Distilled Spirits	Consumption of Malt Liquors	Consumption of Wines
	Proof Gallons	Gallons	Gallons
1879	54,278,475	344,605,485	24,377,130
1880	63,526,694	414,220,165	28,319,541
1881	70,607,081	444,112,169	24,162,925
1882	73,556,976	526,379,980	25,562,927
1883	78,452,687	551,497,340	25,778,180

This is the interpretation thereof—if the table needs one. During the last five years the consumption of distilled spirits has increased *forty-four and one-half per cent.* (44·5), nearly, if not quite, three times the rate of increase in population. During the same period the increase in the consumption of malt liquors has been *sixty and two-tenths per cent.* (60·2), and the consumption of wine, undoubtedly the least harmful of the three, has not quite kept pace with the increase of inhabitants. We commend these figures to any one who is indulging the fancy that the drinking of beer is the promotion of temperance.

3. *The only successful means of checking the liquor traffic has been prohibition.* Other means have been tried for fifty years; but in spite of them, notwithstanding the great good they have wrought in the education of public sentiment and in the rescue of individuals, the liquor traffic has immensely increased. But prohibition does prohibit, as appears from a table showing the sales of malt liquors in the several States during the last ten years, published in *The Voice* for Sept. 25, 1884. While the total increase in sales since 1875 has been 123 per cent., yet in Kansas, notwithstanding the rapid increase in population, there has been a decrease of the traffic, under prohibition, of 8 per cent.; in Iowa, the decrease has been twelve and one-half per cent.; and in Maine the traffic has been so practically wiped out that the revenue return of sales is a blank.

To our mind, these three facts are

conclusive. Being derived directly from the Government's statistics, they cannot be explained away or evaded.

### The Sin of Profanity.

*Because of swearing the land mourneth.—*

Jer. xxiii: 10.

AGAINST no evil of our day is positive effort more needed than against the vice of profanity. Of its fearful prevalence and terrible influence there can be no doubt. We are a nation of swearers; the most profane people on earth, if we may believe credible testimony. The prophet's wail is literally applicable to this great land: and it is quite time to invoke the earnest aid of every Christian and good citizen, of the clergy, the press, and every other repressive agency, to cry it down. It is not simply a vulgar vice, an ungentlemanly habit, a wanton and inexcusable insult to Jehovah, but it is a sin—an atrocious transgression of God's law. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Says Dr. T. L. Cuyler, in his terse, plain way:

"The man who swears turns speech into a curse, and, before his time, rehearses the dialect of hell. He waits for no bait, but bites at the devil's bare hook."

Equally forcible and true are the words of the distinguished Jonathan Edwards:

"Some sins are productive of temporary profit or pleasure; but profaneness is productive of nothing, unless it be shame on earth and damnation in hell. It is the most gratuitous of all kinds of wickedness; a sort of peppercorn acknowledgment of the sovereignty of the devil over those who indulge it."

Says President Dwight, in his famous sermon on the Guilt of Profaneness:

"In profaneness there seems to be no good, either enjoyed or expected, besides that which is found in the mere love and indulgence of sin. No person ever acquired property, health, reputation, place, power, nor (it would seem) pleasure, from profaneness. . . . The pleasure found in profaneness, such as it is, is therefore found chiefly, if not wholly, in the wickedness which it invokes and expresses. The sin is the good; and not anything peculiar to the manner in which it is committed, nor anything which the

performance is expected to be the means of acquiring."

Dr. Parker, of London, has a frequent saying:

"Have no faith in any man who is irreverent, for reverence is the basis of all that is noble and tender in conscience."

One of our dignified and leading literary periodicals, the *North American Review*, gives expression to the following:

"If we observe such persons (swearers) closely, we shall generally find that the fierceness of their profanity is in inverse ratio to the affluence of their ideas. We venture to affirm that the profanest men within the circle of your knowledge are all afflicted with a chronic weakness of intellect. The utterance of an oath, though it may prevent a vacuum in sound, is no indication of sense. It requires no genius to swear. The reckless taking of sacred names in vain is as little characteristic of true independence of thought as it is of high moral culture. In this breathing and beautiful world, filled, as it were, with the presence of Deity, and fragrant with incense from its thousand altars of praise, it would be no servility should we catch the spirit of reverent worshipers, and illustrate in ourselves the sentiment, that

"The Christian is the highest type of man."

The late Charles Sumner, who never swore himself, said to a friend:

"The greatest mortification I ever received in my life, in this way, was when I was abroad, at a breakfast with Lord Brougham. We sat down at the breakfast table, when somebody brought a newspaper to him. It contained a personal attack upon him. The article was marked, and he read it through. When he had completed it he let off a volley of the most scathing oaths that I ever heard fall from the lips of any man. There was no limit to the curses he rained upon the head of the writer. I was shocked and stricken dumb. The only other person at the table, except Lord Brougham and myself, was Brougham's mother. She sat at the head; a venerable and courtly lady, with an elegance and grace of manner that I never saw excelled. I dared not look at her for some moments, but when I ventured to do so, I found not a muscle of her face was moved. She was as calmly unconscious of what her son was saying as if he was talking in Arabic."

I study and prepare for the pulpit as if there were no Holy Ghost to help me there, and when I enter upon my public work I cast my preparation at the feet of Jesus Christ, depending upon divine influence as much as if I had not premeditated.—REV. J. LONGDEN.

## AROUND THE EDITOR'S TABLE.

**Dr. Hammond's Criticism on the Ministry.**

We note briefly a few points in which we think the good Doctor's reasoning, which we publish on another page, is not sound; at least his critical sword is a two-edged one. For instance, he says 1. (p. 829.) "I think clergymen should preach about what they know, not what they think." This opinion is based on a total misconception of the preacher's function, which is unlike any and all of mere human authority. "Preach the preaching which I bid thee;" "preach the word," is God's solemn injunction to every authorized ambassador. No minister has a right to preach what *he* "thinks"—that is his speculations. He is "God's mouthpiece." The Scriptures are his warrant—the sole basis and rule and substance of his preaching; and so long as he keeps within their proper meaning and scope, he but gives utterance to revealed and eternal truth. A "thus saith the Lord," in matters of religious faith and practice, carries more weight than the combined thinking of the scholars and sages of the world. Besides, the critic's thrust returns upon his own profession, and indeed upon the profession of the scientist as well. If absolute personal knowledge is essential to one who teaches, who has a right to the office? Do medical writers and teachers, or our scientists, in their theories and disquisitions, teach only "what they know?"

2. "The scientific man marks the change that has been wrought in the teachings of the Church;" and the critic instances the doctrine of future punishment, and the creation of the world as recorded in Genesis. But the "change," thought by some so vital, is a change mainly in *form*, and not in *substance* or in *essence*. The Evangelical Church of all Christendom to-day, with rare exceptions, holds to the doctrine of future eternal punishment; not in a hell of literal fire, it may be, but in a hell which is the inevitable sequence of wrong doing. And does it matter in

the least whether the "six days of creation" are interpreted to mean six natural days of twenty-four hours each; or six grand periods of time, distinctly marked in the genesis of creation, during which period, as declared in revelation, and testified to in nature, the creative energy of God brought into being and order, man and the earth, and all living creatures? If the Church has attained to a better scientific interpretation of Genesis, without offering any violence to the record itself, it is a matter of congratulation, and not of reproach. Will the learned doctor venture to affirm as much as this of the manifold and great changes which have taken place in medical science, and in other departments of knowledge, during the last fifty years? Had Dr. Hammond taught his theory of mental derangement a generation or two ago, no one knows better than he how he would have been laughed at. Touching his belief in hypnotism: does he forget how Braid was almost driven from England by the scientists of his day for advocacy of a similar belief. And yet nature is true. It is only the interpretation of nature by the scientists that changes. So the Bible remains true in all ages, and Christianity remains essentially the same in all conditions of the Church and of human society, notwithstanding varying theories of interpretation on scientific and other points of minor importance.

3. "If Scripture be true, as it is assumed to be, why should not the doctrines that prevailed fifty years ago be the same doctrines now?" In all essentials, in substance and in effect, they are the same. Not one of the leading creeds of Christendom has undergone any material change. Christians as a body stand by every fundamental doctrine as held by the Reformed Church 400 years ago. But if "nature" is true, "as it is assumed to be" by the critic, why should not the teachings of science, medical, geological, astronomical, sociological, be the same to-day

as they were formerly? But they are not.

4. "Too much attention is paid to questions of doctrine, and matters of faith, and too little to matters of fact;" "to practical topics." We take issue here with Dr. Hammond. We beg to refer him to "A Veteran Observer's" reply to John Swinton in the *Homiletic Monthly* for August (pp. 650-55). Clergymen are the leaders and most active promoters and workers in every department of practical life, charitable, humane, philanthropic, evangelical. They give in proportion to their means, and they labor in word and deed, more abundantly than any other class in the community. Without their aid, every organized form of practical philanthropy and Christianity would languish, if not die out.

#### The Feast for 1885.

We congratulate our numerous readers in view of the richness and abundance of the feast which the liberality of the publishers of the *HOMILETIC MONTHLY* have provided for them during the coming year :

1. The increase in the size of the work—one-half—making each number 96 instead of 64 pages, and that *without any increase of price* to all who subscribe before the first of January.

2. The host of writers engaged to furnish original contributions in the sections other than Sermonic and Editorial, among whom are such well-known scholars as Prof. George P. Fisher and Prof. Timothy Dwight, of Yale College, Joseph Cook, Drs. Phillip Schaff, William M. Taylor, Howard Crosby, John Hall, T. W. Chambers, Jesse B. Thomas, George R. Crooks, Arthur T. Pierson, J. M. Sherwood, Joseph T. Duryea, F. W. Conrad, Herrick Johnson, of Chicago, John A. Broadus, of Louisville, Ky., George F. Pentecost, J. M. Ludlow, Samuel T. Spear, H. J. Van Dyke, Henry M. Scudder, of Chicago, A. J. F. Behrends, Professors F. Godet, of Switzerland, M. B. Riddle, of Hartford Theological Seminary, John DeWitt of the O. T. Revision Com., J. O. Murray, of

Princeton, W. C. Wilkinson, Bishop Coxe, Judge Noah Davis, ex-Surgeon-Gen. Hammond, Presidents E. J. Robinson, of Brown University, D. S. Gregory, of Lake Forest University, H. A. Buttz, of Drew Seminary, S. F. Scovel, of Wooster University, D. H. Wheeler, of Allegheny College, and many others whose names will be hereafter announced.

3. Among the papers to be given will be a continuation of the Symposium on Romans begun in this number with a paper by Rev. Henry Ward Beecher, which will be replied to by that eminent commentator, Dr. F. Godet, of Neuchâtel, Switzerland, who will be followed by Prof. Timothy Dwight, Prof. M. B. Riddle, Prof. R. F. Wiedner, Dr. T. W. Chambers, and Dr. Geo. R. Crooks. There will be also a Symposium on: Is the Pulpit Declining in Power? if so, what is the Remedy? to be participated in by Bishop Coxe, Dr. Herrick Johnson, Dr. John A. Broadus, Dr. Jesse B. Thomas, and others. Another Symposium will be: Are the present Methods for the Education of Ministers Satisfactory? Among the writers will be President Robinson, of Brown University, Dr. John Hall, of New York, Dr. Eaton, of Louisville, Ky., Dr. Van Dyke, of Brooklyn, Dr. Buttz, of Drew Theological Seminary, President Milton Valentine, of Gettysburg. Also a Symposium: Ought Prohibition to be made a Political Question, if so, with what Limitations? Dr. Howard Crosby, Joseph Cook, Dr. Henry M. Scudder, Dr. Samuel T. Spear, Judge Noah Davis, and other writers of note, will participate.

Dr. John Hall will write on Prison Reform; Dr. A. T. Pierson will contribute twelve papers of a novel and highly interesting character, entitled: Leaves from a Pastor's Note Book; Dr. D. S. Gregory a series on new methods of Sabbath-School Bible Study; Dr. G. F. Pentecost a series on Evangelization of Cities; Dr. John De Witt a series on Studies in the Psalms, Dr. Conrad on The Call to the Ministry; Dr. Wm. M. Taylor will write on Elements of

Power in the Preaching of John Knox; Prof. J. O. Murray on Homiletic Illustrations from Shakespeare; Prof. G. P. Fisher on The Modern Sermon; Prof. W. C. Wilkinson on Conditions of Pulpit Power; Judge Noah Davis on The Relations of Crime to Intemperance; Dr. Phillip Schaff, Reminiscences of Neander; Dr. James M. Ludlow will supply for each number two or more pages of Sermonic Illustrations from History; Dr. Pierson, of Philadelphia, will edit a Missionary Department, in which will be given suggestive thoughts on Missionary themes, also a comprehensive survey each month of the Missionary Work carried on by the different denominations. Misquoted Scriptures, by Dr. Howard Crosby, and Light on Important Texts, by Dr. Chambers, will also be continued. Many other papers of equal interest from

American and European Scholars, are being arranged for.

While furnishing all these valuable papers during the year 1885, we propose at the same time to enhance the value of our Sermonic section, and enlarge and enrich the several editorial parts. Our Helpful Data will be fuller and more useful than hitherto. The whole field of current Literature, American and Foreign, English, French and German, will be laid under survey, and a brief digest will be given of such articles as will have special interest to our ministerial readers. No effort will be spared to furnish a Homiletic Magazine unequaled by any in the world, and at the same time a Popular Review for the discussion, in brief, condensed, practical forms, of the great questions and issues which concern the Church and the Ministry of our day.

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Private Character of Public Officers. "Thou shalt provide out of all the people able men, such as fear God; men of truth, hating covetousness, and place such men over them."—Judges v: 20. L. W. Bacon, D.D., Philadelphia.
2. Deborah's Astrology. "They fought from heaven; the stars in their courses fought against Sisera."—Judges v: 20. J. H. Worcester, D.D., Louisville, Ky.
3. The Ark in the Household. "The Lord hath blessed the house of Obed edom and all that pertaineth unto him, because of the ark of God."—2 Sam. vi: 12. John A. Broadus, D.D., Baltimore, Md.
4. The Crisis of Decision. "And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God,"—1 Kings xviii. 39. Rev. Henry Ward Beecher, Brooklyn.
5. Contrasts of Character. "The spirit of Elijah doth rest upon Elisha."—2 Kings ii: 15. Rev. Archibald McCullagh, Brooklyn, N. Y.
6. The Religious Aspects of Night. "Thou hast proved and visited mine heart in the night season."—Ps. xvii: 3. Canon Liddon, London, England.
7. By Love or by Fear. "Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return?"—Mal. iii: 7. Morgan Dix, D.D., New York.
8. Holy Violence. "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force."—Matt. xi: 12; also Luke xvi: 16. Dean Vaughan, D.D., London, England.
9. Paul's Mission to Rome. "For I am not ashamed of the Gospel of Christ."—Rom. i: 16. John Hall, D.D., New York.
10. The Christian Life a Transfiguration. "Be not conformed to this world, but be ye transformed by the renewing of your hearts."—Rom. xii: 2. Alexander MacLaren, D.D., Manchester, Eng.
11. Christian Liberty on a Doubtful Basis. "Who art thou that judgest another man's servant? . . . If thy brother be grieved with thy meat," etc.—Rom. xiv: 4, 15. H. C. Hayden, D.D., Cleveland, O.
12. The Perpetuity and Supremacy of Love. "Now abideth faith, hope, charity . . . but the greatest of these is charity."—1 Cor. xiii: 13. Newman Hall, D.D., London, in Memorial Presbyterian Church, New York.
13. The Law of Social Being in Christ Jesus. "Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi: 2. Bishop H. W. Warren, Rockford, Ill.
14. Faith in a Person Rather than in a Creed. "I know *whom* I have believed."—2 Tim. i: 12. C. H. Parkhurst, D.D., New York.

### SUGGESTIVE THEMES.

1. Compromises Dangerous. ("If ye will not drive out the inhabitants of the land . . . those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you."—Num. xxxiii: 55.)
2. A Lying Messenger. ("He [King Eglon] was sitting in a summer parlor . . . And Ehud

said, I have a message from God unto thee. And he arose out of his seat. And Ehud took forth the dagger from his right thigh, and thrust it into his belly."—Judges: iii: 20-25

3. The Curse against Meroz. ("Curse ye Meroz, said the angel of the Lord . . . because



they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges v: 23.)

4. A Wonderful Legacy. ("And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And they parted hither and thither."—2 Kings ii: 14.)
5. Bravery in God's Service. ("Should such a man as I flee?" [Nehemiah to Shemiah.]—Neh. vi: 10, 11.)
6. Promptness in Duty. ("Say not unto thy neighbor Go, and come again, and to-morrow I will give thee; when thou hast it by thee."—Prov. iii: 28.)
7. Ill-timed Merriment. ("As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart."—Prov. xv: 20.)
8. Womanly Compassion. ("The babe [Moses] wept. And she [Pharaoh's daughter] had

compassion on him, and said, This is one of the Hebrew children."—Ex. ii: 8, 9.)

9. Hardened by Calamities. ("I have smitten you with blasting and mildew . . . yet have ye not returned unto me, saith the Lord."—Amos iv: 9.)
10. No Peace with Sin. ("I came not to send peace, but a sword."—Matt. x: 34.)
11. The Impostor Unmasked. ("Thy money perish with thee. . . thou hast neither part nor lot in this matter," etc.—Acts viii: 20, 21.)
12. The Moral Functions of Memory. ("By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."—1 Cor. xv: 2.)
13. The Harvest Home on High. ("Whatsoever a man soweth, that shall he also reap."—Gal. vi: 7.)
14. The Power of Prejudice. ("Can there any good thing come out of Nazareth?"—John i: 46.)

## GERMS OF ILLUSTRATION.

BY EDWARD JEWETT WHEELER, A. M.

*Use well the moment, and, with seeing eyes,  
Peruse the thing that's next thee, and be wise.*—GOETHE.

**Sim** is like the *Sephalica*, a flower which, according to Edgar Allen Poe, first attracts the bees with its blossoms, and then actually intoxicates them with its honey.

**Intemperance** was well typified by the Greeks, whether consciously or not, when they represented Bacchus, the god of wine, as riding upon a panther. The stealthy, bloodthirsty beast, whose every leap means death, was a fitting steed for the god of strong drink.

**Genius** may well be compared, in the suddenness of its appearance, and, too often, the brevity of its stay, with the star discovered in 1572 by Tycho Brahe, in the constellation Cassiopeia. It appeared suddenly, attained in a few days a brilliancy surpassing that of Jupiter, then as suddenly disappeared, and has never been seen since. The incident is used by Poe as the basis of his poem, "Al Aaraaf."

**Public opinion** is a force one is very apt to underestimate, until he attempts to resist it. Even such a giant as Webster went down before it, like a reed in the blast. If one would know its power, let him do as Sir Isaac Newton did. When a boy, he hit upon the odd device of measuring the wind by leaping against it and by the length of the leap estimating the force of the wind.

**Cynicism** was well repaid in the fanciful incident related by the Italian satirist, Trajano Boccalini (1556-1613), in his "Advertisements from Parnassus." Zoilus, he tells us, once presented to Apollo a very caustic criticism upon a very admirable book; whereupon the god asked him to specify the beauties of the work. Zoilus replied that he had busied himself about the errors only. On hearing this, Apollo, handing him a sack of unwinnowed wheat, bade him pick out all the chaff for his reward.

**The Star of Bethlehem**, as our guide in the nights of sorrow, at once comes to mind on reading of the following incident: When General Wolseley was setting out for his final battle in Egypt, he took an intelligent young Scotchman for his guide. Before the army started on his night march, he charged the young man most solemnly: "See that you guide me straight; guide me by that star." The guide was mortally wounded in the battle which followed. The commander, hearing of this, visited him; and when the dying man saw him his eye brightened, and he said: "Didn't I guide you straight, General? Didn't I guide you straight?" And the General was glad to answer, "Yes."

**Lifeless Christians**—if one can call that which is lifeless, Christianity—were recently illustrated most strikingly by Dr. Gill, of Brooklyn. There was, said he, on the island of Malta, a certain monastery, in one of the chambers of which a person entering beheld a most thrilling sight. The walls of the chamber were of rock, and all around stood (or seemed to stand) a row of monks, erect, silent, rigid. Their attitudes were those of the living, and their eyes seemed to gleam in the darkness; but when one approached and placed his hand upon them, he recoiled in horror. They were corpses all! The rock was said to have a peculiar preservative power that gave them something of the roundness and hue of life, and the secret of their attitude was found to lie in an iron ring passing around the body and fastened to the rock, holding each corpse erect against the wall. Such is the nature—so ran the Doctor's application—of many of those in the Church of to-day: bound to the Rock, Christ Jesus, by the bands of ceremony and creed and ordinances, apparently strong and upright in the faith. But alas! the spiritual life has fled, and they are but as the monks in the monastery of Malta.

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

### Books.

*A. C. Armstrong & Son.* "Manual of Preaching." By Franklin W. Fisk. The author has been twenty-five years Professor in Chicago Theological Seminary, and these twenty-three lectures are the condensation of material which has been accumulating in his hands during this period. They are therefore practical and the fruit of long experience in teaching. The work is well done; not striking or original, but a very sensible performance. His method has an advantage over that of some other writers on Homiletics: it is first to take a sermon to pieces and inspect its principal parts, and then to show how to gather materials and construct a sermon. First, the analysis, then the synthesis. If we do not have a generation of good preachers, it certainly will not be for lack of homiletical instruction, and much of it of a high order of merit.

*American Baptist Publication Society.* "The Old Theology Restated" By Henry H. Tucker. The title of the book is not a happy one. Instead of a Body of Divinity, or a Scientific Statement of the good old doctrines of the Gospel, it is simply a volume of sermons in the ordinary forms, and delivered on ordinary occasions. The sermons, too, are mainly on practical subjects. There is very little "theology" in the book—we mean a formal or scientific statement of doctrine. The great themes of repentance, faith, conversion, atonement, the judgment, and the like, are treated with discrimination, fidelity and ability. Evidently the author has no leaning towards the "New Theology," which has turned away so many from "the truth as it is in Jesus." His trumpet has "no uncertain sound." Two of the sermons are on Baptism, and of course inculcate the Baptist view on this ordinance, but not in an offensive spirit.

*Lutheran Publication Society.* "The Folly of Profanity," by Rev. W. H. Luckenbach. A volume on this subject, we believe, is something never before attempted. It is not an attractive subject for literary ambition. We remember the powerful sermon of President Dwight on "The Guilt of Profaneness." That would have been a more fitting title for this book. "Folly" is not strong enough. Profanity is a sin, and the most wanton and inexcusable form of guilt, as the author clearly shows. We have elsewhere used some of his material to endeavor to arouse public sentiment on the subject. It is a crying, we fear a growing, sin. We are a fearfully profane people. "Because of swearing the land mourneth." Every minister will find abundant material in this book to enable him to prepare a strong and impressive sermon on the subject, which we hope he will do, and boldly preach it to his people.

*Congregational Sunday-School and Publishing So-*

*cety.* "The Divine Authority of the Bible." By G. Frederick Wright. The author is Professor of the language and literature of the New Testament in Oberlin Theological Seminary, and one of the editors of the *Bibliotheca Sacra*. His "Logic of Christian Evidences," "Studies in Science and Religion," and "Relation of Death to Probation," have made him widely and favorably known as a writer. The question here discussed is the question of the inspiration, interpretation, and authority of our present Bible—a question fundamental to every distinctive principle of Protestant Christianity. The work lays no claim to being exhaustive, and will not supersede the special works upon the various subjects which are here brought together in one view. As a guide through the logical mazes of a vast field, and a clear, incisive presentation of the substance of the argument, it is an admirable work. It is learned, simple, logical, condensed; meets the main difficulties of the subject, and is just the book to put into the hands of our busy pastors and intelligent laymen. It is worthy of a wide circulation.

*Kegan, Paul, Trench & Co. [London].* "The Witness of St. Matthew." By F. J. B. Allnatt, B.D. This work is designed to "represent a survey of St. Matthew's Gospel, in the attempt to trace the indications of a divine plan governing their order and arrangement, to elucidate the sequence of thought and its advance in progressive stages adapted to the development of the soul's growth in spiritual knowledge, with the links by which these are connected; and thus to demonstrate the general result of unity, symmetry and completeness as a picture, from one point of view, of the Person and Work of Jesus Christ." The work is unique in its plan. It is not exactly expository in form, nor a commentary. We have first an analysis of the Gospel, indicating the special purpose of it to be to establish the connection between the two dispensations. The author shows that the one great theme of it is the "Kingdom of Heaven." The principal divisions in it, which are treated at length, are I. The Shadow. II. The Person. III. The Manifestation. Under these, the salient points of Christ's life, ministry, kingdom, and sacrificial death are discussed with great discrimination and fulness. Our main objection to the work is the bewildering array of points, parts, divisions, and sub-divisions. They break the unity of thought, confuse the reader, and lessen the effect. The author has evidently devoted a good deal of patient thought and study in the preparation of the book.

### Periodicals.

**MORAL CHARACTER IN POLITICS.** By President Julius H. Seelye; *North American Review* (Oct.), 9 pp. This brief paper is timely and pertinent to the times. It assumes that very significant

changes are taking place in the political affiliations of the American people. Party ties have become weak, and with multitudes cease to control. And this is attributed to an increase of moral earnestness. The people are not interested in merely "playing at politics;" will not be excited over "make-believes." They demand a "real issue, which the Republican and Democratic parties no longer offer." The writer briefly traces what was once the issue between them, and asserts that it was largely a moral one, which the Republican party, unconsciously, perhaps, has abandoned. Neither party any longer contends for principle; nevertheless, he holds that the moral interests and relations of the State are paramount. Hence the first quality of statesmanship is moral. And it is not safe to commit great interests of State to a man who is only "politic," or to "an impure man." "Votes are not thrown away, which are cast for right measures and right men." His ideal of public men is a lofty one; but he argues from the example of Lincoln, Gladstone and Bismarck, that it is not too lofty to be practical.

**THE ESCHATOLOGY OF THE PSALMS.** By J. B. Bittenger, D.D. *Andover Review* (Sept.), 22 pp. A very scholarly article from an accomplished pen, and one which cannot fail to interest and instruct the Bible student. We have not space for an analysis of it. It starts with the theory that Eschatology is a moral problem. It is not so much the simple question of a future state, its reality, duration and constitution, as it is the question of a moral order in the world. Instead of traversing the whole field of the Psalter, the writer selects the first and fifth books. "Five hundred years intervene between the composition of the first book by David and the compilation of the fifth by Ezra." During this long interval the national life underwent many changes, from the zenith of its glory under Solomon, to the nadir of its humiliation during exile. The difference between the tone of the Davidic Psalms and the fifth book is shown to be marked. Among the characteristic features of the Psalms named, are the theistic feeling which pervades them, the enormity and consciousness of sin, as expressed, and the judicial tone everywhere observable. The theistic element is never absent. Sin is that abominable thing which God hates, and the great burden of complaint. We have therefore all the elements of eschatology in the Psalms, and we have them in their highest potency.

**Commonplace Books,** by Prof. James Davie Butler, LL.D. *Bibliotheca Sacra* (July), 28 pp. It is surprising how much matter of fresh interest and value may be crowded into an article on so old and hackneyed a theme. We advise every minister and literary character to read it. The subject is treated with remarkable fulness and skill, and abounds with practical suggestions of great utility. Strange how much can be said, and wisely said, about "commonplace

books." The writer clearly shows that a commonplace book, of the proper kind and rightly kept, is an important element in liberal culture. Many of the illustrations he gives of the utility of such auxiliary aid in literary work are apt, curious, and make the reading exceedingly pleasant.

**Evolution,** by James Woodrow, D.D., LL.D. *Southern Presbyterian Review* (July), 28 pp. The writer of this article, which has excited no little commotion and called forth sharp criticism in the Presbyterian Church South, is Professor in the Theological Seminary at Columbia, S. C. He is a man of distinguished ability and of rare candor and discrimination, as this contribution evinces. He writes in an independent yet reverent spirit, conceding to science all that it can fairly claim, and still retains his faith in the Bible record intact. "I have found nothing in my study of the Holy Bible and of natural science that shakes my firm belief in the divine inspiration of every word of that Bible. The alleged contradictions of science and the Bible are such as cannot affect any moral or religious truth." After discussing the various theories respecting the genesis of creation and shown the absence of contradiction between the Scripture account of creation and the doctrine of evolution, he considers a few facts which ought to keep us from summarily rejecting the doctrine as certainly false. And his conclusion is not an alarming one. He stands substantially where Dr. McCosh and some other Christian scholars stand, though his views of the creation of Adam and Eve (bodies) are peculiar and fanciful. Revelation remains intact. God is still the God of creation. "Instead of being tempted to put away thoughts of Him, as I contemplate this wondrous series of events, caused and controlled by the power and wisdom of the Lord God Almighty, I am led with profounder reverence and admiration to give glory and honor to Him that sits on the throne, who liveth forever and ever; and with fuller heart and a truer appreciation of what it is to create, to join in saying, 'Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.'"

"The Personality of God," by James S. Candlish, D.D. *Princeton Review* (Sept.), 20 pp. The source of this essay entitles it to special consideration. It is the contribution of no ordinary mind, whether viewed as a philosopher or theologian. The subject is here discussed mainly from the theological side, and the conclusions of philosophy considered in their bearing on the doctrine as a part of the system of Christian truth. We cannot do justice in a brief reference to so carefully written and philosophical an argument on "the great and solemn doctrine of the personality of God." But we advise our readers to procure and read the article for themselves.

# THE HOMILETIC MONTHLY

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE,  
DISCUSSION OF LIVING ISSUES, AND  
APPLIED CHRISTIANITY.

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## SERMONIC.

### HEAVEN AND HOW TO GET THERE.

BY NEWMAN HALL, D.D. [INDEPENDENT],  
LONDON, IN LAFAYETTE AVENUE PRES-  
BYTERIAN CHURCH, BROOKLYN.

*And behold, there talked with him two men,  
which were Moses and Elias: who ap-  
peared in glory, and spake of his decease  
which he should accomplish at Jerusalem.*  
— Luke ix: 30, 31.

I HAVE been specially requested to preach on a theme from which I preached not long ago in another part of this great continent. That is my apology, should any one be here who was present on that occasion. From these words of the text let us endeavor to draw some idea of the present condition of departed saints; for which, for my present purpose, I use the term Heaven. What is the present state of departed saints, and what lessons are suggested by the text, to direct us so that we may join them by and by?

All mankind may be classified as the quick and the dead: those who are dead and have passed away, and those who are still alive upon the earth. Our Lord, when He comes, will judge the quick and the dead. "We shall not all die, but we shall all be changed." The

quick—the living ones—will enjoy the great privilege not to die. But the great majority of mankind are under the class of the dead. Now Moses and Elias are examples of these two classes. Moses represents the dead. We are told that God buried him, and his sepulchre was not known; but we are surely not to infer that he did not die. There was good reason why his sepulchre should be hidden. Some of you have been in Roman Catholic countries on the continent of Europe, and you have seen bits of bones enclosed in cases in different churches—subdivisions of apostles and prophets, perhaps more bones of one saint than ever existed in one human living body; and you have seen people bowing before those relics, paying adoration looking very much like idolatry; and this in Christendom! The Israelites were prone to idolatry. Even when God appeared upon Sinai they were worshiping the golden calf. Now if they had found the body of Moses, especially in a time when they were degenerated, would not they have distributed those relics all over the land? Would not every synagogue have had those relics of one of the greatest men, if not the greatest man, that ever lived?

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make the reports correct. These condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

To avoid this, God buried him, and no one could tell where his sepulchre was. But he *was* buried, and he represents the dead. Now Elias represents the quick; he did not die, but was translated. He was changed, and went into glory without the medium of the grave. Both of these men are here, Moses and Elias; and the point to observe is this: that Moses, who died, whose body was left in the earth, is exactly in the same circumstances and enjoying the very same privileges as Elijah, who did not die at all, but who went to heaven in that chariot of fire.

And so we may learn what is the present condition of departed saints. We may look on all those whose bodies are in the grave as represented by Moses; and inasmuch as Moses shared with Elijah, we have reason to hope that those who have died and whose bodies are in the grave share with those who have never died at all. We may learn from the simple facts of the text:

I. THE CONSCIOUS EXISTENCE OF DEPARTED SAINTS. They have left us, but they have not ceased to be. They do not sleep in cold unconsciousness; there is no long interval of being; there are no ages of slumber till the trumpet of the resurrection shall sound. Moses, the dead one, is consciously existing along with Elijah, who never ceased to live. If we had been with Elisha when Elijah was caught up into glory, we should not have returned to our dwelling and put on mourning and lamented that Elijah was dead. Elisha went back triumphing in the thought that the prophet and the friend and the father whom he loved was in conscious existence still. Though the sunken cheek and the unresponsive eye, and the hand that no longer clasps our own speak to us of death, yet we may be as well assured that our departed friends still live, as if we had seen an angelic convoy taking them to glory, even as Moses no less than Elias appeared with Jesus on the Mount.

And we may learn, secondly, that they are in glory. "There talked with him two men, Moses and Elias, who ap-

peared in glory." Though the resurrection is the climax of the glory of the saints, yet they enter into glory as soon as they depart out of this world. Elijah was translated, and Moses also passed at once into glory. And so it is with the saints who worship the same God as Moses: when they die they go into the glory into which Moses went, which was the same as that of Elijah. Let us think of them, therefore, as translated, rather than as dead; as those for whom the conflict has ceased in the festival of the victor; as those whose toilsome pilgrimage has ended in the peaceful rest of home.

We may learn, thirdly, the possible nearness of departed saints. Moses and Elias appeared upon a certain mountain in Palestine, in immediate neighborhood to the scenes with which they had been familiar on earth. Are those who were once so very near us, so indefinitely, so infinitely distant as some seem to think? May they not sometimes revisit, unseen by us, the places where once they dwelt? May they not sometimes be very near us, though we cannot hear their voice or feel their hand, even as angels are ministering spirits to the saints? The universal heart of humanity seems to suggest that perhaps the departed may sometimes be as near to us as Moses and Elias were near to the disciples upon that mountain in Palestine.

A fourth suggestion is that the departed are together. Moses and Elias were together, though five hundred years divided them when on earth. They had different work to do, at different times. God's servants are placed in different localities: they may be living at the same time, but they may never be able to meet with one another, or, as in this case, they may be living in the same place, but at different epochs. But they are together yonder. As Moses and Elijah, though they did not meet on earth, met in glory, so Enoch and Paul, Noah and John, Abraham and James, David, Daniel, the apostles, the martyrs are all together. We read the lives of the saints, we become famil-



iar with them through their writings and biographies. There are those whom we seem to know and love as personal friends, and seem to stretch forth our hand over the abyss, but there is no hand to clasp ours. It will not always be so. We shall meet some day with those who have lived in other places and at other times, and all the saints shall be together, as Moses and Elijah were together upon the mount.

We may also learn that there is surely recognition of departed saints. How great a portion of the happiness of this world arises from intimate and tender affection! How closely hearts are bound to hearts, so that another's life is dearer than one's own. Is all this to cease at death? Do the departed enter into some generality of life, ceasing to have their distinct existence, or, with distinct existence, to be incapable of recognition? We cannot suppose that God would have made us to be capable of such close affection and to have the happiness of life so dependent upon one another's love and communion with one another, and that this will forever cease. Life is too short for the development of love.

We are not told, "there appeared two unknown glorified beings," but here are two specific persons: Moses is one of them and Elijah is the other. We do not know how the apostles were informed who they were; perhaps by the intuition which we may possess by and by, with no need to be introduced to one another by name. And so we may believe there is recognition yonder. There are differences of feature in this world: in this great congregation there are not two faces exactly alike. You might have a million of people at one assembly and not find one who could not be recognized as distinct from all the rest. Blessed diversity! God loves diversity. He has not made two leaves on the same tree exactly alike. Some persons would improve upon the divine arrangement: they would have us all frozen into an icebound uniformity, as Milton somewhere expresses it. Let us rejoice in the diversities of manifesta-

tion of the love of our Lord. Those diversities may better illustrate the real unity of the Church than any prescribed uniformity. There is no uniformity of personal feature or character. Peter will be Peter still, and Paul, and John, and Daniel, and David, as Moses and Elias. But there are sympathies nearer our hearts. Some of you are thinking this morning of those whose bodies have recently been placed in the grave, and all of us have precious memories of friends once most dear. They are dear to us still. Though cleansed from every defilement, though reflecting the likeness of Jesus, they still retain so much of their personal peculiarity and individuality as to be easily recognized. Oh, the bliss of renewing intercourse there, with the dear ones that have gone before us! there, where no infirmity will remain; no possibility of misunderstanding; nothing to jar the perfect harmony, and where we shall not fear the entrance of death to sunder us again.

Another idea is, that departed saints are with Jesus. Moses and Elias were *with* Jesus. This is the chief joy of believers now. There are times when we are permitted to be specially conscious of the presence of our Lord; and then, as in the blaze of noon you take no notice of a rushlight, so the joys of frivolity and merely earthly things fade: our sorrows are turned into joy: and, though we have been mourning, we can begin to sing. There is no joy comparable to this conscious presence of Christ on earth, and it will be the chief joy hereafter. "I will that they whom thou hast given me be with me where I am." Jesus said to the dying thief, "This day thou shalt be with me in Paradise." The apostle said: "Having a desire to depart and be with Jesus, which is far better"; "absent from the body" and, with no interval, "present with the Lord." Oh, to behold the glorified body of Jesus—that same Jesus who went up to heaven in the presence of the apostles—bearing still the wound-prints in His hands and in His side, whom here we have seen but through a mist,

obscurely, yet have loved and served, though imperfectly—to be in His very presence, to meet His eye and to hear His voice! “In His presence there is fullness of joy and pleasure forever more.” We see Him now by faith; our departed ones see Him face to face, as Moses no less than Elijah was with Him in glory.

Is death, then, so very terrible? If departed saints still exist, if they are in glory, if they are with one another, if they rejoice in recognition, if they are in the very presence of Jesus, should we so dread death as we sometimes do for ourselves, and so lament it for our friends? That world of glory to which they have gone is as near us as death is near; we are on the very threshold; spirits of the departed hover over us; “we are compassed about with a great cloud of witnesses”; and when our times shall come they wait to welcome us to glory. The saints of all ages are there—prophets, apostles, martyrs. Ye who once we loved so well—whom still we love—ye are not dead! Ye were never so much alive as now. Ye share the glory of Jesus; your raiment also shines as the light, and your faces also are radiant as the sun. Your transporting joys we soon shall know; but a few steps divide us; we shall soon clasp inseparable hands in the presence of that Elder Brother whose death secures our life, whose love will be our heaven.

Such are the glimpses which we obtain of the condition of the blessed dead, from the simple statement that there appeared two men, Moses and Elias, in glory with Jesus.

And now comes the question: How to get there. The character of Moses and Elias instructs us. God is a God of order. Every one goes to the sphere for which he is fitted. Judas went “to his own place.” The saints go to a holy heaven, and those who participate substantially in the character of Moses and Elias will go where Moses and Elias are. Moses by faith renounced the pleasures of sin and the luxuries of the world, that he might share with God's own

people, preferring to be poor, despised and oppressed with the godly, than to have any amount of sinful pleasure with those who knew not God; and so he came out from the world and was separate. Are we like that? Are we willing to renounce the world, sinful pleasures and frivolities? Are we willing to ally ourselves with the Church of God, not when it is numerous, respectable, affluent and great, but also and equally when poor and oppressed? Are we aiding it according to our degree and position; actually coming out from the world, and rejoicing that God numbers us among His sons and daughters? If so, we are on the way to meet Moses, for we are like him. Not in eminent gifts—that is not the point; but in the substantial element of character. But if there are those here who are clinging to the world's sensual enjoyments and preferring to be without God, they prefer to be without hope.

Look at Elijah. He was remarkable for his decision. We cannot resemble him as a great and illustrious prophet; but if we would join him we must resemble him in decision. “How long halt ye between two opinions? If the Lord be God, follow him; and if Baal, follow him.” Are we decided? Have we made up our minds by God's grace, that, whatever others do, we will serve the Lord? If so, we are on the way to join Elijah. But if we are halting between two opinions, thinking there is a good deal in religion, when listening to such sermons as you habitually hear, and on Monday thinking there is a good deal, after all, in what the skeptic has got to say, and a great deal in what the world has got to say: in a prayer-meeting thinking, “I ought to be converted and join the Church, and lead a godly life;” but when a frivolous and questionable (and when questionable it is generally sinful) pleasure comes before us thinking that such pleasure is too good a thing to give up; putting off repentance and saying, “I will wait, and enjoy myself a few years more, and then become religious”—if this is so, you cannot be on your way to join Eli-

jah. You must be altered. "Except a man be born again, he cannot enter the kingdom of heaven." If we are sharers with Moses and Elijah in decision for God and godliness, we are on our way to join them; and if otherwise, we have as yet no hope. May God lead us every one, by the power of the Holy Ghost, to share with them in their character, and thus to be followers of those who by faith and patience inherit the promises, that we with them may possess the promises too.

Let us look at the same subject in another light. Again we ask, Who are these two men—Moses and Elias? Moses was the great founder of the Jewish commonwealth; the wonderful lawgiver, the magnanimous hero, the political and ecclesiastical authority to the Jews. His books were revered as divine, kept with scrupulous care, copied with minute accuracy, read in the synagogues every Sabbath. The religious and civil polity of the Jew all was identified with the name of Moses. Elijah, though he left no writings, was a very chief among the prophets. The Old Testament is made up of "the law and the prophets"—the books of Moses and the other books. Moses and Elijah are thus representatives of the Old Testament.

The third of this wonderful company was Jesus. It was supposed that He had come to set aside the authority of Moses and the prophets, because He put on one side many false interpretations current amongst the scribes, because He taught many things that Moses and the prophets had not taught, and because He came, by the sacrifice of Himself, to supersede and set aside the emblematical sacrifices and ceremonies of the Old Testament dispensation. But He said: "Think not that I have come to destroy the Law and the Prophets; I have not come to destroy, but to fulfill." If He had come to destroy Moses and the Prophets, would Moses and Elijah have been in friendly conversation with their destroyer? The fact that they were together was a most obvious sign to the disciples of their

perfect agreement. The Law and the Gospel are but parts of the one great whole: if the Law tells us our disease, the Gospel tells us of our remedy; if the one convinces of sin, the other whispers of pardon; if the one provokes the inquiry, "What must I do to be saved?" the other says, "Believe in the Lord Jesus Christ, and thou shalt be saved." The mission of Jesus was foreshadowed in almost every ceremony of the law and in almost every prediction of the prophets: the lamb slain morning and evening, the high-priest entering once a year into the most holy place, the scapegoat, the blood of the passover—all these were types of Christ. He was the seed of the woman predicted to bruise the serpent's head; He was the prophet like unto Moses who was to be raised up amongst the people: in praise of him David swept his lyre, and with the sufferings He was to endure, and the glory that was to follow, Isaiah crowded the gorgeous canvas of his imagery. And if thus to Him the Law and the Prophets were pointing, what testimony more emphatic of this accord could have been given than this: that there were together upon the mountain Moses, Elijah, and Jesus?

Thus the mission of Jesus, as a whole, was adumbrated by Moses and the prophets; but was there anything special about the mission of Christ to which they specially pointed? Listen: what is the theme of their conversation? Events that had transpired in heaven since our Lord's incarnation? The glorious triumph preparing for Him when He should resume His throne? No: they "spake of the decease which he should accomplish at Jerusalem." What! That countenance, shining as the sun, suggestive of the countenance furrowed with grief? That crown of radiance, of the crown of thorns? The two saints, the two thieves? The voice of the Father's approval, of the bitter cry, "My God! my God, why hast thou forsaken me?" Tabor, with its glories, suggest Calvary with its woes? And yet, if you think of it, that is the very theme about which Moses, Elijah and

Jesus were most likely to speak. It was the event to which Moses and the prophets had constantly been referring, by ceremony and prediction.

When he appeared, John the Baptist said, "Behold the Lamb of God that taketh away the sin of the world"—the Lamb of which the sacrificial lamb in the Temple had only been a type. And therefore it was no wonder that Moses and Elias should wish to speak about the event toward which they had always been pointing. Again: it was to the decease at Jerusalem to which Moses and Elias owed the enjoyment of glory. Great and good, they yet were not exceptions to the universal fact that all have sinned and come short of the glory of God. Jesus died for the forgiveness of sins that were past, through the forbearance of God; and He died for the sins of Moses and Elias. What a difference between their decease and the decease of Jesus! Elijah, caught up into glory: Moses falling asleep in the arms of God. Why their's so blessed? because His was so grievous. He bore their sins in His own body on the tree. No wonder that, owing centuries of bliss to that decease at Jerusalem, they should gratefully speak of that which was now about to be accomplished.

And was it not the event to which our Lord Himself would be most likely to refer? It was of supreme interest to Him. He was the Lamb slain from the foundation of the world. He said, "I delight to do thy will, O God"; and *that* was the will of God. Angels had intently been interested in the great work of Christ's atonement. They were at His birth, temptation, crucifixion; "which things the angels desire to look into." Much more must that event have been of deep interest to Jesus himself. He came for the salvation of the world, to seek and to save the lost by dying. He wept over Jerusalem. He gave Himself voluntarily a sacrifice. He said: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." So He speaks of it in the great moment of His exaltation. Was it a humiliating theme? His de-

feat was His victory; the bruising of His heel was the bruising of Satan's head; that cross was a chariot on which He led captivity captive.

"That dying groan, that last loud cry,  
Are the glad shout of victory!  
The bruised heel grind's Satan's head,  
And life is won by Jesus dead."

No wonder, then, that they should speak of such a theme. Their conversation was responded to from the heavenly glory, for the voice of the Father was heard: "This is my beloved Son, in whom I am well pleased." Well pleased that there is a pattern of divine perfection in humanity; well pleased that man has now reflected God; but specially well pleased because of the decease at Jerusalem—because of the willing sacrifice to carry out His loving purpose. As at the beginning of His ministry, so now, just before the completion of it, the Father says, "I am well pleased." What sadly false theology is it to represent that God the Father was all vengeance, and that God the Son was all forgiveness, and that God's avenging sword was plunged in the atoning blood! The Father's love, instead of being the consequence of the Savior's sacrifice, was the cause of it. "God so loved the world"—not because Christ died for the world, but "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God was well pleased that the sin of the world was borne by His Son; and we may be forgiven, forgiven at once, freely forgiven, though our sins might be the accumulation of all the sins of mankind—forgiven absolutely because Christ bare the burden of them—and the Father, with the Son and the Holy Ghost, the blessed Trinity whose praises we have been singing, rejoice in this provision for the salvation of the world. Oh! sinner, if you ever doubted before the willingness of God to save, doubt it no longer, when you hear the Father's outspoken approval and delight in the great work of your redemption by the decease at Jerusalem.

The question again recurs, respecting

heaven: "How to get there?" By trusting in that atonement, by relying on that decess, by pleading the merits of that Savior, by clinging to that cross. Rejoice in this salvation. And then, brethren, our death will only be our decess, our departure from this life into the better life, our going out from God's gracious presence here to the fuller manifestation of it yonder. We shall not be afraid to speak of our own decess when we live in the power of the decess of Christ. Let us not be ashamed of the cross, to which we owe all our hopes. Let this be our solace, whatever our earthly circumstances: "He loved me and gave Himself for me."

O Lord, help us to behold Thee dying for us on the cross; nay, rather help us to behold Thee as now transfigured in glory. And so, habitually dwelling upon the thought of Thy great love, Thy presence and Thy glory, may we be able to say, in all places and in all conditions, "Lord, it is good for us to be here."

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### THE LIVING GOD.\*

BY HENRY J. VAN DYKE, JR., D.D. [PRESBYTERIAN], IN BRICK CHURCH, NEW YORK.

*The living God.*—Acts xiv: 15.

Is God real?

This is the question of the ages.

Four philosophers are discussing it together. The first says, "There is no God." This is the atheist, whose folly has been condemned alike by inspired Scripture and by modern science.

The second says, "I cannot tell whether there is a God or not, and therefore I do not think about it." This is the agnostic, who makes his doubts the limit of his knowledge, and exalts the confession of short-sightedness into the first of the virtues.

The third says, "I cannot be sure that God is, nor what He is; but I think He is thus and so, and I act upon this

supposition." This is the man who is willing to go beyond what he sees, who loves his hopes so much that he treats them as if they were facts, who is content with probabilities and turns them to the regulation of his practical life.

The fourth says, "God is. I know Him." This is the apostle of religion, who declares unto us that which he has heard, that which he has seen with his eyes, that which he has looked upon and his hands have handled of the word of life; that God is light—manifest, actual, real, as the sun in heaven.

I need not waste time in proving that this last man is the only one of the four who has the Bible on his side, for surely if anything is plain in regard to this book it is this: that it teaches the existence of a living and personal Deity, who may be really known by His creatures. But we cannot pause here. We must go back of this. We have to ask which of these four philosophers has the facts on his side; which of them is resting, not on illusions and dreams, but on the solid ground of reality.

In regard to the first of these four men, we see that he stands alone; and there is probably no danger that any of us will be inclined to stand with him, for he is in the difficult position of having to prove a positive by negatives. Admitting that all arguments for the existence of God are failures, the atheist must go beyond this, and bring facts to show that God is impossible. He must sweep the universe from end to end, and show that it is empty. He must prove, not only that an effect may exist without a cause, but also that the sum of all effects cannot possibly have had a cause, and that nowhere in heaven or earth is there a lurking-place in which an unexplained and primal power can dwell. With this task we may leave him, like a foolish builder trying to reach the skies with a tower of brick, and pass on to the other and wiser men.

We observe at once that the second and third stand together in theory, though they differ in practice. They are both professors of ignorance. They admit the idea of God, but they cannot

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discover the reality. Therefore the second says that he will have nothing to do with it. He has no need of it, and can get nothing from it save perplexity and humiliation. But the third declares it is so bright and beautiful that he will worship it and make it the guide of his life. So they part company, and the former becomes a famous teacher of science, and the latter a popular preacher of Christianity.

Now, in regard to their common view, one thing, it seems to me, is clear. It is at bottom unreasonable. For if there were surely no God at all, then it would be naturally impossible for us to find traces of Him. But the very possibility of God, the may-be of His existence, carries with it the necessity of some kind of manifestation. If he is in the universe, it cannot be as a mere abstraction or impotent idea; there must be evidences of His being and power. In other words, the very idea of God requires reality for its perfection; and this truth has been developed by philosophers of highest standing into what is called the ontological argument for the existence of God.

We have, therefore, an antecedent probability in favor of the fourth view; and he who declares that God is real and can be known has, at the very outset, a kind of reasonable supposition on his side. But certainly this is far from being complete and satisfactory. It is far from being enough for our present purpose; for we have agreed to make our appeal to facts. We are not dealing with abstract arguments and rational probabilities; we are searching for an actual and concrete reality. Evidence, contact, experience—this is the sphere in which we are moving. It is the sphere of our every-day life, our practical discoveries, our human emotions. And here, I say, in this very sphere of reality, we do not see light, we do not know gravitation, we do not feel love, one whit more really than we experience the living God.

It is not an argument; it is not a theory; it is not a leap from the region of the known into the region of the un-

known; it is not the supreme conclusion of a special and unquestionable religious faculty. But to man as man, in the best exercise of the faculties which are joined in the unity of his personality, the living Divine Being is *manifest*, as a physical reality, as a moral reality, as an historical reality, as a spiritual reality.

I. The world is full of God. He is immanent in the universe. Lift up your eyes, stretch out your hands. He is near you, on every side of you. You touch not His substance, for that is intangible, but the force that flows from Him. You see not His face, for that is invisible, but the glory that clothes and hides His presence. He is here as really and truly as the light, the gravity, the electricity which fill this room though you cannot see them. Do you question their reality? They are formless, they are invisible, they are actually unknown to millions of mankind who ignorantly experience their effects without seeking or discovering their real nature; but you are sure of them; you know them; they are manifested to you by their workings. So God is manifested in the world.

We may say that there are three forms in which this manifestation comes to us,—three forms under which we may include all appearances and relations of material things,—three great realities, in each of which the living soul is God. Power, wisdom, beauty—in these three forms we experience God.

Look at these mighty forces which permeate and encircle our globe, binding earth and rocks into a solid mass, hurrying waves of the sea and currents of rivers in their swift flow, submerging islands and upheaving continents, driving the clouds in flocks and armies, sending forth arrows of lightnings, marshalling the stars in their journeying hosts. Do not all these tell us of a living spring and fountain of force? Exalt their power and order as you will; define their nature; trace their method and relations; show how they play one into another; bind them all together into a co-ordinated system. Still they

must have a source. Still they bear witness to a Power unknown; nay, to a Power known, in and through them, since they flow from Him.

The heathen of old saw in a lightning flash a thunderbolt hurled by the hand of Jupiter, and trembled. We call it an effect of electricity. But what is electricity but an effluence of an Almighty Will? And do we not still tremble when the bright shaft leaps from the black quiver of cloud, and the rattling thunder tells of an oak riven or a house shattered? Aye, in the presence of great power,—earth-shaking, heaven-riving, death-dealing, life-unfolding forces, before which we are as insects blown on the summer wind, we tremble and bow down, for our heart tells us that a Greater than man is here.

But consider, again, how wonderfully these great forces, and the material substances which they are incessantly moving and changing, are adapted to the production of certain definite and desirable results. Men may deny that the term *design* is properly applicable to the processes of nature. They may say that we have no right to reason with Paley from the analogy of a watch and a watch-maker to a world and a world-maker. But whether this be true or not, I think no intelligent person can fail to see in the universe that which in any human production we should call *wisdom*, though on a scale so much more vast, and of a quality so much higher and more perfect than our own, that we can never hope to rival it, but only wonder and adore. How intricate and majestic is the combination of forces which keeps the heavens balanced and in order, steadies the spinning globe on its axis and guides it on its appointed orbit, ensuring the beneficent returns of day and night, winter and summer, seed-time and harvest. How skillful and exact is the construction of the eye, framed expressly to receive the beating waves of light, and without changing its place, capable of conveying to the brain the image of a flower in the hand or a star in the sky. How wonderful and admi-

nable is even such a trifle as a sea-shell found on the shore:—

“Frail, but a work divine,  
Made so fairly well,  
With delicate spire and whorl,  
A miracle of design—  
Slight; to be crushed with a tap  
Of my finger-nail on the sand—  
Frail, but of force to withstand,  
Year upon year, the shock  
Of cataract seas that snap  
The three-decker’s oaken spine  
Athwart the ledges of rock.”

Surely when we behold these things we know that a Wiser than man is here.

And then, the beauty of it all! the strange and mystic splendor that gleams from the face of the world, filling our hearts with gladness and with worship! Whence is this derived? If the universe were but a vast machine, as some would teach us to believe—a lifeless thing of forces and substances, wheels and cogs and bands playing into each other and producing mechanically certain fixed results—what power could it have to touch our spirits? Why should our hearts leap up when we behold a rainbow in the sky? It is but the refraction of certain rays of light in certain drops of water. An orchard in the spring-time, covered with its rosy snow of blossoms; a field of golden grain waving in the soft wind of summer; a grape-vine with its trailing branches, and dark, rich clusters of fruit hanging motionless in the still autumnal air; a winter forest with its smooth white carpet, and its net-work of crystal boughs and glittering pendants of ice shining overhead—these are but chemical effects, the natural results of the changes of the seasons. Why should they be so lovely? Surely the grain, the fruit, the snow, could have been produced just as well without beauty. Why is it that they touch and thrill and uplift the soul? What is the meaning and the spiritual presence of which they speak to us? Who has informed them with this gracious splendor? Let the answer come in the magnificent words of the poet’s Hymn at Sunrise in the Valley of Chamouni:—

“Ye ice falls! ye that from the mountain’s brow  
Adown enormous ravines slope again,—

Who made you glorious as the gates of Heaven  
Beneath the keen full moon? Who bade the sun  
Clothe you with rainbows? Who with living  
flowers

Of loveliest blue spread garlands at your feet?

God! let the torrents like a shout of nations

Answer! and let the ice-plains echo, God!

God! sing ye meadow-streams with gladsome  
voice,—

Ye pine-groves with your soft and soul-like  
sounds!

And they too have a voice, ye piles of snow,  
And in their perilous fall shall thunder, God!

Yea! He it is whose presence makes  
the world alive with beauty: He it is  
whose vision thrills us when we know  
it not. His smile brightens the out-  
goings of the morning: His voice sounds  
from the murmuring forest and the  
rushing cataract and the loud-roaring,  
multitudinous ocean billows: His gar-  
ments of glory gleam before us in the  
lingering hues of sunset. In every form  
of beauty and scene of splendor we be-  
hold the presence of God. And this  
presence, we say, is a reality: it exists  
for us as truly as the light which en-  
ables us to see, or the heat which en-  
ables us to live. Power, wisdom, beauty,  
these are no dreams, but the actual  
manifestations, in the physical world,  
of the living God.

II. In the moral world we touch Him  
yet more closely: He reveals Himself  
to us as a person: He puts His hand  
upon us and we feel His power.

Here we are standing in another  
world from that which is known to our  
senses. Absolutely and totally different  
from the feelings of awe, wonder, or de-  
light at the things which are seen and  
heard and handled, is the sentiment of  
moral obligation, the distinction be-  
tween right and wrong, the voluntary  
movement of the soul under the laws  
of good and evil. No external force, no  
law of nature, no command of man can  
create that which we call *duty*; and yet  
it is a reality, which we cannot question  
or change. It presses upon us more  
closely and resistlessly than any other  
power. It cannot be escaped or evaded.  
It follows us, seizes us, binds us. The  
consciousness that among the paths  
which are open to my choice there is  
one that I *ought* to follow and one that

I *ought* to avo-  
of my life the  
and those the  
obligation, tling in the sea  
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towards the right, this joy of your heart in the consciousness of good,—this is the sense of the reality of God, touching you in your moral life.

III. But again, we find God in the world as an historical reality. Just as we know the reality of the Persian, or the Grecian, or the Roman empires by their records on stone or parchment, by the results which they have accomplished and the traces which they have left in the world, so we know that God is a reality by the records and results of His dealings with men. In the experience of mankind His will is the chief factor; and if you take that away, if you deny all traces of a supreme, overruling, beneficent Providence in the affairs of men, the history of the world becomes an inexplicable and monstrous fable. How has the race been preserved in numberless perils and advanced through incessant difficulties; how have human industry and knowledge and character been unfolded and developed; how, amid the crash of falling empires and the dust of ruined civilizations, wars and floods and earthquakes and revolutions, have learning and virtue been kept alive and nurtured and increased, and the happiness of humanity enlarged year by year and century by century; how has the world been guided on a course which, with all its windings, leads surely upward,—if it be not by the indwelling and inworking of an almighty and allwise Governor? God in history is a reality.

And more than this, we have the actual record of His special dealings with certain men and nations,—records which cannot be ignored or explained away. We have no reason and no right to doubt them. The Bible is a history,—a history of men and of God. As the traveller passes through the rugged defiles of Sinai, and sees the inscriptions graven upon the rocks, he says, "The Edomites, the Romans, the Arabs have been here." So, as we turn the pages of the Holy Scriptures, the handwriting of divine power and wisdom tells us that God has been here. He has revealed Himself to Abraham and Moses, Eli-

jah and David. He has manifested His omnipotence in the deliverance and preservation and guidance of His chosen people Israel. Above all, He has shined forth clearly in the person and life of Jesus Christ. This supreme and abiding personality, evidently superhuman, standing all the tests of criticism, refusing to be resolved into a myth or a dream, the most potent and permanent figure in all history—this divine-human Master and Savior of men, real and living through all the ages—is to us the unshaken evidence of the reality of God. When we see Him we see the Father, for He and the Father are one.

IV. But one more realm remains for us to explore: but one more region of human life in which we must feel after God if haply we may find him. And here, indeed, He is not far from every one of us. In the spiritual life, the deep and secret exercise of the soul's highest powers, the life of faith and hope and love and prayer, we meet and touch the living God. No mere vision of distempered sleep was that strange and awful experience of the patriarch Jacob, by the ford of Jabbok's stream. It was a reality; the contact of the human spirit with the Divine; the wrestling of the human soul with God, so real and close that it leaves its marks on the body and the mind forever. Yes, He does come to us and lay hold of us; He does speak to us and answer us,—this unseen, eternal, living One, before whose presence our hearts tremble and adore. In the dark, silent hours of the night, in the glaring noonday, in the crowded assembly of worshippers, in the solitude of our chambers, He is with us and we feel Him. When the tide of penitence sweeps over the soul, and we are humbled in the dust crying for pardon, have we not felt the touch of His forgiving hand laid upon us in secret? Have we not cast ourselves in faith upon Him whom we see not, as one who leaps into the darkness, and found our Father's everlasting arms encircling, embracing, bearing us up? Have we not pleaded with Him in prayer, and known of a surety that He hears us, be-

cause the answer has come into our hearts? Have we not sought guidance and found it, and cried for help and received it? Have we not held communion with Him in secret, and felt the influences of His spirit moving with sweet and sacred compulsion upon our own? Who is it that has delivered our souls in great temptation,—and forgiven our sins in the midst of our anguish,—and spoken peace to the storm that swept our bosoms,—and wiped away the tears from our eyes in the deepest sorrow? God! our God!

O tell me that this most vast and excellent universe is an airy vision, that all things seen and heard are a delusion, that life itself is but a dream,—but never tell me that God is not real! For the one reality beyond all doubt is He who pardons my sins and upholds my spirit, comforts my grief and lights the star of my hope,—He in whom I live and move and have my being,—the living and true God.

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### THE PROPER USE OF NATIONAL BLESSINGS THE BEST EVIDENCE OF GRATITUDE.

THANKSGIVING SERMON BY J. H. W. STUCKENBERG, D.D. [LUTHERAN], IN THE AMERICAN CHAPEL, BERLIN, GERMANY.

*For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.*—Luke xii: 48.

GRATITUDE is the affectionate response of the heart to kindness in any form. Its rarity is a sad comment on human nature. The world's ingratitude is frequently exhibited when material blessings are bestowed; but it is still more general respecting intellectual and spiritual benefits. Whoever gives what is highest in mind and noblest in heart, may fail to find appreciation even, to say nothing of thankfulness. Life and history clearly show that it is not uncommon for the voice of love from friend, teacher and parent, to be echoed by a curse. Is it strange, then, that God's gifts are received as a matter of course, and that for them men thank themselves rather than their Author?

Its rarity makes sincere gratitude all the more beautiful. The touch of kindness draws from noble souls their sweetest music. But there is more than music in real thanksgiving. Could we introduce into our worship all the exultant praise of the Psalms, our service would be truly inspiring. Yet this thanksgiving, to meet the Christian standard, would have to be supplemented by the gratitude of the life. The song of praise is a beautiful flower; but a life of praise is the flower developed into fruit.

Ability is the measure of responsibility. We expect the animal to put its sensualistic self into its life; but from the immortal soul and the image of God we expect a revelation of that which is immortal and divine. Ability is also the compass which points to the star of a man's destiny; it is the index of the design of his creation and the interpreter of his mission. Peculiar adaptation always means a peculiar sphere of activity. An eagle's wing is not put on a butterfly, and the base of a pyramid is not laid as a foundation for a hut. As the seed must have in it the plant which springs from it, so the grand life must have a grand personality as its source. Is there any reason for great endowments and opportunities unless there is to be something great in the result? There is no waste of power in nature. It puts no useless eyes in the fishes of Mammoth Cave; it makes no sun to give a glow-worm's light. In the plant, the animal, and in the revolution of worlds, the adaptation of means to ends is complete. Every power of nature has a purpose, every effort a corresponding result; and if there were a heart with a power for emotion to which there is no response; if there were a spirit with yearnings and aspirations for which there is no object, and if there were a soul for the spiritual without a spiritual reality—then there would be a waste of power; there would be something which, in reality, is nothing, and man would be the anomaly of the universe—an eye without the light, a mouth and hunger



without food. No; in mind and heart and conscience, as in nature, there is no waste; and the application of the text is universal: "Unto whomsoever much is given, of him shall be much required."

The gift comes from another; the use is left to ourselves. However much we may say, "Thank you," the neglect to use the gift is unmistakable evidence of ingratitude. The essence of the law and its prophetic application is this: Blessing for the right use, and punishment for the neglect of divine mercies. The use of a gift, according to the intent of the giver, is the truest appreciation and highest gratitude. The book is to be read, the counsel to be followed, the seed-truth to be developed, and the inheritance to be increased or spent according to the spirit of the testator. It is one of the marvels of contradiction, of which only human nature is capable, that a man can say "Thank you," and at the same time can bury his talents and waste his substance. Only because sin has cursed man can he neglect that mind which God has given; so that neither nature nor God, neither past history nor present realities become his possessions. Whatever God gives is for appropriation, use, and exercise—the universe permeated with thought; the mind endowed with reason and taste; the heart and conscience with spiritual functions. No light is intended to be hid under a bushel.

The application to nations is apparent. Our thanksgiving days are intended to remind us of our blessings and their source, and to inspire us with gratitude to their Author. From our hearts, as altars, incense of praise is to ascend to God. But is that all? Is the nation's thanksgiving to end with Thanksgiving-day? Then our songs and prayers are but a breath, which appears for a moment and then vanishes. The condemnation of such thanksgiving is, Ye say, but do not. Whatever its apparent fervor and devotion, its essence is hypocrisy. The son who says, "I will not," but afterwards goes

and does his father's bidding, is commended by Christ above that one who says, "I go, sir," but goes not.

Instead of stopping with a verbal gratitude, let us to-day rather give that which is real, which consists in the use of our blessings, as God intended. It will be in harmony with the spirit of our text, and of this day, if we consider

#### THE PROPER USE OF NATIONAL BLESSINGS THE BEST EVIDENCE OF GRATITUDE.

1. Let us look at our national blessings in order to learn the measure of our responsibility. These blessings may indeed be viewed solely for the sake of self-congratulation or idle boasting. This all Pharisees do, in order to thank God that they are not as other men. It is also humiliating when a nation's glory consists, not in what it is or does, but in what has been done for it by nature or history. Are the African *people* noble because their *countries* have broad rivers, extensive lakes, sublime mountains, and a soil so fertile that they can live in idleness? Are the New Englanders more base than the Mexicans, because their climate is more rough, their sky less sunny, and their land less rich? A nation's glory or disgrace is in the people, never in the soil.

Equally foolish is it when a nation's glory is placed in its wealth or material prosperity. Rome's wealth was the load which weighed down the people, the burden which at last crushed the empire. It encouraged idleness, led to the enslavement of the poor, became the agent of low ambition, and the minister of every species of lust, corruption and crime. Even the Roman virtues could not survive the greed for gain, with its attendant sensuality and lust of power. The world has looked to Rome for lessons in statesmanship; but it teaches no lesson more eloquently than this, that institutions built on golden sand, instead of the rock of virtue and truth, cannot endure.

In a country whose principles make nobility personal, not hereditary, it would be a singular perversion to view the history of the past as conferring

any excellence on the nation to-day. The culture, virtue and religion of former ages ennoble the present only so far as they are appropriated and made a present factor in the national life. A nation's poverty is never more abject than when all its laurels are in the past. Is not the Greece of to-day all the more melancholy because it had a period of renown unparalleled in the history of literature and art? And is not the degradation of Palestine all the more sad when we remember that it was the home of Isaiah, Jesus and Paul? A country which lives on its past achievements is like families whose excellence is all in ancestors long ago dead and buried. The glory of some lands is in their ruins.

But the case is different when, instead of looking at these things for vanity or boasting, they are viewed as giving us the greater problems to solve, and as placing on us heavier responsibilities. Ought not the steward to know the greatness of the trust committed to him? If he does not, how can he be faithful in that which is least, as well as in that which is greatest?

Let us, then, contemplate our advantages and blessings as God's gifts, as a trust committed unto us as His stewards. As a people, our blessings are peculiar. Our vast and fertile territory, with agricultural and mineral resources of inestimable value, together with our industries and commerce, have made ours a singularly favored land, the envy of other nations. The wealth accumulated in our western empire is almost fabulous. And yet we are so young that, as a nation, we are only beginning to be; and what has already been attained is but a faint prophecy of what may yet be expected. Besides, we have no neighbor to fear, and need no large standing army; we can accumulate and develop treasures without the least fear of hindrance. What we do or become depends wholly, or almost wholly, on the impulse and energies of the nation itself.

But it is not merely in natural ad-

vantages that we are bounteously favored. The beginning of our national life on this natural basis has been peculiarly fortunate. We were not obliged to develop our civilization from barbarism, but were enabled to begin with the degree of culture already attained in Europe, the product of a long line of progress. Nor is it a disadvantage that various nations have contributed to constitute the one American people. The mingling of different nationalities has brought together the peculiarities of many peoples, and has added variety and richness to the national life. Only where there is unpardonable abuse can this union of the elements of different civilizations fail to produce a higher form of culture and a superior nationality.

We have all the energy, the inspiration, and the hope of youth. Ours is the new world—and what a meaning in that expression! A hope rather than a memory; a past, and yet more a future! Being yet in a formative state, we are not obliged to run in the grooves made by time, or to stick in the ruts made by custom. We have no corners or garrets in which traditions have heaped broken furniture; in which the ages have deposited their rust and dust and cobwebs, and where the ghosts of the middle ages lurk to frighten people in broad daylight. Our national life is not an ivy growing in a ruin, but an oak in a rich soil, and in the free air and bright sunlight.

Our religion is free, and can develop according to its own inherent energies. In principle, at least, all are equal before the law, and the same privileges belong to the poor and the rich. Here, as nowhere else, all depends on the energy and ability of the individual. We glory in the fact that we belong to a land in which a rail-splitter and a boatman attained the Presidency. It is no disgrace to one of our best orators that he was born a slave. Many of our greatest men have come up from the humbler walks of life. We can well afford to look with compassion on all worthless family pride so long as our

only nobility is that of well-directed energy, of sterling character, and vital godliness; so long as there is no aristocracy of wealth to grind the poor, and superciliously sneer at real merit and profound scholarship.

Blessed with principles of government admitted to be the highest, we have also been blessed with a development which indicates real growth. We are now united as never before; the elements of discord rapidly disappearing, and the States retaining their independence, yet constantly growing into a perfect union, so as really to form "one from many." With all excesses and wildness and lawlessness in some parts, the heart of the people has been for the right; and virtue and religion, in church and in school, have been controlling factors in the growth of the national life.

Add to all this the signal blessings of the year. On the whole it has been prosperous. The farmer, the laborer, the mechanic, and the manufacturer have been blessed, wonderfully blessed, when compared with those in other nations. There has been peace without, and peace within our borders. There have been no devastating plagues, and great calamities have been comparatively few. Religion has prospered; our schools and colleges have flourished; our people are growing in the desire for higher education, and the facilities for its attainment are rapidly increasing; there is a growing determination to secure more purity in political affairs; and not the least blessing is a President who began his administration under the most painful and most trying circumstances; yet to-day is esteemed by all parties as not only honest and upright, but also as earnestly striving to do full justice to all sections and all parties; a President of whom we can be proud at home and abroad. Many of us bring this tribute the more cheerfully and gratefully, because when he began his office our hopes were darkened by our fears.

These, and more than we can tell, are our gifts; these are indications of the

measure of our responsibility. Surely if ever much was given to any people ours is that nation. And comparing our land with others, we can truthfully say, "He hath not dealt so with any nation."

When so much is given to our nation, is it any wonder that on this day we look joyfully across the deep to the land so highly favored and so marvelously prospered? We gratefully rejoice in it as our home; and though thousands of miles away, we feel an interest in all the affairs of that land, and share its prosperity. Its peace, its freedom, its thanksgiving, are ours. And when, in foreign lands, amid strange tongues, we see its banner unfurled, it thrills us so deeply because it is the emblem of so much the heart prizes most.

"Ah! when the wanderer, lonely, friendless,

In foreign harbors shall behold

That flag unrolled,

'Twill be a friendly hand,

Stretched out from his native land,

Filling his heart with memories sweet and endless!"

In order to appreciate the land for which to-day we give thanks, we need not depreciate other countries. It is not the world, neither is it the embodiment of all excellencies. Indeed we must admit that it has many defects. But if other lands surpass us in the fine arts, in science, and in various departments of scholarship, we need not blush to admit that youth has not the advantages of age. Our land is not so poor as to need falsehood to exalt it; nor is it so degraded as to need hasty, superficial and ignorant comparison with things not understood, in order to promote its glory. It rather rejoices in sons and daughters who can appreciate its excellencies without being blind to its defects, and who, when they travel far, gather honey from every flower, and then return to enrich the hive and bless all its inhabitants.

2. In view of the much that is given, what is required of us? The gifts bestowed are so many talents which may be buried or put to usury. Many a youth, with every advantage of wealth

and opportunity, makes his life a blank or a blot. The advantages of individuals and nations are by no means the measure of their greatness. The much that is given to us is seed to grow or to perish; it is a foundation, not a superstructure, for that is yet to be reared; it is opportunity to be embraced or neglected.

Other peoples have a long, rich, past—a history whose crowded pages are adorned by thoughts and deeds on which memory delights to dwell: our land, however, is the land of hope. But where the hopes are brightest the disappointment, if they are not realized, will be so much the greater. Was there ever in the past such a concentration of hope anywhere else as in Rome, when at the sway of its sceptre the nations of three continents bowed their necks as under a yoke? That hope of wealth and power and possessions has been realized in a chaos of ruins where the palace of the Cæsars stood, in a forum where you “stumble over recollections,” realized in broken columns, disfigured triumphal arches, and in a waste of desolation which staggers thought and bewilders the imagination. The land of hope may not be the land of realization.

In the commingling of different nationalities to form one new nation, there is a striking parallel between our country and Greece. The inhabitants of that classic land had come from Europe, Asia and Africa, and, together, formed a new people. Attica especially, where the highest culture was attained, was the refuge of persons from different tribes and families. All these nationalities were so amalgamated as to form a new one, each contributing his part to form the whole. Besides this, Greece was the inheritor of Oriental culture, just as America inherited the far richer and more perfect European culture. But the greatness of Greece in the world's intellectual culture consisted in the fact that it was more than an heir; it worked over what it had inherited, made it its own by earning it; then gave it the flavor of the new soil

in which it was to flourish, and made it the basis of original research and intellectual progress. It was not its heirship which made Greece, but it helped; its greatness was in its native genius which appropriated and developed its vast accumulations, infused into them its own spirit, and made them its ministers. The Greek mind occupies its solitary place in history because it was greater than its possessions, and richer than its wealth; because it was not buried beneath its load, but was the living seed which made these accumulations the soil in which it grew. In the midst of wealth and power and luxury and beauty, the Greek mind remained true to itself; and these things were but the sunlight and rain, which it drew into its life, and transformed into its thought and wrought out into symbols of its ideals.

If God has a special mission for America it certainly does not consist in the fact that that land is to be an estuary into which the peculiarities of other nations are to be permanently deposited by the stream of emigration. No one can doubt that America itself is to be peculiar, with an individuality and nationality of its own, to which others may contribute, but which they shall not overwhelm or sweep away. No one believes that the Western continent was so long hid in order that at last its civilization might be but a copy or reproduction of the peculiarities of other people—a chromo instead of an original. That God has some special design for our country is a deep conviction of our national thought and the inspiration of our hope. And sadly recreant shall we be if, with our peculiar gifts and peculiar history, we do not realize the hope of attaining peculiar results. What a waste and what a failure if, with a peculiar land and surroundings, with a peculiar commingling of people, and with peculiar institutions, we are simply lost in the great stream of history, without even a distinct current to mark our course!

We live in an age when there is a remarkable awakening of national feel-

ings. The consciousness that peculiar race and language and history and custom involve peculiar rights, privileges, duties and destinies, has been aroused with astonishing unanimity in different lands. This is true of the Poles, the Hungarians, the Bohemians, the Irish, and many others: they view the loss of their nationalities as the extinction of their individuality. Russia, Austria and Turkey are perpetually agitated by the efforts of the various peoples to preserve, manifest and develop their native distinctions. Among our own people, the same spirit has been aroused; and especially since the war has there been a marked growth of national feeling. The sovereign States form one sovereign nation, with one government, one hope, and one destiny, and all different from those of other nations.

It is the opinion of many foreigners, and the fear of not a few Americans, that amid the development of conflicting interests, our vast country will eventually fall to pieces, so as to be under separate and perhaps antagonistic governments. No man can lift the veil of the future. We cannot foretell the result of the union of various peoples, of the development of sectional interests, and the end of the religious conflicts in our land; but it is evident that the danger of disruption is likely to increase when our fifty have grown to hundreds of millions, unless the national thought and sentiment and life form a strong bond of union, and so cement the different parts together that conflicting political, industrial and religious views and interests cannot rend them asunder.

The national life is to be the product of all the various interests of the nation, the fruit of its liberty, its wealth, its power, its culture, its religion. The nationality, fully meeting the measure of our responsibility, must apprehend its destiny as transcending the mere possession and enjoyment of wealth and power and prosperity; it must recognize its mission to recommend freedom to the nations by making it attrac-

tive; it must prove that a people ruling themselves can have an honest ballot, pure officials, and well-governed cities; it must make its free Church so powerful that its influence shall bless all the elements of the people's life; it must be educated, or freedom will dig its own grave; it must elevate the masses so as to make them worthy of being freemen; it must rest on truth as the only immovable basis; it must do right for right's sake; it must learn from all peoples, in order that it may form aright its ideals, and it must draw from all, in order that it may realize those ideals; it must train its sons to sacrifice themselves for the nation—not to sacrifice the nation to their selfish interests; it must welcome the foreigner if he will become a living member of the national organism, but it must know how to protect the land from becoming the den of assassins and of the plotters of murder; it must be a nationality in which the people, the whole people, reign; but under God, subject to His law, in accomplishing the mission given by Him, and attaining the destiny appointed by Him. Not by mere sentiment, but only by hard work and through severe struggles can we hope to meet what is required for the much that is given. The creation, development and maintenance of a distinct nationality, is the condition for the proper position and the peculiar mission of the United States among the nations. When that is gone, nothing will be left to distinguish us as a nation. Its protection and ennobling are our first duties in meeting our responsibilities. All strangers may here find a home, but only on condition that they become true Americans. This is the absolute condition of self-preservation, and our holiest duty. And self-protection may mean that no man who cannot read his ballot shall be permitted to cast it, even if it deprives him forever of doing what he is not fit to do, and what may prove to himself and the nation a source of danger.

By developing such a nationality, and all that it involves, we shall prove our gratitude by our lives. Then, and then



only, can our land realize what one of our favorite poets has said:

"Here the free spirit of mankind, at length,  
Throws its last fetters off; and who shall place  
A limit to the giant's unchained strength,  
Or curb his swiftness in the forward race?"

To no other people is the exhortation to be true and godly so significant for the national welfare as to a nation of freemen, whose life is in their own hands. If the nation perish it can only be because the people commit suicide.

In view, then, of our national and individual blessings and responsibilities, let us make the text the inspiration of our deeds: "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

### MARTHA'S OVER-ANXIETY.

BY REV. EZRA TINKER, [METHODIST],  
NORTH CONWAY, N. H.

*Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, etc., Luke x: 38-42.*

On the eastern slope of the Mount of Olives, and nearly a mile from its rocky summit, nestled a quiet village, which has been made memorable by the footsteps of the Savior and the scenes which transpired there during His life on earth. It was there that Christ wrought His greatest miracle in raising Lazarus to life. It was there, in the house of Simon the leper, that the anointing occurred, concerning which Jesus uttered these words of prophecy: "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." It was from Bethany that the procession began its march toward Jerusalem, amid the shouts of the exultant multitude, that cried, "Hosanna to the son of David, blessed is he that cometh in the name of the Lord; hosanna in the highest." It was near Bethany that the risen Lord, after His forty days sojourning with His dis-

ciples, and after His commission to them, and His farewell benediction upon them, ascended to His throne on high.

It was during Christ's round of Messianic duties that He reached the village of Bethany, and was received by Martha into her home. The presence of so distinguished a guest, elicited all the skill of the sensitive and industrious hostess, who was eager to lay everything under tribute to the physical comfort of her Lord and Master. There is no intimation that Mary was negligent in due attention to Jesus. But Martha, in her extreme anxiety to minister to Him complained of her sister's seeming indifference. But Jesus mildly rebuked Martha and commended her sister's conduct.

We may learn from this interesting household scene that it is possible to be over-burdened with the ordinary secularities of life. There are imaginary wants, which, to an over-sensitive nature, and to an active mind may assume the dominating influence of real wants and absolute necessities. Our desire for large possessions may create an uneasiness which will not be assuaged, even after our laps are filled with abundance. Old age may find us as eager to accumulate as when in the flush of young manhood we entered upon our career of business activity. The modern facilities for the accumulation of wealth and the numerous avenues through which comforts and luxuries may be obtained, have only served to intensify men's anxieties to increase their possessions. If wealth brought with it rest of mind, comfort of heart and joy of soul, and strengthened the purpose to be good and to do good, then anxiety to be rich might be commendable. But the history of men's lives does not teach us that large estates, and vast material resources produce corresponding elevation of soul, and consecration of heart to noble ends. Our millionaires are not the greatest benefactors of the race. Many of them live and die without any generous plans for aiding the unfortunate and bettering the condition of the

race, while that which is of the utmost importance to them is entirely neglected. Even those whose purposes are of a higher type sometimes become so encumbered with much serving, as to neglect the weightier matters of the law and lose the spiritual gifts so essential to a proper development of the moral and spiritual nature.

With what constant anxiety are we asking the question, What shall we eat, what shall we drink, and wherewithal shall we be clothed? "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Consider the lilies of the field, how they grow, they toil not, neither do they spin. And yet, I say unto you that even Solomon in all his glory was not arrayed like one of these. Therefore take no thought saying, what shall we eat, what shall we drink or wherewithal shall we be clothed? But seek ye first the kingdom of God and his righteousness; and these things shall be added unto you."

In the light of such Scripture teaching, it is evident that mankind are not encouraged in idleness and slothfulness, but are urged to diligence and activity and industry along legitimate channels. And the more thoroughly we comprehend the teachings of revelation, the more fully we imbibe the spirit of the gospel of Christ; and the more thoroughly we are consecrated to that which is pure and good, the more intensely active we shall naturally become.

Among the busiest men of the present age are some of the most devout and religious people in the Church—men who subordinate worldly interests to religious ends, and look upon themselves as stewards who must give an account of their stewardship to Him to whom belongs the wealth of the universe.

It speaks volumes for the gospel of Christ, when the brave and tried soldier thinks more of an hour alone with Jesus on the eve of battle, than days in council with the most skilled military experts. It thrills the heart of a great nation when it knows that its chosen chief is a man of prayer and never en-

ters upon the duties of the day without invoking the divine blessing upon himself and the people. It lends stability to any great enterprise when it is known that the conspicuous leaders in it are more intent on honoring their Lord and Master than in promoting their own individual interests.

In this age of commercial activity and gigantic enterprises, when worldly ambition dominates so many minds, when temptations to wrong-doing are so rife, and when almost daily the public is startled by defalcations and suicides, it is well for Christian teachers to call the people back to the fundamental principles of the Gospel, and to reiterate the words of Christ himself, that a man's life consisteth not in the abundance of the things which he possesseth.

There is one thing needful to make a home what it should be, and what the Lord intended it to be, and without that one thing no home can be an ideal or scriptural home. There are homes palatial in all their appointments, invested with all that taste and skill can devise, and yet they are repulsive as the walls of a dungeon, because there is no love within them, no beauty of Christian grace, no delicate touch of sympathy, no gentle words of loving assurance, no open Bible, no altar of prayer for the burdened soul.

We live so much on the lower plane of our natures; we are touched so constantly by the things that appeal to our animal senses, that we are in danger of forgetting the higher plane, and neglecting the things that address themselves to our spiritual senses. Raised to the dignity of an intelligent moral and responsible being, man has powers and faculties whose demands cannot possibly be satisfied by that which simply responds to the outward and physical nature.

The testimony of those who have exhausted all earthly resources, and yet have become more and more dissatisfied and restless, and miserable, coupled with the testimony of those who assure us that they have found the secret of true happiness, in a perfect subordina-

tion of the physical to the spiritual, to put forever to silence those who are seeking to obtain solid happiness in the things that perish. Above the din of battle and the clash of arms; above the confused noise of the rushing, bustling world, I hear the gentle voice of Him who spake as never man spake, saying: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The human consciousness is so benumbed by sin, that it often fails to respond to the voice of truth; and the human mind is so occupied with material things, with the pressing demands of the physical nature, that it often fails to discern those spiritual realities, on the right apprehension of which depends our present enjoyment and eternal welfare. Opportunities freighted with the greatest possibilities and richest blessings are forgotten, amidst the numerous and distressing cares which worry and torment us, while the Master is close by our side for the purpose of whispering that there is a better way to spend the precious moments of life. When will those who are professedly Christian, and anxious to be busy and useful, learn the lesson of dropping what we have no right to carry, and of hastening to the feet of the Savior, whose words of wisdom will more than repay us for every moment snatched from the round of secular pursuits.

Whatever we may fail to possess of educational advantages, of social privileges, of material comforts, there is one thing that we cannot safely do without, namely: a personal, vital and saving interest in the redemption of Christ. Poverty of purse may bring present discomfort, but nakedness of spirit will produce everlasting shame. The former may be endured, but the latter can bring nothing save unspeakable misery. If you are cumbered with much serving, it may prove fatal to your eternal interests, or at least prevent your highest

spiritual achievement. Mary's position at the feet of Jesus is better than Martha's much serving, in the presence of a speaking, teaching Savior.

### THE WISDOM OF SOLOMON.

By J. B. THOMAS, D.D. [BAPTIST],  
BROOKLYN.

1 Kings x: 1-13,

The Old Testament revelation is given "in many parts and in many ways." Its characters, as well as its rites and laws, are fragmentary and immature. The "beauty of holiness" is a full circle, no matter from what angle it is seen; but their "perfectness" is only relative; they are segments of the circle—convex on one side indeed, but concave on the other. Some one quality stands out in bold relief, and by that they are henceforth commemorated, while all else falls into shadow. Abraham thus incarnates for us faith; Moses, endurance; Samson, strength; Elijah, zeal. On the side of actual works Abraham was no more "found perfect before God" than before the nineteenth century. Moses also "spake unadvisedly with his lips;" Sampson's strength melted in the bewitching Vale of Sorek, and Elijah's courage dwindled to childish petulance under the juniper bush. It is necessary, therefore, in studying the records of the early time to bear in mind that "the law made nothing perfect," and that the highest ideals of that age are shadows only, although shadows of the true.

It will not be needful to hammer open the narrative before us, for our Lord Himself has furnished us the lawful key to it. "The Queen of the South shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here!" Following this authoritative hint, we recognize the one noteworthy feature in the character of the Queen of Sheba to have been her earnest pursuit of wisdom. Solomon's one legacy to men also is not the memory of his royalty or his riches, but of his

"wisdom;" for that alone truly made him great. Indomitable earnestness in inquiring is thus impliedly commended, and the high merit of Solomonian wisdom recognized by the divine Teacher. But the narrative is treated, not as something to be looked *at* only, but rather to be looked *through* in search of "some better thing" beyond. Good was the quest of the earnest queen, and great was Solomon, whose wisdom she sought to hear; but far better the yearning for the "wisdom from above," as the Son of God is "greater" than the earthly son of David.

On our Lord's authority, therefore, we may fairly assert that

I. WISDOM IS WORTHY OF DILIGENT PURSUIT.

The Queen of Sheba lived in the intellectual dawn of the world, and her country was in the shadows behind the dawn; but she was among them "that watch for the morning," and that "come to the light" when its first beams appear. She was not content to "hear of" the wisdom of Solomon, but must "hear" it also. When we remember that the breadth of the earth interposed in vain, we are reminded that

1. *Wisdom does not come unsought.* The Balearic mothers hang their children's food on the limbs of trees, and they must go hungry until they can bring them down with the bow. So God lets the vein of gold look through but not lie open upon the rock. He puts the star-depths within reach of the telescope, but not of the naked eye. The secrets of nature are given up to the wit and not to the listlessness of men. "The clouds may drop down titles and estates," but "wisdom must be bought." In vain, however, is "the price of wisdom in the hand of a fool," if he have "no heart to it."

2. *"Wisdom is the principal thing."* All else is appendage. In Solomon's prayer at Gibeon he "showed his wisdom," as Dean Stanley says, "in asking for wisdom;" for in getting the fountain-head he got the stream. Our success in life depends not only on a right perspective—that is seeing great things as

great—but on a right order—that is, seeking first things first. In vain does the rich man "lay up much goods for many years" for his "soul," if he has not first made certain that he will have a "soul" beyond to-night. Wisdom "held (even) in her left hand riches and honor" for Solomon. She, and not they, made him known in "the uttermost parts of the earth."

3. *Wisdom is akin to piety.* It is the righteousness of the mind as that is the righteousness of heart and life. The wise man knows the truth, the religious man does the truth. And this is practical wisdom; for all sin is folly. The sinner breaks himself upon or grinds himself to powder under the rock which is always in the way, and on which the wise man builds. True science is no more at right angles with true religion than the multiplication table with honest dealing.

A second proposition fairly warranted by the word of our Lord is that

II. THE TRULY WISE ARE TRULY GREAT; "great," that is, in the sense of being fairly entitled to confidence and homage. Our knowledge of Solomon is scanty, yet sufficient to show him a man of great accomplishments, for,

1. He had a rare acquaintance with the facts of nature, with "trees" and "herbs" and "fowls" and "creeping things" and "fishes." The accuracy of his information concerning some of these is truly wonderful—his statement as to the habits of harvesting ants for instance, long disputed, being just now thoroughly vindicated.

2. He "knew" better than most "what was in man." His writings show ample knowledge of affairs and of the subtler agencies by which men are affected. His counsels betray the ripe judgment of an experienced man of the world, and vindicate their sagacity in current experience.

3. He had "largeness of heart." His large intercourse with other peoples had brought breadth of view and deliberateness. His utterances are neither provincial nor ephemeral; they are the fruit of judgment, not of pas-

sion, and so belong to all men in all times.

4. He had an eminently quick and penetrative glance. He did not look round the circumference, but shot at once to the centre. His prompt judgment concerning the disputed babe revealed such an instinctive discernment. The Proverbs gathered in his name (and no doubt largely his own) show how well he could condense and hammer vague notions into stinging "goads;" or to use Lord Bacon's figure, into "edge tools of speech which cut and penetrate the knots of business and affairs." Not he who sees things, but he who sees into them, reaches the truth and may fairly be called wise. But our Lord reminds us again that

### III. THE EARTHLY IS BUT THE SHADOW OF THE TRUE.

Commendable as was the zeal of the queen, and splendid as were the attainments of the king, there were manifest flaws in both, for,

1. *Her notion of the nature and function of wisdom was low.* Her supreme test was the ability to answer "hard questions," and when her riddles were mastered she was satisfied. The Pharisees, in the same spirit, asked entangling questions of the Great Teacher as though aptness in solving conundrums were the fit criterion of the Divine. "Smartness" is still confounded with, or preferred to, wisdom in some quarters.

2. *The wisdom of Solomon could not save him from ruin.* All worldly wisdom is fallible being limited in scope to the inductions of experience, and narrow in appeal since it points mainly to prudential motives. The "wise are taken in their own craftiness;" wise in the abstract and for others, they are blind and weak for themselves.

3. *In his old age he pronounced it "vanity" and pointed beyond.* He tried the great experiment under the best conditions, "for what can the man do that cometh after the King?" But the "conclusion of the whole matter" was a warning cry to the young to "fear God and keep his commandments" as the supreme wisdom. Only He who is

"greater than we," as taught the "wisdom" "wise unto

### "THOUGH

BY REV. CHAS.

*Martha said: "I will rise again to-day. Jesus' resurrection cannot come though I die."—John*

Martha is a believer. Th with such o their care. ' Lord or ques says, yet they "How shall

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I. I ask yo STREAM OF ( OTHER STREAM)

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II. View th comfort rom

It plainly t the life of Hi only channel from Jesus o tion of Christ 4. To conclus in Christ and sweet reflecti liveth and be die."



"Ah," saith one, "you don't know what I am." No, and I don't want to know what you are; but if you are so far gone that there seems to be not even a ghost of a shade of a shadow of a hope anywhere about you, yet if you believe in Jesus you shall live. Trust the Lord Jesus Christ, for He is worthy to be trusted. Throw yourself upon Him, and He will carry you in His bosom. Cast your whole weight upon his atonement; it will bear the strain. Hang on Him as the vessel hangs upon the nail, and seek no other support. Depend upon Christ with all your might just as you now are, and as the Lord liveth you shall live, and as Christ reigneth you shall reign over sin, and as Christ cometh to glory you shall partake of that glory for ever and ever. Amen.

### LOOKING AT THE UNSEEN.

By B. M. PALMER, D.D. [PRESBYTERIAN],  
NEW ORLEANS.

*While we look not at the things which are seen, but at the things which are not seen.*  
—2 Cor. iv: 18.

This is one of the passages so frequent in the writings of Paul, in which human language wrestles in its agony to utter the deep things of God. Word is doubled upon word, and emphasis is piled upon emphasis, in the effort to construct a form of speech that shall not break down under the intensity of the thought.

LET US CONSIDER THE ADVANTAGE OF A STEADY CONTEMPLATION OF THINGS UNSEEN AND ETERNAL.

I. It brings repose to the spirit amidst the ceaseless changes of life.

II. The presence of the unseen and eternal gives assurance of the final triumph of truth and rectitude.

III. The sense of things eternal gives endurance to bear the pains of present discipline.

IV. The contemplation of eternal realities places this life before us distinctly as the sphere of duty and of toil.

Only let us look across the border at the crown which awaits the conqueror, and we shall esteem this life precious because of the conflicts in which we en-

gage. If there be a lot which angels might envy, it is that which grace assigns to us fighting the Lord's battle against sin, and chanting at last the triumphal song to Him who has "redeemed us by his blood and made us kings and priests unto our God." (Rev. v: 9.)

### FUNERAL SERVICE.

LIFE A SHADOW.

By REV. W. H. LUCKENBACH [LUTHERAN],  
GERMANTOWN, N. Y.

*Man is like to vanity: his days are as a shadow that passeth away.*—Ps. cxliv: 4.

THIS is David's answer to his own inquiries, "Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?" God's eternity flashed upon his thought for a moment. Man's brief life contrasted with His everlastingness is hardly worth naming: *man's "days are as a shadow that passeth away."*

On many a morning you have seen the mountains bathed in a flood of golden light. And as you gazed at the tableau of glory, wrapt in admiration, one and another cloud crossed the disc of the sun, and cast upon their green slopes shadows of various forms. Leisurely and gracefully moving along, your eye following them the while, they were soon out of sight. Unsubstantial and transitory, their only use seemed to be, to chequer for a moment the scene that bewitched you. Something like this David meant when he said, "man is like to vanity; his days are as a shadow that passeth away."

It follows, then, from this poetic fact, that

#### I. HIS LIFE IS LIMITED.

Of 1,000,000 people, one-half will be dead in less than half a century; and of the other half but one person, probably, will live to hear the bells ring in his centennial anniversary.

It would be a ponderous volume, indeed, to handle, if, in a biography, entitled *The Life of Mankind*, there were included but a few items of the earthly history of every individual man, woman

and child, since man was made. It would take our survivors a long while to find the leaf in such an immense book where your and my name were mentioned; and *there* they would see it, probably, in parenthesis, since your and my little, limited life, as compared with the aggregate life of our race would be worth only such mere incidental mention.

And all figures and illustrations fail to give an adequate conception of its brevity or likeness, as compared with the limitless future life. Little, short, brief as is our present life, yet of the grave responsibilities it involves, the truth so tersely stated by the poet should ever keep us thoughtful :

"I am, and I can never cease to be!"

But it follows, too, from the fact predicated of man in our text, that

II. HIS DAYS OUGHT TO BE WELL SPENT.

What false notions of "living well" obtain in the world! The sensualist often urges the very fact, solemn as it is, that "to-morrow we die," as a sufficient justification of his eating, drinking and merriment. The covetous think that to "buy and sell, and get gain," is the best use of life—a fiction exposed by the Master who said, "a man's life consisteth not in the abundance of the things that he possesseth." The ambitious think that life is lost if distinction be not gained. But

"Why all this toil for triumphs of an hour?  
What though we wade in wealth, or soar in fame?  
Earth's highest station ends in 'Here he lies'—  
And 'dust to dust' concludes her noblest song."

So often deceived, as man is, by false ideas of what constitutes a well-spent life, in order to his correction, and, hence, his highest good, time and again he should be heard whispering this prayer, "So teach us to number our days, that we may *apply our hearts unto wisdom.*"

These thoughts lead us to the consideration of another deduction from the impressive truth of our text, that man's life is so very like a shadow. It is that

III. HIS DAYS OUGHT TO BE DEVOTED TO THE SPECIFIC END TO WHICH THEY ARE GIVEN HIM.

There is no better definition of "the chief end of man" than is given in the Westminster Catechism: "To glorify God, that we may enjoy Him forever." Who makes this the centre of his revolving life will feel no regret when he finds its wheels wearing out.

This narrow life is but the small ante-room of a vast, mysterious temple, ETERNITY. And in this little room we are expected to robe ourselves for presentation to the "King, invisible and immortal." Ever since time began He has been giving audience to the children of men, who, in response to his summons, have left this life, and, once in His presence, cannot return to us again.

Life's best use is to acquire the necessary meetness for presentation to, and an eternal residence with God and heavenly society.

"It matters not how long we live, but *how.*"

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

### Drunkenness.

(Lesson for December 7, 1884.)

By THE REV. GEO. E. REED [METHODIST],  
BROOKLYN, N. Y.

Golden Text: *Be not among wine-bibbers; among riotous eaters of flesh.*—Prov. xxiii: 20. Lesson, Prov. xxiii: 29–35.

VISITING some years ago the Hartford Institution for the Insane, the guide of the party pointed out, in one of the lower wards, a poor, grovelling wretch, from whom, as the result of nameless and abominable habits, every vestige of humanity seemed to have gone, leaving

a beast in human form. Horrible in appearance, filthy in dress, snapping and snarling with rage whenever approached, the poor creature—once a man of wealth and social position—yet served in living one useful purpose, namely, that of warning to the hundreds of young men, the victims of similar habits, brought thither, sometimes by keepers, sometimes by friends, that in the awful spectacle there presented they might see the inevitable outcome of the courses upon which they had entered, unless reform or kindly death should

intervene. And yet terrible as were the results of this poor creature's sin they were, nevertheless, scarcely more terrible than those declared by Solomon four thousand years ago, to be the position of the wine-bibbers and gluttons of his and every age.

Then, as now, wine was a mocker, strong drink was raging; and whosoever was deceived thereby was not wise.

How life-like, how sadly familiar the picture hung out to view. Looking upon it one would think that but yesterday the artist had stood face to face with the blear-eyed, red-faced, feature-battered, contentious, foul, and ill-smelling tatterdemalians, huddled in the tramp-room of yonder city station-house, rather than in the streets of a city of four thousand years ago.

And yet, familiar as is the picture upon which he looked, and upon which some look every day they live, it, nevertheless, is one upon which many to-day look with the indifference of fancied security, or the impatience of ignoble and sordid selfishness.

Yonder young man—the one there by that gilded bar, under the light of that flashing chandelier, surrounded by well-dressed companions, his ear greeted with voluptuous and dreamy music, his eye feasting the lusts of his heart as he gazes upon the splendid but indecent colorings of the picture hanging there upon the wall, what recks he that at the last—at the last—that red wine will bite like a serpent, will sting like an adder? What knows he of the horrors of drunkenness? Thus far he has seen it only in its *amiable forms*. Yonder merchant immersed in business cares, coining, it may be his very heart's blood into gold, what cares he that within a stone's throw from his office men are living and dying like brutes through strong drink? What *will* he care, until some day word comes that his own son yesterday was found drunk in the gutter?

Yonder wife and mother, living her sheltered, protected life, nursing her delicate loves and sympathies, willingly ignorant of the tides of suffering surging

about her dwelling, what cares she that thousands of her sisters are fattening the soil of Potter's Field through the fatal power of that same ruby wine, which to her is but a thing of beauty and of joy? What *will* she care before upon yonder splendid carpet there shall lie in drunken stupor the limp and nerveless form of the man—the husband—of whose danger she has never even dreamed?

To know what drunkenness is, to be able to picture it in all its horrid reality, to know why it is that God has so thundered against it, why that men everywhere are so lifting up their voices against it, go forth and study it for yourselves. Leave your comfortable houses, sicken for once your delicate sensibilities, and go forth. Take Solomon's arm, or better yet, that of yonder policeman; go with him where drunkenness holds its orgies of lust and blood. Plunge down, down, down into yonder "Dive," climb yonder rickety stairway, enter yonder shattered door, look at those piles of dirty rags whereon are lying mother, father and daughter, all under the influence of liquor. Look into those bloated faces, purple of skin, open of mouth, and gashed with wounds. Enter yonder alley where women, or what once were women, are shrieking, fighting, blaspheming, or pawning their very shawls from off their bodies for strong drink. Pass into yonder saloon, at whose counter men, once glorious in their strength, are squandering in a night what might keep themselves and their families for months in comfort and ease.

Follow them to their wretched homes. See children flying from their presence, see the poor wife as over the body of her fallen pride she pours into the ears of the Father the agonizing cry, "How long, O Lord, how long?" And when you have seen all, you know what Solomon meant when he said: "My son hear thou and be wise, and guide thine heart in the way. *Be not among wine-bibbers; among the riotous eaters of flesh; for the drunkard and the glutton shall come to poverty.*"

That the picture may be more deeply impressed look again, and closely.

1. Consider how strong drink causes *physical degeneracy*, v. 29. The image of God defaced into that of wretches with blar eyes, shattered nerves, palsied limbs, and the hundred other disorders induced in the system by the introduction of a liquid with which every part of the human system is at war, until the last vestige of it has been expelled; which, as one has said, comes in an enemy, remains an enemy when in, or too strong to be resisted and expelled, and conquers the citadel and destroys the life. *And this in bodies made to be temples for the Holy Ghost!*

2. Consider the *mental deterioration* hinted in vs. 29, 34. "Contentions," "babblings," clouded judgments, besotted intellects, wasted powers—what a category of appalling results in the line of mental deterioration through strong drink, the history of the Saxon race alone could furnish!

3. Consider the *moral ruin* it occasions, v. 33. *Thine eyes shall behold strange women, and thine heart shall utter perverse things.*

(a.) Wine is oil to the fire of lust. No brothel could subsist without wine or strong drink, as an ever present auxiliary.

(b.) Wine makes the tongue unruly, extravagant, unseemly, obscene. What shame would mantle the cheeks of men could they have a stenographic report of the ridiculous, incoherent, obscene, blasphemous, silly sayings falling from their lips during the preceeding day's debauch! Truly when the wine is in the wit is out.

(c.) Consider the hopeless slavery into which the victims of strong drink are plunged, v. 35. *I will seek it yet again.* Yet again and again, until death shuts down the curtain of hope forever; *for no drunkard shall inherit the kingdom.*

Do then thyself no harm; be not among wine-bibbers; among riotous eaters of flesh. This for thyself.

For others, like the Nazarites of old, like the children of Jonadab the son of Rechab, drink neither wine nor strong

drink, so long as by it you cause to stumble or tempt to ruin the soul—the priceless soul—of thy brother, thy brother for whom Christ died.

### Vanity of Worldly Pleasures

(Lesson for December 14, 1884.)

Eccles. ii: 1-13.

By ARTHUR T. PIERSON, D.D. [PRESBYTERIAN], PHILADELPHIA.

"To understand the specific use of each book in the Bible," says Bishop Percy, "is the best possible commentary, and often makes needless any other." What, then, is the object of the book from which this lesson is taken?

It is to show that *human life, looked at from any point of view which this world affords, is a failure.* Whether we take our stand on the lowest or the highest level, whatever be the comparative breadth of prospect or range of horizon, all is vanity and vexation of spirit. This world, however little or much of it we have and hold and enjoy, cannot satisfy the demands and desires of man's soul. In other words, *man is too big for this world.* He is a half hinge, whose only complement is an unseen sphere of life and an eternal future. He has wings growing which demand a nobler flight; he has a migratory instinct which is the prophecy of a sunnier South. He has in him God's image, effaced, but not defaced. Only the divine and perfect and eternal can feed and fill his whole being.

This lesson traces the experiments, conducted in a strictly scientific spirit, and by a process of rigid induction, by which the wise man reaches at last his conclusion of the whole matter, recorded in the last words of this book: "Fear God and keep his commandments, for this is the *whole of man*—i. e., the secret of a symmetrical manhood; for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil."

Like many a scientist, this religious experimenter, in the beginning of his book, gives us a summary, by way of anticipation, of the results of his investigation. Climbing to the loftiest

summit which mere worldly wisdom can attain, and looking over human life, and even the whole cycle of human history, he sees that all is vanity: there is no profit under the sun. He is not only oppressed with the emptiness of this world, but with its dismal disappointments and disasters; it is not only *vanity*, but *vexation* of spirit. He gives his grounds for this conclusion. 1. Because *no complete, final, satisfactory result is reached*. From his highest successes man plunges into his deepest failures; he grows, only to decline and die. 2. Because there is *no permanent progress*. It is like motion in a treadmill—perpetual activity, but no advance. It is like going up a hill only to round the top and go down on the other side; or like a motion in a circle, in which you sweep round the grandest curve only to come back to the starting point. A generation appears, and then passes away to give place to another, which, in turn, gives place to its successor. The sun rises, moves along the celestial arch to the zenith, then as surely declines, to return to his place of rising. The wind whirls about continually, but only completes its circuit; and the rivers run from their springs to the sea only to rise in vapor to the clouds and be rained back into their springs. There is what has been called the "*law of circularity*," and man is under that law; for "Dust thou art, and unto dust shalt thou return."

Hence this world cannot satisfy the higher nature of man, for no new result is reached. The aspiring soul finds, like the dove in the Deluge, no rest, for there is none here.

And now let us trace the series of experiments by which this wisest of the sons of men was brought to these convictions and compelled to his final conclusion.

First he *tried pleasure* in all its forms, from lowest sensuous and sensual gratifications to the highest intellectual and æsthetic delights. He tried frivolity, but laughter he found allied with madness. He tried wine, but bitter dregs lay in the cup: at the beginning

it fascinated like the serpent, but at the last, like the serpent, it *bit* and stung.

Again he tried *treasure*, laying up silver and gold and the peculiar treasure of kings. He was the reservoir into which poured the streams of tribute—tributaries indeed! But gold was powerless to buy him contentment and satisfaction.

Again he tried *intellectual* pleasures and treasures. He studied the sciences, and especially the natural sciences, till he was familiar with all the mysteries of the animal and vegetable kingdom. He stored up knowledge till his mind was a mine of jewels, a museum of rare and curious things. He cultivated the fine arts, architecture, music, painting, sculpture. His palace was an earthly paradise, full of men singers and women singers, and a full orchestra of instrumental performers. He led the way in great works of enterprise; he builded great houses and palaces, and reared a temple for the Lord that rose from Moriah like a mount of gold and snow. He planted gardens and orchards and vineyards, and made the soil teem with fruits and flowers. And to insure fertility, he constructed immense pools like those near Bethlehem, which still, by a huge aqueduct, supply Jerusalem with water.

The result of all these experiments he solemnly puts on record in two words: *Vanity* and *vexation*. There must be another world, a higher life, a sublimer sphere. That alone can be the complement of this human, mortal experience. Admit that there is an unseen God, an immortal future, a perfect life beyond the grave, and what is otherwise vanity becomes filled with inspiring significance; what was otherwise vexation is compensated by boundless consolation. Augustine was right: "Thou, O God, hast made us for thee; and our heart is restless till it rests in thee." Man can only reach his *wholeness* in *holiness*; and this world can only become bright and beautiful as it wheels into its orbit about the Sun of Righteousness.



**The Creator Remembered.**

(Lesson for December 21, 1884.)

BY FREDERICK A. NOBLE, D.D. [CONGREGATIONAL], CHICAGO, ILL.

*Remember now thy Creator in the days of thy youth.*—Eccl. xii: 1.“Now!” “*In the days of thy youth!*”

It is a thing to be done at once. To those standing on the threshold of life there seems to be no need of hurry. There is hardly anything in which the old and young differ more than in their feelings about the flight of time. Children think the days and the months and the years are long, very long. Often the only expression they can give to their sense of the length of the period from one holiday to another is a long breath and a sigh. Aged people think they have hardly time to turn round before the morning has settled down into the night, and the old year has given place to the new. It is hardly too much to claim that the aged people come the nearer to being right. Bryant has a little poem entitled, “The Old Man’s Counsel,” in which the increasingly rapid movements of our years are likened to the increasingly rapid beatings of a partridge’s wing. It is an apt illustration. Pulse-beats, clock-strokes, revolutions of suns and stars, are right on and on; and to a thoughtful person it is amazing to see with what rapidity our to-days fade away into yesterdays. The Scriptures do well to urge all youth to an immediate remembrance of God. There are four good and sufficient reasons for acting on this recommendation.

I. It is *easier* to remember God in youth than later on in life. The years are quite likely to bring us under bondage to a great many wrong views and tendencies and habits. After drifting along without God for a while, it is only with severe effort and, it may be, with a sharp sense of cross-bearing that we shall be able to turn about and fall into line with those who acknowledge God and try to obey His commandments. Nothing is more common than for men and women who have put off confessing Christ till well advanced in years, to say, “We wish we had taken

our stand earlier.” “Remember *now* thy Creator.” It is never so easy as when young.

II. There is more *happiness* to be found in a life in which one early comes into the remembrance of God. There is good reason for this. Nobody, whether old or young, can ever be quite happy with a conscience not altogether at ease. Joy is a bird that flies away when there is no inward peace. We must either fall in with conscience and do what conscience requires, or we must destroy conscience—searing it as with a hot iron—so that there shall be no more energy in it to rebuke us for our folly and wickedness, or we can have no satisfaction in life.

It is a notion widely entertained and often expressed, that for this present time it is only the world which can afford us much real gratification, and that, when we renounce the world for God we must consent to forego joy. Not so. For, measure them off and lay them down side by side, pleasure for pleasure, delight for delight, satisfaction for satisfaction, and it will be found that remembering God is a thousand-fold more remunerative of joy than disregarding God. No man rises so high in happiness as the man who from first to last does God’s will. The music of the happiness God confers is a whole octave above the music of the happiness men can know, independent of God: for the happiness which God has provided for, and to which He lends approval, is the happiness which grows out of or is associated with dutifulness, and truth, and purity, and faith, and love, and with all high and holy aspirations.

“Virtue alone can give true joy:  
The sweets of virtue never cloy.”

III. One who takes this course is more *useful*. To remember God in youth, and all the way through, is to make life more worth living.

There are a great many forms of ambition. Some are ambitious to have what they call “a good time” in life; some to be rich, and own stores and railroads and steamboats and lands,

and have fine houses and carriages and books and paintings, and all that; some to rise to high places of honor and power. They want to sit in the seats of authority, and help make and administer the laws. Some are ambitious to be scholars, and fill the world with the renown of their intellectual capacities or their learning; some to be inventors and explorers—the discoverers of things new and strange. Much of this is good, and to be commended; but it is safe to say, that the highest and worthiest ambition which it is possible for anybody to cherish, is the ambition to be really and largely useful.

The highest benedictions hide  
Where sacrifice is pure and true."

Persons who remember God early will be quite sure to be useful in two ways.

1. They will be quite sure to do more specific work for God and for helping on the kingdom of God. There will be no long stretches of years when the mouth will be closed against the speaking of the Name that is above every name. Many souls have been led into thoughtfulness and prayer and faith and consecration by the simple, winning appeals of mere children. Remembering God while yet children, they do not lose the chance of being serviceable to Him as children. "Father, why don't you do as uncle does?" "Very well; what does your uncle do?" "He prays in his family." It was the stray arrow which struck the heart, and brought the father to his knees in loving surrender.

2. The whole life will be pitched to a higher key of fidelity and honor. When the end comes, and the silver cord is about to be loosed, and the golden bowl is about to be broken, there will be no deep regrets that one has walked through all his years, and used all his resources, and exerted all his influence without any thought of God in it all, or any desire to please Him. The godly man is the highest type of man, and the man from whom his generation may well expect most.

IV. To remember God is what the young *ought* to do. It is the right and

dutiful thing for them to do. Whatever weight may attach to the preceding suggestions, this is the crowning consideration. Each soul owes it to God to acknowledge and follow Him. There is no human being—no matter how young nor how old, if he is not too young to have arrived at the use of his faculties, nor so old as to have lost the use of his faculties—who is not under obligation to love and obey God.

God is our *Creator*. "Remember now thy *Creator*." We owe our life to Him, and all our faculties, and all our privileges and opportunities. "In Him we live and move and have our being."

God is our *Father*. This is what Jesus has taught us to call Him: "Our *Father* which art in heaven." Jesus was fond of saying, "My Father." He was just as fond of having everybody else say it: "My Father and your Father." Jesus wanted men and women and children to take God to their hearts, and to let their hearts go out to Him as a Father. For He loves us as a Father. He deals with us in the tenderness and bountifulness of a Father. If we have health, cheering prospects in life, wholesome and stimulating associations, sweet homes, a knowledge of the way of salvation through faith in the Son of God; or, best of all, a personal share in this salvation, it is because we have a heavenly Father who cares for us, and watches over us, and ministers to us out of the infinite fullness of His grace. To remember God is the supreme duty.

On every ground, then, it is better to heed this counsel, and fall into line with God as quickly as possible. It is safer. It is wiser. It is worthier. To do this is to become a child of God and an heir of great and precious promises. To do this is to secure the friendship of God through all the temptations and trials and burden-bearings of our lives. If we remember God, God will remember us and brood over us with all the tenderness of a divine affection, and minister to us out of the measureless wealth of His loving kindness. He will never leave us nor forsake us.

## THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D. D.

Dec. 3.—*Missionary Service*.—WATCHING FOR CHRIST'S APPEARING.—Luke xii: 37.

THE design of these suggestions is mainly *practical*; to furnish appropriate topics for the weekly season of social prayer, and throw out a few thoughts to lead the minds and move the hearts of God's people in this holy and delightful exercise. Hence we strive to select only practical topics and to give a practical turn or direction to the thoughts we suggest. The topic for this evening has a supreme *practical* side, as well as a *doctrinal* one, in which all Christians are not agreed as to its true interpretation. Hence we will confine ourselves to the former. The Christian duty here enjoined, and in several other parallel parables, is the duty of WATCHFULNESS, and the motive is, Christ's appearing, or a final personal accounting to the Lord Jesus Christ. Whether Christ appears in one form or another, this year or a thousand years hence, is a matter of no moment, compared to the stupendous *fact that He will appear*—appear in power and glory, sooner or later, and will arraign every creature at His bar, and reward or punish every man. He has entrusted one or more talents to every servant, and the day of inquisition is sure to come. Our one duty is to be READY—*always* ready—"living," day by day, "as seeing Him who is invisible." We may die at any hour, and the same preparation that is essential to meet Christ at His second appearing, is essential to meet death; death is the practical appearing of Christ to the individual saint, crowning him with victory in the supreme conflict and taking him home to glory.

1. Watching implies careful attention to *present duty*.

2. A prayerful study of the *signs of the times*, to learn the will of God and the indications of His appearing to revive and bless His people.

3. Daily living with death, eternity, and the judgment day in full and vivid view.

Dec. 10.—LIVING TO GOD IN SMALL THINGS.—Luke xvi: 10.

The Bible emphasizes *little things*; the widow's two mites; dead flies in the ointment; a cup of cold water; and here in Luke Christ says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Small things, as a rule, are a surer index to character than great things. They are spontaneous, unstudied, trifles in themselves, yet showing the drift of our daily thought and life. Besides, life is mainly made up of little things; minute thoughts, seemingly trifling acts, ten thousand minute events, and not a few great acts or experiences. Life is made up of *moments*! And so it is with character. It is the result of our every day's thinking and doing in the numberless petty duties or omissions, virtues or sins of life. Little things make up the sum of good or evil in life.

IN THE MORAL WORLD THERE IS NOTHING LITTLE IN GOD'S SIGHT. There is a bountiful harvest in the little seed cast into the ground. There is heaven in a cup of water given in the name of the Master. The widow's two mites sanctified wealth and draws it into God's treasury. There is the principle of endless life in the faintest exercise of grace in a human heart. There are eternal rewards wrapt up in the little ministries bestowed upon Christ's poor and friendless and suffering children.

It is the *principle*, and not the act itself, which gives it character, importance, dignity in God's sight. There may be more virtue in one kind word dropped by the wayside, than in the most eloquent sermon ever preached to applauding crowds in the great cathedral. There may be more virtue in a small gift to some unknown charity, than of millions to found an institution to perpetuate one's name. A few moments in secret daily prayer, may do more to advance one in the Christian life than all other agencies. The pray-

er-meeting, where a handful pour out their souls to God, may do more to keep the church alive and sinners out of hell, than the sermons and the worship of the congregation on the Sabbath. Look after "the little foxes" which spoil the tender vines. Look after the "small things" of faith and love and charity and service, if you would honor Christ, and be honored by Him. Look after the humble agencies, the every day little opportunities, the casual chance to "sow beside all waters," if you would be a useful man or woman.

Dec. 17.—**ENOCH'S WALK WITH GOD.**—Gen. v: 24.

The record of Enoch's life and character is one of the briefest and most remarkable of any in the Bible. We have his age, his translation, and a single word descriptive of his character. "Enoch walked with God," a phrase expressive of constant companionship and undisturbed intimate intercourse with Him. We cannot conceive of a more exalted and spiritual state this side of heaven. And the record of his death, or rather translation, is equally wonderful. "And he was not, for God took him." His exalted piety received a fitting reward. He was taken away too in early life, according to the antediluvian duration of human life. What is it to "walk with God?" And is such a fellowship possible in these days to His children? It is possible; it is the privilege of every true Christian.

**WHAT IS IT THEN TO WALK WITH GOD AS ENOCH WALKED?**

I. *To be conformed to His will.* "Can two walk together except they be agreed?" God's law must reign supreme in the heart and rule the life. Our will must be subordinated, acquiesce in His, in all things.

II. *To be brought into living actual sympathy with Him.* The heart must go with Him as well as the allegiance. The soul must be drawn to Him by the power of a great moral attraction. There must be the mingling, the flowing together of feeling, sentiment, life, purpose, all that constitutes being. Paul had at-

tained to that state when he said, "For me to live is Christ." "It is not I that live, but Christ that liveth in me."

III. *To have divine grace work out redemption in the soul.* When that is done, when sin is dethroned, and the image of God is restored, and the spirit of Christ rules the heart, heaven is not far off: God is very nigh: the bonds are close between the believing sanctified child and the Eternal Father. The transition from earth to heaven, from conflict to victory, will be easy and natural.

Dec. 24.—**THE GLAD TIDINGS.**—Luke ii: 10-14.

Falling on the eve of Christmas, it is proper that our thoughts and prayers at this service should be inspired by this transcendent theme.

"*The Glad Tidings.*" No such message of good news ever fell on angelic ears; no such message of mercy ever sounded its notes in hell; no such proclamation of joy ever before sounded down the sky of our lost world. Well might "the heavenly host," who heard Gabriel's announcement, shout, "Glory to God in the highest, and on earth peace, good will toward men."

**WHY THE GOSPEL IS GLAD TIDINGS OF GREAT JOY.**

I. *The source* of the proclamation thrills the heart with interest and inspires it with hope. It is direct from heaven, from the very lips of the Supreme God, from out the bosom of eternity. Listen, O earth, for God Himself speaks, speaks by the lips of Gabriel, who ministers before the Everlasting Throne, and the multitude of angels, whose shout has just rent the sky, are His servants, sent down to earth to herald the good news.

II. *The burden* of the message is a burden of infinite joy and gladness—"glad tidings of great joy to all people"—"for unto you is born this day in the city of David a Savior, which is Christ the Lord." The long expected Messiah, the Great Deliverer, Jesus, the Savior of a lost race is born into the world in the fulness of time.

III. *The dignity and character* of the

announced deliverer is matter of wonderment and eternal rejoicing. It is the Son of God, incarnated in humanity! "God so loved the world as to give," etc.

IV. The *greatness of the salvation* which He came to achieve may well astonish angels and thrill the lost race of Adam with extacy. (1.) He saves His people from their sins. (2.) He came to destroy the works of the devil. (3.) To purify and gather a people to the praise of the riches of His grace. (4.) To lay, in this moral redemption, the foundations of an "everlasting kingdom" of "peace and righteousness" to perpetuate the achievements of the Cross and bind together in one great family all loyal subjects of the King of kings.

Dec. 31.—THE MARYS AT THE SEPULCHRE.—Matt. xxvii: 61; xxviii: 1-8; Mark xvi: 1-8; Luke xxiv: 1-10; John xx: 1-18.

The resurrection of Christ is the pivotal fact on which hinge all the doctrines of Christianity. If Christ be risen as the "first fruits" of them that sleep; if He hath power to revive the buried dust of men in the last day, then is the Gospel witness true, and Christian hope will not be disappointed. On the contrary, if the founder of Christianity, who as an historical fact suffered death in Judea eighteen hundred years ago, remains under the power of death—is a *dead* Christ—then the Gospels are untruthful—there is no Jesus and no salvation.

Hence the early preachers of the Gospel laid very great stress on the doctrine of Christ's resurrection. It was a cardinal fact with them. They bore special witness of it. They challenged attention to it—challenged it on the very scene of the crucifixion while the event was still fresh in the public mind. There is no fact in history more clearly and fully established by credible evidence than the fact of the resurrection of Christ on the third day after his crucifixion.

1. Note the influence which Christ's resurrection had on His disciples. It

put life, hope, inspiration into them all. It was like life from the dead.

2. Note how the early disciples emphasized and magnified this glorious fact; an empty sepulchre! a risen Jesus!

3. The power and bearings of the resurrection life are not grasped by the Church in these days and brought to the front and made conspicuous. The one stupendous fact in human history is the death and resurrection of Jesus Christ. The one supreme force in human events to-day is the living presence of a Divine Personality, incarnated in living hearts and holy lives, quickened, redeemed and transformed by the grace of God!

4. The Marys were early at the sepulchre, and before any of the other disciples, and their faith and piety were duly rewarded.

## A SYMPOSIUM ON ROMANS.\*

No. II.

BY PROFESSOR F. GODET, NEUCHÂTEL, SWITZERLAND.

WE have just heard a charmer. But to charm is not to convince. For where our imagination applauds, very often our intelligence protests. The St. Paul of Mr. Beecher is a Jewish rabbi coupled with a Greek philosopher. But in this double-faced being I do not recognize my St. Paul, the apostle of Jesus Christ, whom I have learned to know, by an intimate acquaintance with his writings during half a century. It appears to me, at times, in reading Mr. Beecher, that the painter has, to some extent, substituted his own picture for that of his model; and, if the editor of *THE HOMILETIC MONTHLY* will permit me to say it, I find that it would be better to sketch a Beecher in the image of Paul, than a Paul in the image of Beecher.

But perhaps I am blinded by prejudice. Am I not one of those commentators who imagine themselves able to comprehend Paul "with their grammar and their dictionary," and who produce the impression upon Mr. Beecher of an

\* Translated from the French by Rev. G. F. Behringer, Brooklyn



owl in view of the aurora borealis, or of a mole contemplating a magnolia-tree in full blossom? Paul was by nature "one of those beings that develop into poets and dramatists. He dreamed, dreams, heard voices, saw visions, had translations from earth to heaven; had angels standing by him." To understand such a man, it is necessary, in a measure, to partake of his nature, and of his genius. What a pleasure it is to Mr. Beecher to see the poor exegetes, baffled at every turn by the blunt and abrupt style of the apostle, and by his wandering argumentation! Paul rushes forward in his foolish course as if he would never stop. Suddenly he pauses, leaps to the right, and then to the left, pursues a new idea which presents itself to him; and, after a moment, behold! he quite as suddenly returns to the main beaten path, without appearing to suspect that there has been any interruption in his onward progress. And the amazed commentator, with grammar and syntax in hand, does not know what to do with such a writer.

Let me, then, say to my readers that this picture is a veritable caricature, not only of the commentators of Paul, but of Paul himself. As for myself, I do not know of a writer more severely logical than he who has been pictured to us as an Arab steed in full play. Strict reasoning would demand that Paul be exhibited to us as a Demosthenes. The logical necessity is so preponderating in his writings that even his most superabundant effusions of sentiment are run into the most severe dialectic mold. Between Mr. Beecher's and my own appreciation of Paul, the distance is not less great than that which separates the two opposite shores of the Atlantic.

But let us go at once to the Epistle to the Romans, since that is the proposed subject of our present trans-oceanic symposium.

In the eyes of Mr. Beecher, who develops this thought with his customary geniality, this epistle was essentially addressed to the believing Jews of the

Roman capital, who certainly formed the controlling portion of the Church in that city. The apostle wished to persuade them to abandon Moses, without the fear of thereby committing an act of infidelity. He wished to convince them that to substitute Christ for Moses would not be to change the aim, but only the method. This was to replace the external and mechanical obedience by an internal regeneration.

But if it is to the Jews that St. Paul addresses himself, why is it that in the introductory part (the first seven verses) he develops the idea of his call as an apostle to the Gentiles? In what respect did this appointed calling serve to furnish him with the occasion to address a letter to believing Jews? Why does he characterize (verse 6) the Christians of Rome as belonging to the number of the Gentiles? And why does he say to them a little farther on (verse 13) that he desires to "have some fruit among you *also*, even as among *the other* Gentiles?" Does he not explicitly classify the Roman Christians among the number of the believing Gentiles? In the eleventh chapter he addresses himself at full length to the believing heathen, and calls them "*you*," while he speaks of the Jews and of the believing Jews as "*they*." We pass by other proofs, and this the more readily since Mr. Beecher himself acknowledges that *in the letter* Paul speaks to the Romans as Christian heathens; but that this does not hinder him from writing to the Jews *in the spirit*. To speak thus is to honor the cleverness of the apostle more than his uprightness. At any rate, the thesis of my opponent, thus formulated, remains inadmissible.

Was it necessary to prove to the Jews, as the first chapter does, the state of corruption of the heathen world, and the wrath of God which is manifested towards the Gentiles in this same villainess to which they were given up? The Jews did not doubt these facts. We perceive that it is the entire human race which engages the attention of Paul. Is it not for the purpose of reassuring the believing heathen that

Paul shows in the fourth chapter that there was a time in the life of Abraham himself when he was nothing but an uncircumcised heathen, and that it is precisely in this period of his life that he was justified by faith without the works of the law? If Paul thus addressed himself *in spirit* to the Jews of the Church, why does he go back as far as Adam, the head of *humanity*, instead of limiting himself, as in Galatians, to Abraham, the father of Israel? In chapter vi: 17-21, he reminds his readers that they were formerly "the servants of sin and free from righteousness." Servants of sin? Yes; the Jews could, in a certain sense, have merited this term. But "free from righteousness?" Never. Did not the law hold them under its discipline, and did it not put a barrier between them and heathen licentiousness? Very far from wishing to effect a change in the views of his readers, the apostle uniquely expresses the desire of strengthening them (i: 12; xv: 28). To strengthen is to confirm their convictions, not to transform them.

There existed then at Rome, several years before the arrival of the apostle in that city, a Christian community composed, for the most part, of believers of heathen origin, joined to these, without doubt, was a number of believing Jews of heathen origin; of whom the great majority adhered to the spirituality of the apostle. "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." (vi: 17.) Thus Paul says himself. This congregation had not been established from Palestine, as has often been supposed; much less had it been established by Peter, as the Roman Catholic Church pretends. It owed its existence to Christians coming from Syria, Asia Minor, and Greece; some of Jewish, others of Greek origin, but who had become acquainted with the apostle in the East, and of whom a certain number had come from churches founded by Paul. These are they that ~~went~~ to meet him at several leagues'

distance from Rome when he arrived, for the first time, in that city, "whom when Paul saw, he thanked God and took courage." (Acts xxviii: 15.) These are among the most eminent to whom he sends greeting (e. g., Priscilla and Aquila), by the intermediary of the whole Church, in this large enumeration of brothers, friends, and co-laborers, whose names fill one of the last pages of his letter. He feels the need of thus recognizing the services which they have rendered to the Gospel and to himself, and to remind the Church of the respect and affection which are due to them as the first bearers of the Gospel at Rome, and precursors of the Apostle of the Gentiles in this capital of the pagan world.

But why does he write such a letter to this Church? The reply has often been made: Paul wished to announce his arrival, and to prepare for himself a favorable welcome among them. This suggestion may explain a letter, but not *such* a letter.

Let us recall what was lacking in the foundation of this Church. When the apostle established a Christian congregation, he imparted to them, as much as was possible, a thorough and even a very detailed evangelical instruction. This is proven by the formula which often recurs in his letters, and which is applied at times to secondary matters: "Do you not know that," etc. At Antioch, Barnabas and he thus taught for one whole year. (Acts xi: 26.) At Ephesus, Paul hired a hall belonging to a rhetorician, where, during two entire years, he daily proclaimed the Word of the Lord Jesus, both to the Jews and to the Greeks. (Acts xix: 9, 10.) Thus this privilege was enjoyed by all the churches which Paul founded in the pagan world; but the Christian congregation at Rome had been deprived of this privilege. And hence this was the reason, without doubt, why Paul, profiting by the three months' rest which he enjoyed at Corinth during the winters of 58 and 59 (Acts xx: 3), wrote a letter such as, until then, he had never been called upon to write—a letter con-

taining that which he would have taught the Christians at Rome had he had the good fortune of himself establishing a church in that city. It was a connected and, in a manner, systematic exposition of his evangelical preaching; or, according to the expression which he employs twice in this same epistle, *of his Gospel*. (ii: 16; xvi: 25.) He means by this remarkable expression the contents of that special revelation which he had personally received of the Lord. (Gal. i: 11-16.) In his other letters (with the exception of those to the Ephesians and to the Colossians), owing to some particular circumstance, the apostle continued and complemented the general oral instruction which he had given them by special supplementary teachings. But in his Epistle to the Romans he does not aim to explain a special point, nor to rectify a particular error; nor does he seek, as in Galatians, to arrest a Church upon the verge of Jewish legalism, or, as in 1 Corinthians, to reclaim a Christian congregation from certain vagaries of a Hellenic nature to Christian holiness. He sees but two things: on the one side, *man under condemnation*, and on the other, *salvation by Christ*; and his unique aim (which is that of his gospel in general) in this letter is, to bring this man and his salvation together; to make one whole by the bonds of faith. Though we know little of the great heart of the apostle, we can form some idea of the solemn impression which he ought to feel in undertaking the sublime task to which he saw himself called. At last the moment had come to commit to paper the thought of his whole life. It was not a particular subject of doctrine, or of the Christian life, which he was about to explain. It was salvation in its entirety and in all its grandeur. And it was not to a little corner of the world that he addressed himself, as when he wrote to Thessalonica, or to Corinth, to Philippi or to Galatia. It was to the Eternal City, to the capital of the world, which was, as has been said, a *resumé* of the entire world. What St. Paul was

obliged to experience in applying himself to execute such a task, he alone could tell us; yet in studying this incomparable writing we can obtain somewhat of an impression of it. Similar to the angel in the Book of Revelation, flying in the midst of heaven, "having the everlasting Gospel to preach unto them that dwell on the earth" (Rev. xiv: 6), the apostle soars above all differences of nationalities, religions, languages, and culture. He beholds at his feet all humanity, and the whole course of its history. Then from this luminous sphere, where his spirit dwells, he causes to descend to those vast regions filled with the darkness of sin, of suffering, and of death, the glory of salvation.

The preamble reveals the height to which he feels himself raised. That which God had promised by his prophets He had delivered to Paul, set apart for this mission by God Himself, to proclaim it to the world, especially to the Gentile world. This mission Paul had received from the risen Christ, the Lord not only of the Jews as Son of David, but of the entire world, as Son of God. And it is for this reason that he can write to the Church at Rome, although he had not at all founded it. It was part of his vast diocese, the world of the Gentiles. If he has not yet visited this capital of the world, it was neither fear nor shame that hindered him. When one bears a message which embraces the salvation of all that call themselves men, one triumphs over such feelings.

But is the world in need of salvation? Contemplate the heathen delivered unto the bondage of the most ignoble and unnatural passions. This abject condition, unto which they are delivered, is the evidence of the condemnation that rests upon them. (1st chapter.) And what of the Jews? In spite of the severity of their judgments upon the Gentiles, and their more respectable condition, morally and externally, were they really better? They dishonored by their conduct the name of God in the heathen world where they were

scattered. And because they were Jews, they imagined that the judgment of God would spare them! But "God is no respecter of persons." The divine wrath, which rests already visibly upon the Gentile world, is slowly gathering around the Jewish people, and is soon to be visited upon them. (2d chapter.)

All mankind is under the weight of God's wrath. And let no one excuse himself by saying that God will overrule everything, even the evil, for good. This excuse would be blasphemy, and would aggravate man's sin. Would that every man, Jew and Gentile, might remain silent, and account himself as guilty before God! (iii: 19.)

Evidently it is neither the Jew nor the Gentile that Paul has particularly in view. It is man, alike a sinner and condemned, whether Jew or Gentile, though differently situated. There is in this an appeal to the conscience of all humanity, more expressly embracing the Jew, because he dared to except himself from the mass of mankind.

Here each leaf is turned, as after every day of creation, when it is said: "Thus was the evening and the morning." The night of condemnation is succeeded by the dawn of the day of salvation (iii: 21); *the wrath of God* is followed by *the justice of God*. This justice, however, is not that which condemns, but that which absolves. But how can justice absolve when the world is guilty? Will God adjudge the guilty to be innocent? Yes, He will; and that without ceasing to be just. Here, at this time, the secret of God, long hidden, is at last revealed. For that long series of crimes which marks the course of mankind on this earth, and which, to a large extent, appeared to go unpunished—as if God had closed His eyes to the perversity of His creatures—an innocent victim, chosen by God from all eternity, is offered to suffer the punishment before the sight of a guilty world. And whosoever accepts, for his own sake, this judgment of sin in the person of this victim, and renders homage to the right of God against

guilty man, manifested in this sorrowful and voluntary punishment, places himself thereby in a favorable moral condition, in the which God can pardon him, and show Himself satisfied, without ceasing to be just.

This is that famous doctrine of justification by faith, which is the soul of the teachings of St. Paul, which was the principle of his moral and religious life, and which is to this day the "let there be light" of the new creation operating in man. The passage, iii: 23-25, is the key of the whole Epistle to the Romans. And yet, strange to say, Mr. Beecher passes it by in silence in his exposition of the Epistle. Are we not entitled to ask him to account for such a singular omission? Is it allowable to throw a bridge over the abyss of divine mercy and holiness as lightly constructed as this contemptuous phrase, "*Rabbinic reasoning?*"

After having thus founded justification upon the work of Christ, St. Paul confirms this means of salvation by his own agreement with Jewish monotheism in general, which demands that, since God is God of all, the means of salvation should also be within reach of all; then, more especially by the example of Abraham, who seized the Divine promise by the hand of faith, and thereby obtained the righteousness which he did not possess by his works. And in order that the Jews and the Gentiles might with equal certainty secure the salvation by faith which Paul announced, it was necessary that no one should doubt his entire agreement with the revelations hitherto accorded to the Jews. This is the contents of the latter part of the 3d chapter, and of the whole of the 4th chapter.

The first part of the 5th chapter finishes the picture of justification by faith, in adding thereto an essential trait, viz.: that this justification, possessed to-day, will not be wanting in the future before the divine tribunal. Here Mr. Beecher compares the argumentation of St. Paul to a torrent, which, after having foamed and eddied in a ravine, gently flows into a green

prairie. It is owing to his brilliant imagination that Mr. Beecher has seen all this. In reality, the preceding argument continues calm, serene, rigid, and even mathematical, one might say. "When I was an enemy, an object of wrath, God justified me; now that I am justified, will God make me an object of His wrath?" This is the line of reasoning in its simplicity. It is upon this irresistible *a fortiori* argument that he rests for the faithful assurance of salvation. Am I not right, therefore, in speaking of the mathematical rigor in which Paul envelops the most sublime emotions of his feelings?

*Condemnation* pronounced upon all, *justice* (righteousness) offered to all; behold the contents of these first two parts of the epistle! The third puts them into mutual logical relation with one another, and thus crowns this first part. The cause operating in Adam was a feeble one, and yet it was sufficient to found an empire of universal death. Grace operating in Christ included infinitely more powerful factors; will it not, therefore, be most surely efficacious in founding a reign of life of which all believers shall be the bearers? Herein, again, is found an argument of mathematical rigor to express the triumphant certainty of faith. The foundations of faith are laid; by being justified, the sinner is restored to a normal state in the sight of God. His favor is restored to man. But what will morality gain thereby? Will it lose nothing in this convenient position? And for the purpose of sanctification, will it not be necessary at least to return to the law, hitherto avoided as a means of justification. The apostle examines this question in chapters vi. to viii. And this is his reply: On the one hand, the union of faith with Christ dead *for* sin morally constrains the believer to die *to* sin. His plan of life can no longer carry with it the possibility of sinning. On the other hand, the union of faith with the risen Christ consecrates him to a holiness resembling that of Christ Himself. This principle of sanctification, once for all

established in the heart by faith in Christ, dead and risen again, is an eminence from which the believer could not escape, except on the condition of renouncing faith itself. Christ thus supplants the ancient spouse, the law, in the believing soul, in that superior world to which He had elevated the soul with Himself. He can break with the law without scruple.

And there is no reason to regret this ancient spouse. The apostle here appeals to his experience as a sincere Jew. The law had, indeed, revealed sin unto him, but without aiding him to overcome it. Under this master he was sensible of his chains only to feel more grievously their weight. "O, wretched man that I am, who shall deliver me?" This cry of distress was all that he had learned in the school of the law. But heaven responded to his cry; the Deliverer is come. The Spirit of Life which is in Jesus Christ (Rom. viii: 3), and by which his justification in Christ has been sealed, has at last broken his chains. He has recognized the victory of the Spirit over the flesh. And the power of death, thus broken in his heart, will one day be vanquished by virtue of the same Spirit, even in his own body. The believer, having become the son of God by the life of the Spirit, will also become the inheritor of God. (Chap. viii: 1-17.)

Here the apostle discloses a new perspective. From justification there issues sanctification; from sanctification there proceeds glory—the perfect realization of the destiny of man. Without doubt salvation, to the degree of glory, is yet to come; but all tends thither. Nature invokes this new estate by the universal sigh which is heard in a world where all suffer and die. The children of God, inclosed in this infirm and tender body, invoke it. The Spirit of God Himself invokes it, filling with a longing sigh the hearts in which He dwells. Everything co-operates to hasten the advent of this blessed state to which God has predestined the believers, and where they will bear the perfect image of their elder brother. Who, then, will



oppose himself to the accomplishment of God's designs towards them? They need righteousness; God has given it unto them. They need holiness, in view of the final absolution which the Judge must pronounce upon them. Christ, the Judge Himself, procures this for them. They need perseverance in the warfare against the inseparable sufferings of the Christian life. The love which Christ has shown to them is stronger than the fear of death and all the conjured powers of the universe. And again in that magnificent passage where the feeling overflows, everything is strictly logical, and we can find the systematic plan, according to which the order of salvation has been presented: condemnation and justice, sin and holiness, grief and glory.

But let us hasten to a close of this feast, otherwise our guests might disperse—if they have not already done so.

After having explained this salvation, Paul retraces its progress in the history of mankind: for here arises a dark problem which might provoke doubt against salvation itself. For how can Israel, the chosen people, reject this salvation, if it were that which the prophets had foretold? This is the problem which engages Paul in the following portion (chapters ix–xi) of his epistle. I can be brief upon this point, because here I more nearly agree with Mr. Beecher. The divine election could not be absolute in the sense that God would dispense with the necessary moral conditions in man for the accomplishing of His plans (chapter xi). It is not God that has broken with Israel; it is Israel that has broken with God in not wishing to recognize, in the hour of Christ's advent, the end of the law and the death of its theocratic monopoly, and thus hindering the preaching of salvation to the Gentiles (chapter x). And, finally, all the Jews have not been rejected, and even those that have been are not cast off forever. After Christ's sacrifice shall have opened the entrance of salvation to all the Gentiles, the redemption of the Gentiles shall bring back the Jews themselves into the king-

dom of God. And the oldest son and the prodigal shall rejoice together, assembled at their father's table. "O the depth of the riches both of the wisdom and of the knowledge of God."

After having thus illuminated the life and the history of mankind, the apostle again describes to us *the life of the individual under the influence of this salvation*. He shows us a holy and living sacrifice of himself daily rendered unto God, in the service of the Church (chapter xii); then by submission and justice toward all men, as citizens in the domain of the state, and this with constant regard to the return of Him who will inaugurate the new order of things (chapter xiii). The tenor of this practical part is not less systematic than that of the other portions of his letter.

Regard now the progress of the Epistle. From the beginning to the end of it, Paul goes directly forward to the goal, without evasion, without circumlocution, without introducing any extraneous matter. The special revelation as touching salvation, which Paul had personally received, has now come to an end.

It is certain that he who has composed such a letter is not a dishevelled Bacchant, carrying within his bosom a rabbi and a philosopher, and alternately ventriloquizing with the mouth of one and of the other. He is a man naturally endowed, at the same time and in the most eminent degree, with Japhetic discursive intelligence and Semitic intuition. Stricken to death by Christ, and resurrected as an apostle of Christ—from that moment he placed the Gamaliel and the Aristotle united within him at the feet of this unique One, who had been revealed to him as the son of David and as the Son of God; a Jew according to the flesh, but "who is over all, God blessed forever." (ix: 5.) And the monument which he has erected to this adorable Name, in the Epistle to the Romans, in concentrating upon this work, with an incomparable energy, all his natural and spiritual forces, will never be excelled or equaled.

## CONDITIONS OF PULPIT POWER.

BY WILLIAM CLEAVER WILKINSON.

## No. I.

Observe I do not say, *The Conditions of Pulpit Power*. I purposely refrain from that. I do not wish to imply that I aspire to make the present discussion exhaustive. I shall not aim at enumerating all the conditions that must combine to secure for the pulpit its proper measure of power. I merely mean to mention a few of them. And for even these few I shall not seek to select those conditions alone which possess in themselves the highest intrinsic or absolute importance. My principle of choice will rather be to choose for remark such conditions of power for the pulpit as seem to be of the highest importance relatively to us and to this living moment in the history of preaching.

In accordance with this principle of choice, I lay it down as the first condition of pulpit power, peculiarly needed just now, *that the preacher should believe in preaching*.

This is by no means recommending self-reliance to the preacher as a condition of power in preaching. Self-reliance is useful in its way. It is, up to a certain point and within the proper sphere, a true condition of power. A self-reliant man is presumably at least master of what strength he possesses. His resources are his own and he can wield them at will. Besides this his self-reliance impresses his fellows. His fellows are ready to give way before him. Self-reliance both hides in its heart and binds on its brow the presage of victory. So far self-reliance is a real condition of power.


But self-reliance is not what I mean when I say that the preacher should believe in preaching. For the preacher to believe in preaching does not necessarily imply reliance on self. The preacher is not to say, "I believe in *my* preaching." He is simply to say "I believe in preaching." But to believe in preaching is still an ambiguous phrase. It may mean any one of several very different things. To believe in preaching may mean to believe in it as an exped-

ient to the preacher of getting along in the world. Preaching may be believed in as such an expedient. It is useless to dissemble the fact. The fact exists. Our fellow-men see it plainly enough. We gain nothing by ignoring it ourselves. The simple truth is that preaching is one of the ways of earning a livelihood. As things go nowadays with us in this country, preaching is by no means the worst way of earning a livelihood. Moreover, preaching is one of the ways for a man of studious tastes to secure to himself the opportunity of being a scholar. Preaching also opens before a man ambitious of oratorical distinction, the avenue to a conspicuous professional career. It is quite possible therefore, for the preacher to believe in preaching as an expedient to himself of getting along in the world. But such faith in preaching is not the faith in preaching that supplies to the preacher a condition of pulpit power.

Yet again preaching may be believed in by the preacher as an instrument of moral impression. To believe thus in preaching is good as far as it goes. No one can doubt that the office of preaching may be made a powerful instrument of moral impression. But a belief in preaching like this is inadequate. It does not go far enough. To believe rightly in preaching is more than to believe that preaching may be made a powerful instrument of moral impression. That is self-evident. It asks no faith. It admits of none. It is a matter of knowledge. But the belief in preaching which supplies to the preacher a real condition of power, is not knowledge. It is faith, sheer faith. You do not know. You believe.

Believe what? what must I believe with reference to preaching in order to make my belief a condition of pulpit power? You must believe that preaching is an ordinance of God. You must believe that it is an ordinance of God in a peculiar sense. In one sense every use of speech that men can make is an ordinance of God. But preaching is an ordinance of God in another, in a higher, sense than this. Preaching was or-

dained by God in a special and singular manner, to be the means of saving men. This is the truth, and this truth must be believed by the preacher in order to fulfil the first condition of pulpit power. It requires some courage to have this faith. But you must be courageous and have it. The world will smile at your folly. The world will call you either simple, or else proud, to dream that your vocation as preacher has any unusual sanction from God, or any transcendent connection with the saving of men. In its more tolerant moods the world will grant that preaching is useful. The pulpit, the world is sometimes willing to say, the pulpit has its place among the many agencies that exist for making men better. But it will not do for you, a preacher, to accept so much as sufficient for your belief. You will have to run a little risk. You will have to believe a little more than the world believes. The world admits that preaching is a means of making men better. You must believe that preaching is *the* means of making men better. More. You must believe that preaching has for its object concerning men something beyond making men better. That is a sober, a rational, a worldly-wise view. The world will concur in that. But again you will have to run a little risk. Again you will have to believe a little more than the world believes. Not making men better, but saving men, is what you must hold to be the true issue of preaching. That involves believing that men need saving. You must be brave and believe this too or you cannot believe as you should in preaching.

But all has not yet been said. To believe rightly in preaching implies something more. You must believe not only that preaching is an ordinance of God, and an ordinance of God in a peculiar sense, not only that preaching is a means of making men better, nay, *the* means of making men better, and not only that it has for its issue the saving of men. You must believe also that preaching is not a temporary device, a provisional expedient, good for past times, good,  good for these

times, but destined at last to be superseded by something better. You must believe that preaching was ordained by God an ordinance to endure. This is the truth and this truth you must believe. Preaching is not obsolete, it is not becoming obsolete, it never will be obsolete—till sin is. All this you must believe with reference to preaching, or you cannot preach with power.

Now to believe all this in these times takes courage. If you are not a brave man you will not dare believe it all. The world will call you an enthusiast for believing it, or, still worse, an impostor as pretending to believe it. The world has many eyes, and some of its eyes have a very trying stare. I tell you if you are not a brave man the world will look you out of countenance. The word to Jeremiah is good yet. When God sent Jeremiah to disobedient Israel, he charged the prophet, "Be not dismayed at their faces." The charge is to you the same. Be not dismayed at men's faces. Preach as if you believed in preaching. Rather, believe as you should in preaching, and preach.

But I know what some will say, some preachers, I mean. They will say: "Now do not let us be extravagant. We must not set up any unwarranted pretensions. After all is preaching quite what you claim? Once undoubtedly it was; but have not things changed? In the apostles' time preaching was the great means of spreading the gospel. But printing has been invented. Does not the press, to some extent, take the place of the pulpit? Is it wise still to claim the same pre-eminence as of old for preaching?"

Such language sounds conservative. There is the ring of a true worldly-wisdom in it. It has the charm of apparent moderation and candor. And it is, more than would openly be confessed, the secret persuasion of preachers. No wonder. We read every month, and every week, and every day, the boasts of the press. Journalism seems in fact to have made a law of good breeding for its own peculiar benefit. That law reverses the rule which used to be universal. It permits newspapers and magazines to

praise themselves without prejudice to their modesty. Accordingly the power of the press is a constant theme for articles. The "power of the press" is a heading that might very well be kept constantly in type at almost any flourishing newspaper establishment. No wonder, I say, if such an influence, perpetually in the air, affects the faith of some preachers in preaching. But I venture to assert that the press is no substitute, present or prospective, for the pulpit. I have no interest in disparaging the power of the press. That power is very great. In some instances it is also a very beneficent power. The pulpit has no occasion to repel the alliance of the press. The pulpit has however every occasion to repel the attempts of the press to head an alliance. The press is an excellent auxiliary. But it is a very dangerous usurper. Let it know its place. It is the second not the first.

It is no arrogance to say this. It is simple fidelity. I do not counsel the pulpit to flaunt its claims. The assertion of its claims is a matter of prudence. But the holding of its claims is a deeper matter. That is a matter of principle. Whatever you avow or refrain from avowing, deep down in your heart you must hold your belief that preaching is the one chief way, chosen by God, for once and forever, to save men.

The press cannot take the place of the pulpit for several reasons. First the press is an anonymous agency. There is a voice, but nobody utters it. There is something said, but nobody has said it. There are words plenty, but when you look for the man behind the words, the man is not there. Sinners are very perverse. They will unreasonably refuse to be saved in this anonymous fashion. Besides the men who write anonymously are not in general the men to be very good saviors. It is not the religious press, for the religious press is not in the habit of boasting itself in this respect over the pulpit; it is the secular press that I have now in mind. And here again it is but just that I should make exceptions. There are certainly

high-minded secular journalists, and secular journalists too, of noble moral aims. But the average newspaper writer is not your ideal of a moral reformer. In the nature of things he cannot be. Newspapers are not established to reform men. The anonymous feature in the conduct of newspapers tends naturally to enlist writers that prefer to write without a sense of personal responsibility. Even those better men who possess a native instinct of honor and conscience are insensibly corrupted to write less scrupulously when hidden under the mask of the anonym. You may say that the public which supports a newspaper will hold its writers to account. If the writers offend the public sense, they suffer punishment in loss of public favor. This is true. The public have it in their power to keep newspapers to as high a standard as they choose. The public is master of the newspaper. The newspaper is servant of the public. The newspaper is precisely as good, no better and no worse, as the public will have it. The power of the press, the newspaper press, lies in exactly obeying public opinion. The art of journalism is therefore largely a tact for feeling public opinion. Take the London "Times" for a fair representative. The editor-in-chief of that journal, I have been told, haunted club-rooms and coffee-houses to catch the whisper of the people about current events. He got this popular whisper gathered up in good round periods and rolled it out next morning in the fine reverberant thunder of the "Times" editorials. This is the high art of journalism—to echo, not to create, public opinion. Not yet is it time for journalism to take the place of preaching as the means of saving men. What the public needs, is not a slave, but a master. But the newspaper is the slave of its public.

I know that the pulpit can be as subservient as the press. I know that too often it is. But the press is subservient by virtue of its very idea. On the contrary it is the idea of the pulpit to be independent. The more shame to the pulpit when it truckles! But, as the

case stands, where the press dares challenge public opinion once, the pulpit dares it a thousand times. We all know too that when a newspaper has in some instance gone counter to public opinion, its first business, on finding itself out of the channel is to take the necessary tacks to get safely back where it can go with the current again. But the true pulpit always stands against the current. Its business is to resist. For this reason the press naturally invites to itself the timid men, while the pulpit invites the bold. A man who is willing to risk himself is so far the natural preacher. There are never too many such. But the pulpit is sure to have its share—men who do not care to hide behind a casemate and fire through a loop-hole, but who stand out in full sight exposed from head to foot and ready to take the consequences—God bless such preachers!

But there is a further reason why the pulpit cannot be superseded in its office of saving men by the press. The living voice, the living presence, the man himself as well as the man's thought, is necessary to the impartation of life and power from soul to soul. Words alone will not do it. Not characters to the eye, not sounds to the ear, but life to life—that is the law of moral influence. You must face men. You must look into their eyes, you must feel their eyes looking into yours, you must grapple them heart to heart. In this moral wrestle with men, this life-grapple, there is no escape from a decisive issue. There is a victory, and the victory is with you or it is against you. You conquer your hearers, or your hearers conquer you. Hence that enormous, that peculiar, agony in the soul of the orator, which precedes his encounter with the assembly. The quivering nerve, the quaking knee, the throbbing brain, the tumultuous heart—these are the foretokenings of a strife impending, in which the orator knows that he must master his hearers or submit himself to be mastered by them. It is a great matter to wrestle thus with an audience on any terms. But it is a moral as well as a

mental strain, not conceivable to a man who has not experienced it, when this orator's wrestle is undertaken on the terms which true preaching imposes. The gain, however, is equal to the cost. The struggle, the agony, is only a fair measure of the value of a victory won. By as much as it costs more to face your audience and conquer them with the truth, soul to soul, than it costs to sit withdrawn in your closet and write your thoughts for the press, by so much is the advantage accruing greater. Your audience have their chance to resist you. You feel the antagonist thews with which they struggle against you. You give out force on force, life on life, to match their efforts, until their energy of resistance is spent. You then have conquered them, and they are yours. The fruitful results of such a strife are simply incalculable. There is a law of the persistence of force in the moral world. The vast outlay of spiritual energy which preaching costs the preacher is not waste. The virtue goes out of you into your hearers. This is the law which presides here. And there is no other method possible for the communication of life, for the conversion of moral force, for the transfer of regenerating power—in short, for saving men—that can take the place of preaching. This reason for preaching is a reason that must always exist. Have no fears. Have no doubts. Preaching has its reasons in human nature as well as in the express and peculiar ordination of God. Preaching must last as long as human nature lasts. Nothing at least but the complete redemption of human nature can make preaching obsolete.

Gird your loins about with this faith in preaching. Never take the girdle off. Wear it in all presences without shame. If the press vaunts itself above the pulpit where you are present to hear, feel of your girdle. Tighten it a little; it will do your loins good. If science meet you, don't unbind your girdle of faith in preaching. Let it be some one else, not you, that shall greet an infidel scientist as a brother minister of equal



rank and office before God. You may well enough regard such a scientist as God's tool; but God's minister he is not, in any sense worth putting into words. The preacher who believes in preaching as he should, will be in no danger of dipping his colors like that. Those ministers whose Father Almighty chose the ministry for them, and who themselves confirmed His choice, will believe too solemnly in preaching to forget themselves thus in any presence. A man may, in his own private character, make any obeisance that he chooses as a homage to genius, even though that genius be hostile to Christ. But for a minister of Christ, a nominal ambassador of the Most High God, to degrade, not himself, but his office, by fraternal recognition of a scientific infidel as his official peer in rank—this could happen to a man only at a moment when he was not brave enough to believe as he should in preaching.

### AN OLD-TIME NEGRO PREACHER.

BY JAMES M. LUDLOW, D.D.

SOME years ago I spent a Sabbath in a town at the extreme South, and in the afternoon wandered into a Methodist meeting-house. The tumble-down building was packed and bursting out with sable humanity—as were the garments of many of the congregation.

Two clergymen occupied the pulpit platform. One of them had what, by contrast with that of his companion, might be called an intelligent countenance: at least, his forehead was not entirely thrown into the background by his protruding lips. A knob, if not a dome, of thought rose amid a group of facial protuberances.

After the choir had rendered an anthem, with voices whose native richness more than compensated the lack of artistic training, and which drew from some tow-headed cherubs peering over the gallery-front the selahs of "Golly!" and "Glory!" the reverend gentleman announced: "Friens, I ain't gwine ter waste my strength preachin' ter yer dis arternoon. Yer knows I done preached a mighty sarmon dis mornin', packed

down an' runnin' ober wid de Gospel—more truf dan yer'll live up ter till kingdom come. Besides, I'se gwine ter preach ter night, de good Lor' bein' willin', anoder sarmon, what I want yer all to yar. I'se gwine for ter leab dis flock. Bin wid yer dese two year, and Confrince says ter me, 'Brudder Bolles, yer must move on, an' gib udder folks de benefit of de light ob yer can'lestick. Dis ebenin' yer'll yar a great sarmon, 'cause I'se got great t'ings to rehearse ob all de Lor's bin doin' for yer dese two year. So, not ter waste my strength, I'se jus' asked de Lor' ter let Brudder Yerkes blow de Gospel horn. Now, Brudder Yerkes, yer jus' stan' up an' tell de people jus' what's in yer heart."

The alert attention of the people evinced that "Brudder Yerkes" was a favorite with this congregation, though the poverty of his apparel suggested that he was not a favorite with his own. His coat, like Elisha's, had evidently once belonged to another, and a greater, man. It would not have been difficult for him to obey the injunction given to Moses, "Take off thy shoes from off thy feet," for only by careful shuffling could he keep himself in them. A mop of hair and beard left too little of his face visible to warrant a description.

As he took his stand beside the desk he began a teetering motion, swayed, perhaps, by his feelings, as a balanced rock might have been by an earthquake. This was followed by a rapid guttural breathing, not unlike that I have heard among the Dervishes. He seemed to be firing up sufficient physical excitement to start the machinery of his mind. The audience also caught the magnetism before he uttered a word; some voices encouraging him with cries, "Go on, Brudder!" "Bress de Lor'!" He suddenly broke into rapid and rhapsodic speech, pumping up wind and sermon together, with both arms working violently from the shoulders. The words poured as through a mill-race. Sentences without substantives followed sentences without predicates. Metaphors were mixed like the limbs of different trees whirled by a hurricane.

The audience was soon swept along with the enthusiasm of the speaker, and showed every changing emotion on their faces, as well as by their exclamations.

At first the effect seemed to be due entirely to animal magnetism; but close attention discovered an unconscious logic, a practical arrangement of ideas, and a natural sequence of feeling throughout the discourse, which no lack of grammar could vitiate. In the morning I had attended service in the most respectable Presbyterian church in the place, and had heard a distinguished divine from the North; but I must confess that an analysis of the two sermons showed that "Brudder Yerkes" had the advantage of Dr. —, in all that goes to make effective preaching. The colored man's sermon was superior in outline, in aptness of Scripture illustration and in massing of motives, as it was in unction of delivery.

The run of the sermon may be gathered from the following scraps which have lingered in my memory.

"Behold, I stand at the door and knock."

"Oh, chillern, *whar* am de door? Speks yer t'ink it am de door ob hebbin. Oh, dem gates ob pearl into de golden city! Oh, de door inter de Fader's house! Oh, let de angels swing 'em wide open on ter de hinges ob redeemin' lub! But, chillern, dat's not de door dat yer and I is a watchin' yet.

"Speks yer t'ink it am de door ob de Church. Wide door, shua nuff! big as de door ob de Ark ob de Cubbinant; an' inter it go all de walkin' an' de creepin' tings, great an' small, rich an' poor, flyin' saint an' a-crawlin' sinner. But dat's not de door we's a watchin' dis arternoon.

"No, chillern; de door is de door in ter de heart.

"But *who* am a stan'in' at de door? 'Taint no tramp come ter de shanty, like de debbil, a-stan'in' ronn' to eat up suthin' what he may devour. 'Taint no thief a-hangin' 'bout waitin' ter snatch some soul wid de claws ob de great temptation. 'Taint no 'cendiary ter set yer on fire wid de 'ternal burnin'. But

it's jus' de bestest frien' yer ebber could hab; wiser dan de white folks, kinder dan de fader what toted yer when yer was a baby, an' more lubbin' dan de mudder what nussed yer. It's de Lor' Jesus a-stan'in' at de door; His head white as de light ob de noonshine, an' a-glisterin' wid de dew, an' all ober as lubly as de rose ob Sharon. An' he done brung de bread fur de soul, an' de wine fur de sperrit, an' de pearls ob great price fur de eberlastin' rejoicin'.

"An' *what* am *He* doin' at de door? Only jus' a-knockin' an' a-sayin' 'Oh, poor sinner, let me in! I'se come ter supper wid yer!' Did yer nebber hear Him a-knockin'? He knocks wid de conscience when de sin am a-troublin'. He knocks wid de fear when de doctor am a-feelin' ob de pulse, an' He say, 'I am de great physicianer.' He knocks wid de hungerin' an' de thirsterin' arter righteousness, when de husks ob de worl' turn de stomach. He knocks soft and gentle when dar's a coffin in de cabin. He knocks like de thunder when yer wont hear Him in no tudder ways.

"Better let Him in! Let Him in, Susan! Let Him in, Daniel! He's a-callin' yer by yer name, fur He aint no stranger; knows everybody a heap sight better than he knows hisself. Oh, chillern, let in de Lor' Jesus; an' when de front door ob de heart swings wide open, de hull sky full ob glory will come a-rushin' in too, fur de Lor' Jesus am clothed wid de rainbow, an' walks in de shoes ob sapphire.

"Now, *why* don't yer let Him in? Oh! it's 'cause yer got de bar up—bar ob yer selfishness, bar ob yer drinkin', bar ob yer dancin', an' de bar ob yer foolin'. Oh, take de bar down, chillern! Did yer yar de screechin' dis mornin', when de fire done burnt up de cabin an' de little baby in it? O Lor', help Aunt Rachel, an' don't keep her refusin' to be comforted 'cause her baby aint no more. Mudder lef' de chile in de cabin an' locked de door. When de fire was a-shootin' from de winder, big men said, 'Open dis door, an' we'll save yer.' But de baby couldn't open de door. Oh,

how de tears run down yer cheeks, all fur that baby! But better cry some fur yerself, now, 'cause de flames ob de eberlastin' burnin' has a-cotched on ter de cabin ob yer own life; an' de Lor' Jesus He's a-stan'in' at de door. But some of yer can't let Him in, any more dan dat baby. Yer's frowed away yer strength; yer's lost yer resolution; or yer's all up-sot wid de suddingness ob de hell a-bustin' out in yer. Oh! chillern, open de door dis yer bressed minit, before it am eberlastin'ly too late," etc.

The swaying motion was kept up for a few moments after the preacher had ceased speaking, when he suddenly dropped into the chair from utter exhaustion.

"An' now," said the pastor, "when de choir hab stopped cryin', dey will sing a hymn, an' we'll put all de pennies we's got inter de box, and de white folks will put in de silber, for de relief ob Aunt Rachel."

## LIGHT ON IMPORTANT TEXTS.

No. XXX.

By HOWARD CROSBY, D.D., LL.D.

*For this cause ought the woman to have power on her head because of the angels.*  
—1 Cor. xi: 10.

THE Revised Version reads thus: "For this cause ought the woman to have a *sign of authority* on her head, because of the angels."

This is one of the most obscure passages of Scripture, and occurring, not in prophecy or poetry, but in plain prose instruction to a Church. The obscurity gathers about the two words, "power" and "angels."

How does a woman have power on her head? And why should she have power anywhere, *because made for the man*? The argument seems to be a *non sequitur*. If the "power" should be "a sign of authority," we still ask the questions.

Then, who are the "angels," and why are they specially mentioned?

The apostle is telling the Corinthian Christians, who had become very lax in their conduct, inclining toward sensu-

ality in their religious meetings, that their women should behave modestly, and not uncover their heads in the places of meeting. The rest of the passage here, from verse 3 to verse 16 inclusive, refers to this one thing—the covered head of the woman. Now the 10th verse must not be an exception. The whole current of the other verses shows that this word translated "power" must refer to the head-covering. The Greek word is *ἐξουσία*, and undoubtedly means "authority." But may it not mean something else? Do not words, in every language, lose their etymological meaning in special applications? When we find that "rats" and "waterfalls" are ladies' head adornments, may not the Greek word, "authority," mean some head dress, and have no relation here to the idea of authority? Now, I have lately found a passage that helps this hypothesis. It is Lucian's *Encomium on Demosthenes* (Sect. 12). It reads, *καρὸν δ' αὐτῷ κατ' ἐξουσίαν κομᾶν*. It is in the description of Demosthenes as resisting the temptations in Athens to become effeminate and luxurious. The words mean, "and it being easy for him to wear long hair *Exusia*-wise." Surely, "authority" has no place here. The word must refer to a head-dress. The "dudes" of that day wore their hair long, and gathered in a fillet like the hair of the girls. The *Exusia*, or fillet, was the proper, modest covering of the woman's head, but a disgrace to a man. The other obscure word in this passage—"angels"—we will consider in our next number.

## EXTRACTS FROM THE MIDRASH RAB-BOTH: ILLUSTRATING THE SCRIPTURES.

TRANSLATED FROM THE ORIGINAL BY REV. B. PICK, PH.D.

GEN. i: 1.—Why was the world created, *i. e.*, why does the history of creation commence, with the letter *beth*?\* To teach thee that there are two worlds—this world and the world to come.

\* The reference is to the first word in the Hebrew Bible, *bereshith*, which begins with a *beth*.



## PREACHERS EXCHANGING VIEWS.

*"If, then, you do not like him, surely you are in some manifest danger not to understand him."—Preface to Shakespeare's Works, 1623.*

**"Would-be Authors."**

MR. EDITOR: Will you allow me to dissent from your first rule for "Would-be Authors" (Sept. No.): "Do not write a book so long as you can keep from writing it. When you feel that you 'must or die,' as the apostle felt about preaching, then, perhaps it is safe to conclude that you are called to authorship." Would the history of the best literature bear out this rule? The compulsion of outer circumstances and the stirrings of ambition have given us very much of our best literature. Shakespeare wrote, not so much from the stirrings of genius seeking expression, as from the needs of his larder and, by and by, the desire to swell his coffers. The need of paying his mother's funeral expenses was the wand that stirred genius into creating *Rasselas*. And would we have Goldsmith's sweet speech but that he was compelled to writing from without, rather than stirred to it from within? Stoddard confesses to write, not from inspiration, but by deliberately setting himself to the task. Is it not true that human nature needs more of encouragement than discouragement? If there be no spur to the sides of our intent, effort lags. If even genius be not brought to believe in its possibilities, do its wings ever spread? Genius is oftener humble than not. It underestimates itself and needs some large encouragement to bring it to itself. Burdett owes his achievements to the urgings and encouragement of his wife.

What is true in a less sphere is true in a greater. With some, I know, who have not been altogether unsuccessful in thinking and expressing thought, there has been no inward compulsion, but simply the desire or force of some demand or duty that set the hand to searching for a subject and then bodying it forth. Left to inspiration, there would have been neither thought nor its speech-embodiment. I believe this true mainly of all thought and thought

creations. So that your advice, rigidly followed, would tend to silence and obscure the "mute inglorious Miltons." It is these that need most encouragement. They are humble. Those for whom your advice is framed are unreached by it, for little ability, like little streams, are noisy in their confidence. Is it, then, not better to hold out encouragement to authorship, rather than discouragement, letting all the difficulties and chances of failure be fully understood, and the impossibility of making it pay, support the painful humiliation of failure, even when publishers will publish? Is it not best to say to all contemplating authorship, Write? In the effort there is a discipline and experience not wasted even in failure. To the furnace this would indeed bring tons; but the pure iron of a few immortals smelted from it will return abundant profit. S.

**Pulpit Scripture Reading.**

I have read the admirable paper by John Montieth on this subject in *THE HOMILETIC MONTHLY* for October. It discusses one of the most important points of pulpit power—the reading of the Scriptures. We wish the writer had told us more definitely how to obtain the excellence in this art which he so well describes.

Permit me to call attention to a helper in this art, one who has been very successful. I refer to Prof. Charles W. Emerson, of Boston. He is at the head of a school of oratory there, and gives special attention to Bible reading, using the Bible itself as a text-book. His method is first to analyze each sentence as to its meaning. This he claims to be of prime importance in all correct reading. After this he attends to quality of voice, expression, emphasis, inflection, and so on. His own reading is easy, natural, impressive; holds and moves the hearers. Once, having read the 14th chap. of John, he uttered the word, "Arise,"



But there is abundant precedent for it. As Paul himself says, "We use great plainness of speech," prompted by the importance of the subject. Many of the most successful preachers in the past, have used this style, which would, if cultivated, transform many a dry uninteresting sermon into a bright, profitable talk.

X.

New York, Oct. 1, 1884.

#### THINGS A PREACHER SHOULD REMEMBER.

\* \* \* That true modesty is both a winning grace and an element of power; while the opposite trait is always offensive, and detracts largely from a minister's reputation and usefulness.

\* \* \* That a frank, generous, unsuspicious spirit and manner are far more likely to win confidence, beget friends, and turn aside the shafts of criticism, than a reserved, diplomatic policy. Confidence begets confidence. An open face wins its way to the heart.

\* \* \* That it is better to be sought out and sought after, than to be thrusting himself forward and seeking preferment and "louder calls." As a rule, true merit and ability will in due time find their level, and in the end will achieve their appropriate reward.

\* \* \* That humility in speech and deportment is highly pleasing to God, and is the right road to exaltation; while pride, arrogance and self-assertion will prove a canker-worm at the root of the most brilliant character, and will in the end blight hope and expectation.

\* \* \* That the sphere of his duty is not bounded by the limits of his own parish, but his sympathies and prayers and alms and efforts, to the extent of his opportunities, are under bonds in behalf of those "in the regions beyond," in behalf of the Church of the living God and the whole world of perishing sinners.

\* \* \* That what is known as "the missionary spirit" is simply allegiance to Christ, fellowship with the cross—the highest form of Christian love; and hence, the more of this spirit a pastor possesses and exemplifies in his life and ministry, the more will he be blessed in his own field of labor, and become a shining light in the world.

\* \* \* That unselfishness is not only a requisite in the ministerial office, but that a contrary principle will stultify the most eminent gifts, and make one's ministry barren of great results. Let it come to be known that a minister is seeking selfish ends; is worldly and grasping in spirit; is penurious and hard in business matters, and the sooner he quits the sacred office the better for its honor.

#### HINTS AT THE MEANING OF TEXTS.

*The quiet texts often run the deepest.*

##### Revival Service.

##### "IN DUE SEASON."

*And let us not be weary in well-doing; for in due season we shall reap if we faint not.*—Gal. vi: 9.

THERE is a time for every work under the sun. Nothing is left to chance or uncertainty in God's kingdom. God has "appointed times," fit seasons, to favor Zion: He makes conditions, which, if met, the blessing is sure to come. It is so with individual sinners. It is so with churches, communities, nations. "In due season."

I. *A vast amount of effort is thrown away because put forth out of season.* The natural and the spiritual are not in harmony. The law of fitness is not observed. The signs of the times are not heeded. The tide must be taken at the "flood," or it will "not lead on to victory." The battle must be pushed when the enemy is seen to waver. Prayer must be uncensuring, and effort redoubled, when the presence of the Spirit is felt.

When youth is sinned away, and revival seasons are lost, and old age draws nigh, prayer, effort, striving, are of little avail.

II. *Successful Christian effort depends on faithful co-operation with the Spirit and providence of God.* Patient and persevering in laying the foundations, and watchful of the movements of Providence, the moment a "shaking of the tops of the mulberry trees" is seen, prostrate the soul in the dust and call on God; rise up and build; thrust in the sickle and reap. The time of harvest is at hand. All things are ready. Work while the day lasts!

III. *"In due season, if we faint not."* Ponder well this condition. It expresses a great and essential truth. In this direction lies one of the greatest weaknesses of human nature. We get "weary in well doing." We "faint" on the threshold of the harvest. We do not "wrestle," as Jacob did, till the dawn of day.

We can learn from this subject how anxious we are for a revival of religion. It presents a true test.

#### THE SINNER'S KISS.

*Thou gavest me no kiss.*—Luke vii: 45.

So spake our Lord to Simon, one of the Pharisees, who had invited Him to his table. His host treated Him with due respect, and was evidently anxious to honor Him. But there were important omissions, according to Oriental ceremony; and Jesus takes occasion, gently yet keenly, to reprove Simon, and turn the occasion to one of deep spiritual instruction. Simon's reception was formal, decorous; but there were no marks of affection, no indications that the heart received Christ and obeyed Him. "Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet."

I. Simon represents a large class of sinners, whose lives are free from open, heinous sin, and yet they have no love to Christ; they honor Him outwardly, in ceremonies, ordinances, but refuse Him their affections. "Thou gavest me no kiss."

II. *Loving Christ* is the evidence and fruit of genuine repentance. The conduct of the woman in kissing His feet and wiping them with the hair of her head, is spoken of by Him as proof of her deep penitence and ardent love. Much had been forgiven her, and here was the evidence that she loved much.

III. Love to Christ is the spring of obedience. Notice her tender assiduity, her self-sacrificing spirit, the extreme liberality of her testimonial.

A SOLEMN QUESTION: Are you denying the Lord Jesus Christ the "kiss" of

love, the "alabaster box" of personal sacrifice?

#### Funeral Service.

"GREAT WAS THE FALL OF IT."

*And it fell: and great was the fall of it.*—

Matt. vii: 24-29.

I. *Living here is building for eternity.* We may not mean it; we may not think of it; but so it is, and we can't help ourselves. In youth we lay the foundations; and every day and every year, till we die, we are at work on the superstructure. We may build wisely, or build foolishly; but *we build*, every soul of us. And we build for ETERNITY! Our work will endure, at least in its consequences, when time is no more, and sun and moon and stars have gone down in darkness!

II. *Our work will be put to the test*, and a test so severe and positive as to make manifest the fact whether we have been a wise or a foolish builder. There is no escaping this inquisition. The law is inexorable. *Death will come to every man.* The rain will descend, the floods come, and the winds blow and beat upon every house; and it will fall and be swept away unless founded upon a rock,

III. *The overthrow of our eternal hopes will be an infinite and irreparable calamity.* We can never rise and build again. We have thrown away our only chance. The ruin of an immortal soul is the most terrible ruin, and will be the saddest sight, in all God's universe. "The wreck of matter and the crush of worlds" are nothing in comparison. Well might the divine Jesus exclaim, in view of such an awful catastrophe, "Great was the fall of it."

#### LIVING ISSUES FOR PULPIT TREATMENT.

"The contagion of crime is like that of the plague."—NAPOLEON I.

"Where there is initiation in crime from earliest years, it becomes a part of nature."—OVID.

"Laws act after crimes have been committed; prevention goes before them both."—ZIMMERMAN.

#### Is the Law to be Enforced?

*If thou do that which is evil, be afraid; for he [the ruler or magistrate] beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*—Rom. xiii: 4.  
It is a well-known fact that there ex-

ists in the city of New York, and in other cities of our land, many organized bands of vagrant ruffians, who live in idleness, and who depend on theft, street robbery, burglary, and other crimes, for a livelihood. These "gangs," as they are commonly called, have be-

come powerful and dangerous. It is not safe for a lady to walk the streets after dark; and men are not unfrequently robbed in broad daylight. These "gangs" are made up, for the most part, of young rascals to whom a criminal is a hero, and who spend their ill-gotten gains in debauchery of the vilest type.

The existence and growth of these outlaws and desperadoes have begun to attract the serious attention of our police magistrates and thoughtful citizens. If they cause alarm now, under the reign of law, who can estimate the destructive power of such an organized element of depravity if any temporary suspension of law and order should occur in the future, as it has at times in the past? The boldness and comparative impunity of these outlaws are chiefly due to the potent influence of corrupt city politicians on the administration of justice. They often escape punishment after arrest.

One remarkable case which has been for some time in court in New York city, reveals a state of things which may well excite the disgust and alarm of all good citizens. One magistrate, at least, has discovered a mode of dealing with such cases under the "Vagrant" law by which they can be sent to the penitentiary, from which "influence" could not release them. The opinion of this magistrate, as to the causes of such bold and extensive outlawry, deserves the serious consideration of the public and of all our magistrates. As reported in the New York *Herald*, it is as follows:

"I suppose the old-time social clubs and coteries in the slums have something to do with it, but I think cheap literature is mainly responsible. This trash is in the hands of boys and girls all over the country. It sends the boys out West to kill Indians, and starts the girls after the circus companies. It organizes mere children into gangs, with grips and passwords and war-cries, and all such tomfoolery. They grow up, with these notions in their heads, indolent and unwilling to work. They lounge around. When they can they steal. For company and protection they stick together, and there's your gang for you."

Such testimony, from such a source, has much greater force than if it came

from the pulpit. We know, from a multitude of well-established facts, such as Anthony Comstock records in his "Traps for the Young," that the wide circulation of corrupt and corrupting literature, in the shape of "dime novels," story newspapers, obscene illustrated magazines, *Police Gazettes*, and other kinds of cheap, sensational reading, that this is the great educating force to-day in the "School of Crime," and if it be not suppressed or checked, there will be in another decade the most astounding development of immorality and crime that human history has recorded. It is inevitable. The agency at work among the untold millions of children and youth is one of the master devices of the devil, and, in its breadth of influence and depth of depravity and power, it is a force unparalleled in the experience of mankind. *The power of the modern press for evil* is fast assuming proportions and characteristics that may well startle every reflecting mind. And yet we have a stringent law enacted by the last Legislature of the State of New York, which

Provides that "any person who sells, gives away, or exhibits in any place within the view of any minor child 'any book, pamphlet, magazine, newspaper, or other printed paper devoted to the publication of, or principally made up of, criminal news, police reports, or accounts of criminal deeds, or pictures or stories of deeds of bloodshed, lust, or crime,' is guilty of a misdemeanor."

A wholesome law, and, if it were properly enforced, it would go far towards abating this intolerable nuisance and drying up this river of pollution and crime. *But the law is not enforced!* It is openly, boldly, defiantly, violated every day, in the chief city of the "Empire State," and we doubt not, all over the State. The publishers of this flashy, unclean, sensational, demoralizing literature are still in full blast. We know not of a single arrest and conviction under this law, from which we had a right to expect so much. Where is Mr. Comstock? What are our police force, and police magistracy, and Courts of General Sessions, doing in the matter? When and where has public opinion

given expression to its sentiments? There were commendable zeal and effort shown to get the law enacted. Shall it remain a dead letter? Shall not its power be evoked to protect the yet undefiled children and youth of our land, and to lay the hand of justice upon those who have already crowded the "School of Crime" with young thieves, highwaymen, cut-throats, and candidates for the State Prison?

### Crime on the Increase.

*Make a chain: for the land is full of bloody crimes, and the city is full of violence.—*  
Ezek. vii: 23.

Notwithstanding the common belief that the moral character of the race is improving, it is unquestionable that crime during the last few years has assumed alarming proportions; and this is especially true of the grosser forms of crime. Recent statistics show that in England, out of every 10,000 deaths, seven are the result of violence; in Ireland and France the proportion was over eight to 10,000; while in the United States the ratio at present is *twenty-one*—a proportion more terrible than that of any civilized country in the world, save Italy and Spain. In the State of New Jersey during the last two years the number of criminals increased 300 per cent. The last annual report of the Prison Association of New York State says: "There has been an increase in the criminal population of the State of thirty-three per cent. over the highest estimate of 1870, while the population of the State has increased only twenty per cent."

From the same source we present a census of the criminal population of the State of New York.

"There are in	
Three State prisons.....	2 900
Six penitentiaries. ....	3,500
Houses of refuge .....	1,350
Protectories.....	3,000
State reformatory.....	500
County jails.....	1,800
Work-houses ....	2,500
State asylum for insane convicts .....	140

Total..... 15,690

"It is estimated that the proportion of the

criminal population at present in custody of the State, is one-fifth of the entire class, which gives us the appalling showing, in a population of 5,000,000, of 75,000 persons, directly or indirectly interested in the success of criminal practices, preying upon property, endangering human life, and contaminating society."

Some 1200 prisoners are every year discharged and turned loose upon the community. Very few of them have been reformed. They return to society ostracised, shunned, and with no means of earning an honest living; and hence, to a fearful extent, quickly return to their evil ways.

Among the causes of this marked increase of crime may be named as chief: The decay of moral sentiment in the community, and the consequent lowering of the standard of morality; the corruption and laxity which exist in the administration of justice; the gross failure to enforce existing laws, especially the excise laws, which are virtually a dead letter; the alarming increase in the use of strong drink (increasing at a ratio threefold greater than that of the population);—the most potent factor known as an incentive to crime; the abuse of the pardoning power; the ostracising of discharged criminals; and the unclean and vile press, which is flooding the public with vile, sensational, blood-and-thunder literature—inflaming passion, corrupting the young, and bringing on a carnival of vice and crime in every conceivable form. Epidemics of crime are sure to follow vivid descriptions of prurient vice, mawkish sentimentality, brutal conflicts, and lawless violence and bloodshed. The Grand Jury of New York city, in the Court of General Sessions, has just made a noteworthy presentment. They specially note and emphasize the fact that the license laws in the county of New York are a practical nullity, are not enforced, are openly violated, and offenders are rarely punished. And in this connection, read the following:

"Just here the Grand Jury desires to emphasize the fact that nearly all the homicides considered by them during this season were committed in drinking saloons, and nearly all the crimes of violence originated in such places, or were committed when the actors were under the

influence of strong drink. In asking for a more stringent enforcement of the excise laws, whose provisions are simple, reasonable and humane,

the Grand Jury is only aiming to dam up and control the principal sources of the crimes it is periodically called to confront."

### Prayer-Meeting Topics for 1885.\*

THIS department will be continued during 1885, and due pains will be taken to make the weekly Prayer-Meeting Service suggestive to all, and especially helpful to pastors and others who are called upon to lead this important part of church service.—ED.

#### JANUARY.

- Jan. 7. Numbering our Days.—Ps. xc: 12.  
 " 14. Surprises at the Judgment Day.—Matt. xxv: 31-46.  
 " 21. The Philosophy of Prayer.—Heb. xi: 6.  
 " 28. The Mother's Anxious Cry: "Lord, help Me."—Matt. xv: 21-28.

#### FEBRUARY.

- Feb. 4. Refuge in God.—Zech. ix: 12  
 " 11. The Fatal Choice.—Gen. iii: 1-6.  
 " 18. Dying Regrets.—Prov. v: 11 12.  
 " 25. Ruling the Spirit the Test of Greatness. Pro. xvi: 32.

#### MARCH.

- March 4. Keeping the Heart.—Prov. iv: 23.  
 " 11. The Warning Voice.—Mark xiii: 32, 37.  
 " 18. Watching for Souls.—Heb. xiii: 17.  
 " 25. Joy in Heaven over Repenting Sinners.—Luke xv: 10.

#### APRIL.

- April 1. Practical Test of Supreme Love to Christ.—1 John iii: 14.  
 " 8. The Walk to Emmaus.—Luke xxiv: 13-32.  
 " 15. Symmetry of Christian Character.—Ps. cxix: 6.  
 " 22. The Two Ways.—Matt. vii: 13, 14.  
 " 29. The Blessedness of Giving.—Acts xx: 35.

#### MAY.

- May 6. Compelling them to Come In.—Luke xiv: 23.  
 " 13. Religion in Business.—Rom. xii: 11.  
 " 20. Free Salvation.—Rev. xxii: 17.  
 " 27. The Final Separation.—Matt. xiii: 50-47.

#### JUNE.

- June 3. Indifference to Human Suffering.—Matt. xxv: 42, 43.  
 " 10. The Great Change.—2 Cor. v: 17.  
 " 17. The Wonder of the Angels.—1 Pet. i: 12.  
 " 24. How to Hear the Word.—Heb. iv: 2.

#### JULY.

- July 1. Christian Decision.—Josh. xiv: 15.  
 " 8. Alarm to the Careless.—Isa. xxxii: 11.  
 " 15. Faults in Prayer.—James iv: 3.  
 " 22. The Fruit of the Spirit.—Gal. v: 22, 23.  
 " 29. David's Recourse in Trouble.—1 Sam. xxx: 6.

#### AUGUST.

- Aug. 5. The Unity of Faith and of Believers.—Eph. iv: 5, 6.  
 " 12. The Almost Saved.—Acts xxvi: 28.  
 " 19. Destructiveness of Sin.—Eccl. ix: 18  
 " 26. Afflictions Providential.—Amos iv: 6-13.

#### SEPTEMBER.

- Sept. 2. Citizenship in Heaven.—Phil. iii: 20.  
 " 9. Decay of Religion in the Family.—Mal. iv: 5, 6.  
 " 16. God's Helping Hand.—Ezra vii: 6.  
 " 23. What is it to be a Christian?—Acts xvi: 31-34.  
 " 30. Hold Fast.—1 Thess. v: 21.

#### OCTOBER.

- Oct. 7. The Bow in the Cloud.—Ezek. i: 20-26.  
 " 14. The Wonderful Book.—Ps. cxix: 129.  
 " 21. Soft Answers.—Matt. v: 4.  
 " 28. Hearers of the Gospel in a Solemn Position.—John xv: 22.

#### NOVEMBER.

- Nov. 4. Procrastination.—Luke ix: 57-62; Acts xxiv: 25.  
 " 11. God stirs up His People.—Deut. xxxii: 11, 12.  
 " 18. Profit and Loss in Serving God.—Matt. xvi: 26.  
 " 25. The Source of National Prosperity.—Jer. ix: 23, 24.

#### DECEMBER.

- Dec. 2. The Poor Man's Gospel.—Luke vii: 22.  
 " 9. Robbing God.—Mal. iii: 8.  
 " 16. Influence after Death.—Heb. xi: 4.  
 " 23. God's Christmas Gift to Man.—John iii: 16.  
 " 30. Confessions of Dying Men.—Heb. ix:

### QUERIES AND ANSWERS.

"O. T. REVISION."—When will the new revision of the Old Testament be published? A.: Dr. Schaff, the Chairman of the American Board of Revisers, informs us that it will be published next spring.

"READER."—Is it proper, in prayer, to say, "We bow us in Thy presence?" A.: It is grammatical, but rarely used by good speakers. We bow *ourselves* is a better form; but simpler and better still, is "We bow in Thy presence."

\* These "Prayer Meeting Topics for 1885," neatly printed, we shall be happy to send to clergymen for distribution among their people, at *thirty cents* per one hundred copies. No advertisements will appear on the back of the leaf as heretofore.—PUBL. OF HOM. MONTHLY.



"A CALL."—I have received a call to the pastorate of a church, but I learn that the call was not unanimous, and that several of the minority are bitterly opposed to me. The vote stood, 125 in my favor to 25 against me. Should I accept, under the circumstances, or not? I am free to say, that had the call been unanimous, I would have accepted at once. Should I permit the small minority to change my decision? A.: A rule in such cases cannot be laid down. Much would depend on the ground of opposition, and on the character and degree of influence of the minority. If the case were an *average* one, we should advise against acceptance.

"W. O. H. P."—Will you give us the best current explanation of the discrepancy between the Evangelists in the matter of the blind man—Matt. xx: 29-34; Mark x: 46-52; and Luke xviii: 35-43? A.: This discrepancy has never been satisfactorily explained. According to Matthew and Mark, this healing occurred as Jesus "went out of Jericho"; while Luke says, "as he was come nigh unto Jericho." Matthew mentions "two blind men," while Mark and Luke speak only of one by name. French remarks: "The silence of one narrator is not to be assumed as the contradiction of the statement of another; thus Mark and Luke making

especial mention of one blind man do not contradict Matthew, who mentions two." Dr. Brown observes: "Many ways of accounting for slight divergences of detail have been proposed. Perhaps if we knew all the facts we should see no difficulty; but that we have been left so far in the dark shows that the thing is of no moment any way. One thing is plain: there could have been no collusion among the authors of these gospels." It is not improbable that Bartimeus was a well-known personage, and hence was specially singled out by Mark and Luke, and referred to by name.

"FAIRS."—My people propose to hold a fair, and to have a lottery, grab-bag, etc., in connection with it. My conscience is against these things, but so set are some of my members in this matter, that they would sooner give me up than give up these objectionable things. Can you advise me as to the course I should pursue? A.: Firmly, yet prudently, express your views from the pulpit, and thereby wash your hands clean of the iniquity. If your people persist in it, remember that you cannot control their actions; and your duty will be done when you have protested against it. We do not think a difference on such a point ought to lead you to resign your pastorate.

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. David's Idea of Divine Worship. Based on Psalms xcv., xcvi. E. P. Goodwin, D.D., Chicago.
2. The Fountain Head of Crime. "For the land is full of bloody crimes, and the city is full of violence."—Ezek. vii: 23. Heber Newton, D.D., New York.
3. Practical Working of Christian Faith. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi: 33. Russell H. Conwell, D.D., Philadelphia.
4. The Give and Take of Life. "With what measure ye mete it shall be measured to you again."—Matt. vii: 2. Rev. J. Brierley, B.A., Balham, England.
5. Don't Stop. "Let the dead bury their dead; but go thou and preach the kingdom of God."—Luke ix: 60. Justin D. Fulton, D.D., Brooklyn.
6. God Hiding and Revealing. "In that hour Jesus rejoiced in spirit, and said, I thank thee O Father, . . . that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Luke x: 21. Dean Vaughan, D.D., London.
7. What shall we do with our Sabbath Evenings? "The Sabbath was made for man, and not man for the Sabbath."—Mark ii: 27. A. J. Lyman, D.D., Brooklyn.
8. The Spirit of the Cradle. "And they brought young children to him, that he should touch them," etc.—Mark x: 13-16. Rev. Henry Ward Beecher, Brooklyn.
9. Some Laws of Spiritual Work. "He said unto them, I have meat to eat that ye know not," etc.—John iv: 32-38. John A. Broadus, D.D., Louisville, Ky.
10. Light for those who See Not. "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."—John ix: 39. Rev. Charles H. Spurgeon, London.
11. The Discipline of Delay. "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band," etc.—Acts i: 20. Joseph Parker, D.D., London.
12. Baptized for the Dead. "Else what shall they do which are baptized for the dead; if the dead rise not at all, why are they then baptized for the dead?"—1 Cor. xv: 29. W. F. Gill, D.D., Brooklyn.

13. The Dignity of Christ. "Who is the image of the invisible God, the firstborn of every creature," etc.—Col. i: 15-20. A. J. F. Behrends, D.D., Brooklyn.
14. A Great Battle. "Michael and his angels fought against the dragon."—Rev. xii: 7. Rev. David Swing, Chicago

### SUGGESTIVE THEMES.

1. Fairness to the Laboring Classes. ("The wages of him that is hired shall not abide with thee all night until the morning."—Lev. xix: 13.)
2. A Neighborly Duty. ("Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."—Lev. xix: 17.)
3. Majorities not to be Feared. ("When thou goest out to battle . . . and seest horses and people more than thou, be not afraid," etc.—Deut. xx: 1.)
4. Unclean Speech. ("I dwell in the midst of a people of unclean lips."—Isa. vi: 5.)
5. Self-Renunciation. ("Jesus only."—Matt. xvii: 8.)
6. The Unreason of Prejudice. ("His hand was restored whole as the others. And they were filled with madness," etc.—Luke vi: 10, 11.)
7. A Vain Ostracism. ("Blessed are ye when men shall hate you, and when they shall separate you from their company . . . leap for joy; for behold your reward is great in heaven."—Luke vi: 22, 23.)
8. A Visit from God. ("God hath visited his people."—Luke vii: 16.)
9. A Mother's Plea. ("Master, I beseech thee, look upon my son."—Luke ix: 38.)
10. The Power of a Godly Life. ("That they may by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter ii: 12.)
11. Business and Devotion Wedded. ("Not slothful in business, fervent in spirit, serving the Lord."—Rom. xii: 11.)
12. Right Motive no Security against the Violation of Physical Law. ("For the work of Christ he was nigh unto death, not regarding his life," etc.—Phil. ii: 30.)

### GERMS OF ILLUSTRATION.

BY EDWARD JEWITT WHEELER, A. M.

*Out of the heart of Nature rolled*

*The burdens of the Bible old.*—EMERSON.

**The Value of a Soul** may be not inaptly illustrated by the story told of Retchmuth, the wife of the consul of Cologne. The story is recited in German verse engraved on her monument. Retchmuth apparently died of the plague in A.D. 1511. Fortunately a ring of great value had been buried with her, and to recover it, the grave was reopened and the coffin lid removed. Strange to say, the supposed corpse revived, and was carried back home. Retchmuth lived to become the mother of three children. "He brought me up also out of an horrible pit," etc.—Ps. xi: 2.

**A Worldly Faith** has many times lured men to their destruction. When the great test of death comes near, how frail proves the trust placed in riches, or power, or fame! Gübner mentions that a Jew once presented himself before Duke Albrecht, of Saxony, and offered him a charm engraved with rare signs and characters, which should render him invulnerable. The duke, determined to try it, had the Jew led out in the field, with his charm round his neck; he then drew his sword, and at the first thrust ran the Jew through. "In the Lord put I my trust."—Ps. xi: 1.

**Regeneration** has, through God's wondrous grace, converted many lives filthy with all vileness—Jerry McAuley, for instance—into angels of light and ministers of grace. The Central Park of New York was once a place of most uninviting character. Marshy and malarious, unto it came thieves to divide their plunder; upon it was dumped the city's refuse—dead dogs and beasts of burden, decaying fruits and malodorous garbage. Now, through the agency of man working in co-operation with God's

great laws, it has become a second Eden, with new life for the sickly, rest for the weary, and bowers of beauty for all.

**The Church of Christ** has been assailed by many foes, but it has survived the generations of men and the wreck of nations. Said General Woodford, in a recent speech: "I stood in the Alps one morning when the mist clothed mountain and vale. As we watched, slowly it began to rise. First was unfolded to our gaze the valley, with its peaceful homes. Again we looked, and the slopes of the mountains had become visible. Slowly, higher and higher rose the mist, lifted by the breeze, till at length the cold, glittering summits were seen high above, and last of all, towering above all its rivals, grand old Mont Blanc stood before us, crowned with the snows of centuries, standing as it has stood while kingdoms waxed and waned, the sunlight of God flooding its peak with glory."

**The Hidden Life** is the secret which escapes so many who observe but the surface of of things. Skilled hands have whittled a piece of wood so like a grain of wheat that practiced eyes could hardly detect the difference. But when it came to planting, there was no longer doubt; for the one had an inner life, hidden from the eye, but ready to burst the grain and rear the bearded stalk. Said Mr. J. Q. Maynard of Brooklyn, recently: "When I was a boy I saw a neighbor making a flower-garden. He spaded and hoed and raked; divided it into regular sections, smoothed the surface, rounded the corners, trimmed the edges. I went home, determined to have a garden like my neighbor's. I followed his course as nearly as I could, spaded and hoed and raked, and when I finished, it seemed to me

that my garden looked full as well as his. In the course of a few days a warm rain brought forth in his beds tiny shoots of green. I rushed home, expecting to find the same in my beds. In vain: nothing had appeared. Day after day, week after week, my garden remained barren,

while his was the pride of the village, with its rare and beautiful blooms. What caused the difference! Was my garden not made just as his? Ah! I had failed to drop the tiny seeds upon the soil, and all my labor was lost."

## HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

*G. P. Putnam's Sons.* "The Unity of Nature," by the Duke of Argyll. This is a sequel to the author's former work, the "Reign of Law." The subject of Law in Christian Theology is too broad a subject to be discussed in a single treatise. A preliminary work is necessary, viz., to trace the connection between the reign of law and the ideas which are alike fundamental to all religions, and inseparable from the facts of nature. This is the object of the present discussion. Modern Doubt has called in question not only the whole subject of inquiry, but the whole faculties by which it can be pursued. Many of the problems which perplex us most are soluble in the light of the unity of nature. The work is a thoughtful and able one; and, while some of its positions are open to criticism, yet, as a whole, it cannot fail to give satisfaction to the distinguished author's friends.—"An Outline of the Future Religion of the World," by T. Lloyd Stanley. Same publishers. A shallow, pretentious and worthless octavo. We marvel that so respectable a house should put its imprint on a book of this character. It is a confused medley of conjectural criticisms of the myths and religious traditions of all sorts of people. The Bible is treated with even less respect than the myths of other religions, indicating a perverse heart as well as a confused head. Such stuff as this man gives us as the "Future Religions of the World" is both puerile and disgusting.—"The Jukes: a Study in Crime, Pauperism, Disease and Heredity." We welcome a new and enlarged edition of this very remarkable little book, with an Introduction by W. M. F. Round, Secretary of the National Prison Association of the United States. The author, Mr. Dugdale, was a remarkable man, and spent years in tracing the history of the Juke family, the extraordinary results of which are given in this volume. It is indeed a "study," and one of an appalling character, and yet highly instructive.

*Robert Carter & Brothers.* "An Explanation of the Epistle to the Hebrews," by Samuel T. Lowrie, D.D. This goodly octavo has cost the author years of study and careful preparation. As a detailed exposition of chapter and verse of this remarkable Epistle, it is a valuable commentary, and will reward the student's examination. But it is quite evident that the author lacks the critical spirit, and fails to grasp the Epistle as a whole, and to develop its grand themes, and trace its relations to other portions of the New Testament. It is not the work of an original, independent, discriminating, broad-cultured,

even balanced mind, and hence it will never take a high rank in our religious literature. Undertaking the work of exposition without an Introduction, or a word as to the authorship of the Epistle (which he attributes to Paul), or its date, or peculiarities, is proof that he has no just conception of what is imperatively required of one who assumes the task which he has executed—"A Red Wall Flower," by the author of "The Wide, Wide World," "The Shores of Peace," by Anna B. Warner. Same publishers. These sisters continue to instruct and delight their ever-widening circle of readers. The "Red Wall Flower" is truly a charming story, and, we are assured, "in its whole chain of facts is a true story." Through its 650 pages the interest of the story is kept up. There is great variety of incident and character, so that there is no dullness or weariness experienced in reading the book. The moral aim and the wholesome lesson are conspicuous throughout, as in all the productions of this popular voluminous author. The work by the sister is a dainty little volume, as beautiful within as without, and full of timely and instructive Christian thought.

*A. C. Armstrong & Son.* "Anecdotes Illustrative of New Testament Texts." This forms one of the series of "The Clerical Library," an English work reissued in this country by the above publishers. The series is specially intended, as the title indicates, to furnish preachers with stimulus and suggestion in the various departments of their work. The present volume is somewhat unique in form and structure. We have suggestive themes for pulpit treatment, with an appropriate text, a very brief exposition, and a striking fact, incident, or historical illustration to each. Many of these are excellent; some are fanciful, others very commonplace or familiar; but, as a whole, the preacher may derive many a useful hint or suggestion from its pages.

*Richard Bentley & Son, London.* "Letters from Hell." With a Preface by George MacDonald, LL.D. This book appeared in Denmark eighteen years ago, and was speedily translated into English, but has long been out of print. A German edition recently appeared and awakened intense interest in Germany. The present English version is made from the German, and the translator has faithfully followed the author's powerful conception, but pruning certain portions, and omitting or recasting others, and adapting it to the English mind. The title of the book is repelling. And yet it is a book of intense interest.

It may be classed with Miss Phelps' "Gates Ajar" and "Beyond the Gates," as an imaginative description of the future life. Like those, it is intensely realistic. The author is evidently familiar with the Bible, and the scenes he portrays and the characters he describes in the world of lost spirits are substantially in the line of Scripture intimations. No one can read the work without a shudder. And yet it does not aim at the "horrible," but simply to trace the workings and effects of retributive law, in the light of a guilty conscience and a lost eternity, in the world of despair.

*Frank & Wagnalls.* "Memoirs of David Brainerd." We are quite sure the religious public on both sides of the Atlantic will welcome a new and complete edition of this eminent Christian missionary. It has long been out of print, except in fragmentary parts, or in the ten volume edition of Jonathan Edwards' Works. The basis of this beautiful edition is that of Dr. Sereno E. Dwight's (1822), which was much fuller than the original work written by President Edwards. It has been carefully edited by Rev. J. M. Sherwood, revised, portions of it rewritten, with Notes, and an Introduction on the Life and Character of Brainerd. And in addition to the work of the Editor, and the liberality of the Publishers, a stirring Essay on "God's Hand in Missions," by Arthur T. Pierson, D.D., is given. These new papers, covering 68 pages, will be found to add greatly to the interest of this standard edition of one of the most remarkable biographies ever given to the world. The name of David Brainerd will live in history, and in the heart of the Church while the world stands. He has well been called "the missionary saint of New England." The story of his life has been a potent force in the modern missionary era. Reading the life of Brainerd decided Henry Martyn to devote himself to the missionary work. Carey received a baptism from the same source. Thousands of Christians in America and Europe, and all over the missionary world, have had their piety deepened, their faith quickened, and their spirit of consecration fanned into a flame by reading the wondrous record of this man's brief life and Christian experience among the Indians of the American wilderness. We know no better manual of Christian experience, no loftier example of Christian heroism and consecration to the work and purpose of Christianity since the apostolic age.—"Pastoral Theology," by James M. Hoppin, D.D. Same publishers. We have here a companion volume to the author's work on "Homiletics," published in 1881. Prof. Hoppin does all his literary work so carefully, conscientiously and thoroughly as to have won the confidence and esteem of the Christian public in an eminent degree. His "Pastoral Theology" possesses all the characteristics of his "Homiletics," and we have no hesitation in affirming our belief that it will be found to be not only a worthy companion of it, but will take the very front rank in the kindred department to which

it is devoted. We are familiar with the many similar works which have appeared of late years covering this field, the best of which in our judgment, is Vinet's, edited by Dr. Thomas H. Skinner. But no one of them, nor all combined, possess all the excellencies of Prof. Hoppin's royal volume. Its characteristic features may be stated in few words:

"1. Its style is clear, simple, incisive, scholarly, as is true of all the Prof's writings. There is nothing involved, mystic, doubtful, hard to be understood. 2. It is comprehensive. It covers the whole field, both in its theoretic and practical aspects. Every legitimate topic is treated, and treated in its proper relation and fullness. 3. It is systematic: thoroughly so, not only in arrangement, but in its methods of treatment. It is based on a broad and true ideal of the dignity and responsibility of the ministerial office. 4. It wisely blends theory with practice, doctrine with life, the pulpit with pastoral work; the author hits the mean, and unduly exalts no one quality or service to the injury of another. 5. Accordingly we have, as a whole, without any parade of learning, or undue exhibition of scientific skill, the best results of modest, thorough Christian scholarship and study—the fullest, most philosophical and instructive work on Pastoral Theology which the ages have brought forth. It is a work that cannot fail to be highly popular and useful, and is an honor to American authorship."—"Stories in Rhyme for Holiday Time," by Edward Jewett Wheeler. Illustrated by Walter Satterlee. Same publishers. The author of this beautiful holiday book is not unknown to the readers of THE HOMILETIC MONTHLY, *St. Nicholas*, and other publications. There is decided merit in his verses, a charming delicacy and quaintness of thought that is pleasing. The dedicatory lines to his mother are touchingly beautiful and a good specimen of the author's poetic gift:

"TO MY MOTHER.

"As, when a child, I brought to thee  
Some worthless pebble, bright to see;  
Then scanned thy face with eager eyes  
To see it lighten with surprise,  
As if a precious gem I bore:  
So now these simple tales of mine  
To thy rich love I do consign—  
Not for their worth, but just to see  
The smile I know will welcome me,  
As in the merry days of yore."

The artist has done his work well, as the numerous spirited sketches testify. The publishers also have brought out the book in admirable taste.

*The Outlook* [Alfred Centre, N. Y.], contains Volumes I. and II. of this Sabbath-Reform monthly bound. Price to ministers, 75 cents. It is published by the Seventh-day Baptists. While we have no sympathy with its peculiar views on the Sabbath-day question, yet there is a large amount of highly useful reading-matter in the volume in relation to Sabbath observance, temperance, and all the great reformatory movements and religious questions of the day.

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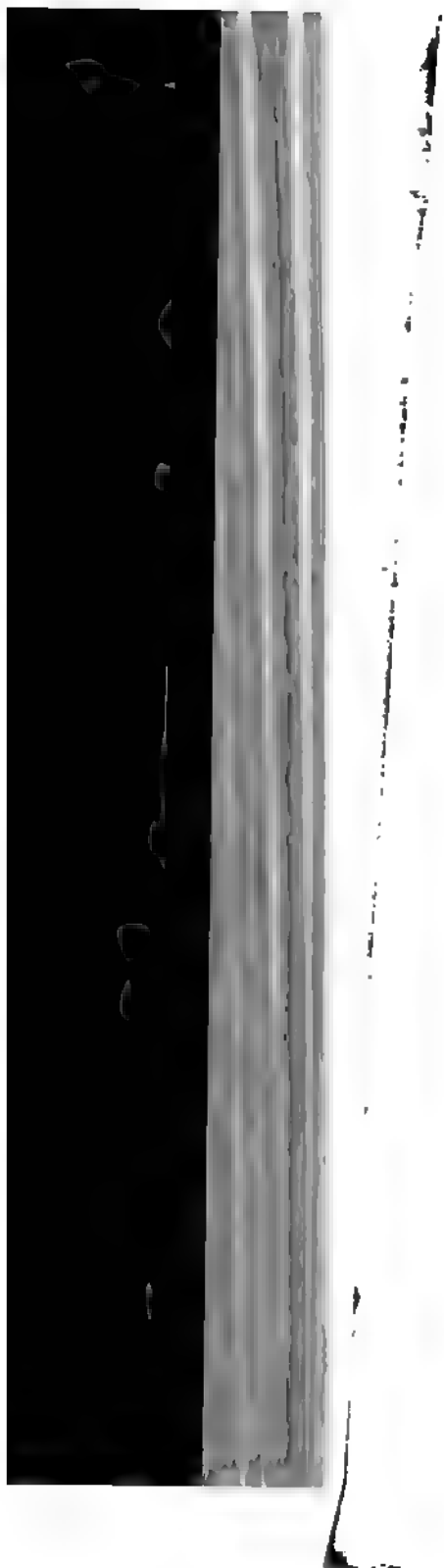
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Form 410



